

THE
NEW TESTAMENT
OF
Our Lord and Saviour
JESUS CHRIST:
WITH
ANNOTATIONS
AND
Parallel Scriptures.

To which is Annex'd

The Harmony of the Gospels.

AS ALSO

The Reduction of the Jewish Weights, Coins and Measures to our English Standards.

AND

A TABLE of the PROMISES in Scripture.

By SAMUEL CLARK.

L O N D O N,

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THE
HOLY SCRIPTURES
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S^t. MATTHEW.

The ARGUMENT.

Matthew, the inspired Penman of this Gospel (called also Levi, Luk. 5. 27.) was by Parentage the Son of Alpheus, (Mar. 2. 14.) by Profession a Publican (c. 10. 3.) or, Receiver of Custom (c. 9. 9.) from which employment he was first called to be one of Christ's Disciples (ibid.) and afterwards chosen to be one of the twelve Apostles. Luk. 6. 13. 15.

His Gospel contains the History both of Christ's Person, in respect of his Parentage, Conception and Birth; and also of his Office, how he was prepared for it, by his Baptism, the Descent of the Holy Ghost, and his Temptation by Satan; and how he Administred it, by Preaching, working Miracles, making Disciples, sending out Apostles, Suffering, Dying, Rising again, and Commissionating his Apostles to disciple all Nations.

He was the first that wrote the Evangelical History; which he composed about eight years after Christ's Ascension, as is commonly thought.

C H A P. I.

¹ The genealogy of Christ. ¹⁸ His conception and birth. ^{21, 23} His names.

^{* Luke 3. 23.} **T**HE Book of the * generation of Jesus Christ, the Son of ² David, the Son of ² Abraham.

¹ q. d. This is the Narrative or Rehearsal of such passages as concern the Birth, Life, Death and Resurrection of Jesus Christ; and particularly, of his Pedigree. ¶ These are more especially mentioned, because the Promises of the *Messiah* were chiefly made to them. *Matthew* here describes Christ's Pedigree by the Legal Line, that is, by *Joseph* his supposed Father, according to whom only the Genealogies were to be reckoned (and not by their Mothers.) And hereby it appears that Christ was of the Line Royal, Heir to the Crown, and King of the Jews.

^{* Gen. 21. 23.} ² * Abraham begat Isaac, and * Isaac begat Jacob, and * Jacob begat Judas and his ⁴ brethren, ^{* Gen. 25. 26.} ³ He begins with him, because (1.) The Promise of the *Messiah* was often made to him. (2.) The Jews boasted of him as their Father, (ch. 3. 9.) and the Root of their Nation. ¶ * They are mentioned to shew that Christ is related to all the Tribes, as well as to *Judah*. ^{* Gen. 29. 35.}

³ And * Judas begat Phares and Zara of Thamar, ^{* Gen. 38. 27.} and * Phares begat Esrom, and Esrom begat Aram, ^{* Ruth 4. 18.}

⁴ And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, ^{1 Chron. 2. 5, 9, &c.}

⁵ And Salmon begat Booz of Rachab, and Booz begat Obed of ⁶ Ruth, and Obed begat Jesse.

⁶ They are named, to shew that Christ came Of, and For, the Gentiles as well as the Jews.

⁷ And * Jesse begat David the ⁸ King, and * David the King begat Solomon of her that had been ^{1 Sam. 16. 1. & 17. 12.} the wife of Urias, ^{* 2 Sam. 12. 24.}

⁸ This is added, because (1.) *David* was the first King of the Tribe of *Judah*, and his Kingdom a clear type of the everlasting Kingdom of Christ. (2.) That Kingdom was begun by him, which Christ was to raise up, and possess for ever. (3.) To shew, that Christ was the true Heir of the Kingdom.

⁹ And * Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, ^{1 Chron. 3. 10, &c.}

¹⁰ And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias,

¹¹ Here are three omitted, which were of *Ahab's* cursed posterity, and to keep the number of fourteen.

Chap. 1.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias,

* 2 King. 20. 21. 10 And * Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias,

11 And || Josias begat * Jechonias and his Brethren, about the time they were carried away to Babylon.

* *Viz.* The Father; called also *Joachim*, or *Jehoachim*.

12 And after they were brought to Babylon, * Jechonias begat Salathiel, and Salathiel begat Zorobabel.

* The Son of him, mentioned v. 11. called also *Jeho-jachim*.

13 * And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor,

14 And Azor begat Zadoc, and Zadoc begat Achim, and Achim begat Eliud,

15 And Eliud begat Eleazer, and Eleazer begat Matthan, and Matthan begat Jacob,

16 And Jacob begat ¹⁰ Joseph the Husband of Mary, of whom was born Jesus, who is called Christ.

¹⁰ Though *Joseph* was not the true Father of Christ, yet his Pedigree is reckoned by him; because he had no other Father, as Man, and *Joseph* was his supposed Father, being the Husband of his Mother; and the Mother being transplanted into her Husband's Family, the Child must go for one of that Family: And therefore *Joseph's* Family was to be set down, lest if it had not been known, the Jews should have taken occasion to reject Christ upon that account. By this Pedigree it appears that *Joseph* was right Heir to the Kingdom, and that Christ was his Heir, being, though not begotten by him, yet, conceived without help of any other man, and born in wedlock of his Wife, who was one flesh with him, so that her Son was his Son.

17 So ¹¹ all the generations from Abraham to David, are fourteen generations: and from David until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

¹¹ *Viz.* Here set down; which are sufficient to deduce his Pedigree from Abraham to David.

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18 ¶ Now the ¹² Birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they ¹³ came together, she was found with child of the ¹⁴ Holy Ghost.

¹³ *Luk.* 1. 27, 35. *i. e.* something relating to his Birth, *viz.* what befel his Mother after her conception of him. ¶ ¹⁴ Did dwell together; or, though he had not known her. ¶ ¹⁴ *Luk.* 1. 35.

19 Then Joseph her ¹⁵ husband, being ¹⁶ a just man, and not willing to make her a publick example, was minded to ¹⁷ put her away ¹⁸ privily.

¹⁵ *Deut.* 22. 24. ¶ ¹⁶ Having never found any cause of suspicion in her, he could not in justice publicly expose her: or, kind, pitiful, tender-hearted. ¶ ¹⁷ *Deut.* 24. 1. To renounce his Relation to her, and disclaim her as his Wife. ¶ ¹⁸ Without publishing the reason of it.

20 But while he thought on these things, behold the Angel of the Lord appeared unto him in a dream, saying, Joseph thou ¹⁹ Son of David, fear not to ²⁰ take unto thee Mary thy wife: for that which is ²¹ conceived in her, is ²² of the Holy Ghost.

† Gr. begotten.

¹⁹ Of the Family of David. Hereby he puts him in mind of the Promises made to David concerning Christ, and of the Prophecies concerning the restoring of David's Kingdom by Christ. ¶ ²⁰ To take her home to thee, and treat her kindly, as a Wife ought to be. ¶ ²¹ v. 18. Proceeds from the powerful work of the Holy Ghost overshadowing her, *Luk.* 1. 35. (who yet cannot be called the Father of Christ, as Man, because he bestowed a different Nature on Christ from his own, which is the part of a Creator, and not a Bearer.)

21 And she shall ²² bring forth a Son, and thou shalt call his Name J E S U S: for he shall ²³ save his ²⁴ people ²⁵ from their sins.

²³ *Luk.* 1. 31. ¶ ²⁴ *Act.* 4. 12. ¶ ²⁵ Such as were given him by his Father, *Joh.* 17. 2, 6. ¶ ²⁵ Both from the power and punishment of sin.

22 (Now ²⁶ all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying,

²⁶ *i. e.* By the doing of all this it did appear, that That was eminently fulfilled—

23 ²⁷ Behold, a Virgin shall be with child, and shall bring forth a Son, and || ²⁸ they shall call his name Emmanuel, which, being interpreted, is, ²⁹ God with us.)

²⁷ *Isa.* 7. 14. ¶ ²⁸ *i. e.* He shall be owned and accounted. ¶ ²⁹ 1 *Tim.* 3. 16. *Rom.* 9. 5. God in our Nature, by whose Incarnation, as Man, God is united to our Nature; and by whose Satisfaction, as Mediator, God is reconciled to us.

24 Then Joseph being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not, ³⁰ till she had brought forth her ³¹ first-born son; and he called his name Jesus.

³⁰ *i. e.* Not at all; as *Gen.* 8. 7. 1 *Sam.* 15. 35. 2 *Sam.* 6. 23. *Psal.* 112. 8. and afterwards too; as 1 *Tim.* 4. 13. ¶ ³¹ Which yet does not imply that she had any more Children (and that she had no more (at least at that time) may be, probably, gather'd from Christ's recommending her, at his Death, to the care of his beloved Disciple, *Joh.* 19. 27.) Besides, if *Joseph* had had any Child by her, that Child would have been the undoubted Heir to the Crown (and not Jesus) as being Heir both by Father and Mother.

C H A P. II.

1 The wise-men coming to Christ, 11 worship him.

14 Joseph fleeth into Egypt.

NOW when * Jesus was born in Bethlehem of * Judea, in the days of Herod the king, behold there came ¹ wise men from the ² east to Jerusalem,

¹ Astronomers: men of Wisdom and Wealth too; (*v. 11.*) the first-fruits of the Gentiles. Christ is neglected by his own Country-men, and sought after by strangers. ¶ ² *Chaldea, Arabia, or Persia.*

2 Saying, ³ Where is he that is born ⁴ king of the Jews? for we have seen ⁵ his star in the east, and are come to worship him.

³ By this Enquiry the Birth of Christ is more publicly declared to the Jews, and more fully attested by these grave and understanding personages. ¶ ⁴ The *Messia*, who is true Heir to the Crown. ¶ ⁵ *Numb.* 24. 17. A strange, extraordinary Star, never seen afore; which we understand does betoken the Birth of the *Messia*.

3 When Herod the king had heard these things, he was ⁶ troubled, and ⁷ all Jerusalem with him.

⁶ For fear of losing his Kingdom. ¶ ⁷ Lest troubles should arise in the State.

4 And when he had gathered all the ⁸ chief ⁹ priests and ¹⁰ scribes of the people together, he ¹¹ demanded of them, where Christ should be born.

⁸ Heads of the Houses or Families, (1 *Chron.* 24. 4.) and Members of the great Council. ¶ ⁹ They were of the Tribe of *Levi* only and ¹⁰ were either Priests, *Ex.* 7. 11, 12. or *Levites*. 1 *Chron.* 24. 6. 2 *Chr.* 34. 13. Their Office was chiefly, (1.) to be the ordinary, publick Preachers and Teachers of the people (therefore called here, *Scribes of the People*) c. 7. 29. and 13. 52. And though Priests were Teachers too (*Mal.* 2. 7.) yet it seems to be rather by resolving questions about Ceremonial matters of Worship (*Hag.* 2. 11.) than by preaching Sermons: and also (2.) to copy out the Law and Scriptures of the Old Testament: as may be gather'd from *Jer.* 8. 8. (see notes there.) and (3.) they, together with the chief Priests, and Elders, constituted the Sanhedrim, or great Council of the Nation. c. 16. 21. and 20. 18. and 26. 3, 57. and 27. 41. *Mar.* 11. 27. *Luk.* 19. 47. and 20. 1. and 22. 66. But this must needs be but some few of 'em. ¶ ¹¹ *Mal.* 2. 7.

5 And ¹² they said unto him, In Bethlehem of ¹³ Judea: for thus it is written by the Prophet;

6 * And thou Bethlehem, in the ¹⁴ land of Juda, ¹⁵ art not the least among the ¹⁶ princes of Juda; for out of thee shall come a governour, that shall ¹⁷ rule my ¹⁸ people Israel.

¹³ Tribe. ¶ ¹⁴ *g. d.* though thou art of small account in regard of wealth, and such worldly respects, yet thou art of great renown, in regard of the Birth of the *Messia*. ¶ ¹⁵ Principal Cities. ¶ ¹⁶ *Col.* 1. 18. *viz.* by his Word and Spirit. ¶ ¹⁷ My Church, whether Jews or Gentiles.

7 Then

Chap. 2.

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Or, his name shall be called.

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Chap. 2.

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7 Then Herod, when he had privily called the wife-men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, ¹⁹ Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and ¹⁹ worship him also.

¹⁸ Job 5. 12. 1 King. 19. 2. Isa. 42. 25. ¶ ¹⁹ 2 Sam. 15. 7. 1 King. 21. 9.

9 When they had heard the King, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

¹⁰ Luk. 2. 10, 11. When they saw the star, they ²⁰ rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young Child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they ¹¹ presented unto him gifts; ²² gold, and frankincense, and myrrh.

²¹ Psal. 72. 10. Isa. 60. 6. ¶ ²² Whereby they were furnished with money for their Journey into Egypt.

12 And being warned of God in a dream, that they should not return to Herod, they ²³ departed into their own country another way.

²³ Exod. 1. 17. Act. 4. 19.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: ²⁴ that it might be fulfilled which was spoken of the Lord by the prophet, saying, ²⁵ Out of Egypt have I called my son.

²⁴ q. d. And thereby was fully accomplished that which was foreshadowed by the deliverance of Israel, God's adopted Son, out of Egypt; which was a type of his bringing Christ, his natural Son, from thence. ¶ ²⁵ Hof. 11. 1. Literally and immediately, my people Israel; chiefly and primarily, my only begotten Son.

16 ¶ Then Herod, when he saw that he was ²⁶ mocked of the wife-men, was exceeding ²⁷ wroth, and sent forth, and slew ²⁸ all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, ²⁹ according to the time which he had diligently enquired of the wife-men.

²⁶ Disappointed in his expectation. ¶ ²⁷ Prov. 27. 3. ¶ ²⁸ But Prov. 21. 30. ¶ ²⁹ i. e. He slew all that were so much under two years old, as since the Star appeared.

17 Then was ³⁰ fulfilled that which was spoken by Jeremy the Prophet, saying,

³⁰ viz. Again, what had been formerly spoken upon another occasion.

18 ³¹ In Rama was there a voice heard, lamentation, and weeping, and great mourning; ³² Rachel weeping for her ³³ Children, and would not be comforted, because they ³⁴ are not.

³¹ Jer. 31. 15. ¶ ³² i. e. The Inhabitants of Jerusalem, and Tribe of Benjamin, the Son of Rachel, and the people thereabouts. ¶ ³³ Which were either kill'd, or carried into captivity then, and were kill'd now. ¶ ³⁴ Gen. 42. 36.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

²⁰ Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

²¹ And he arose, and took the young child and his mother, and came into the land of Israel.

²² But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being war-

ned of God in a dream, he turned aside into the parts of Galilee.

23 And he came and dwelt in a city called Nazareth, ³⁵ that it might be fulfilled * which was spoken by the Prophets, He shall be called a ³⁶ Nazarene.

³⁵ q. d. And so by dwelling at Nazareth, he was made capable of that title, which is spoken enigmatically, or mystically of Christ, Isa. 11. 1. that he shall be *Netzer*, the Branch of the Root of Jesse; and they might be put in mind of the perfection of the Nazarites, and of what was typified by the Law concerning them. ¶ ³⁶ Not a Nazarite by vow or profession, but a Nazarene, i. e. as well the spriggy one, prophesied of, Isa. 11. 1. Zech. 6. 12. as one of Nazareth's breed or abode, and in whom was accomplished that holiness, which was figured by the Nazarites.

C H A P. III.

1 John preacheth. 4 His apparel, meat, and baptism. 8 The fruits of repentance. 13 Christ baptized by John in Jordan.

I N those days came * John the Baptist, preaching in the ² wilderness of Judea, ⁴⁰³⁰

¹ So called, because he was the first, who by God's command did baptize penitents. ¶ ² See on Luke 3. 2. n. 4.

2 And saying, ³ Repent ye: for the ⁴ Kingdom of Heaven is ⁵ at hand.

³ c. 4. 17. Be sorry for your sins, and amend your lives.

¶ ⁴ The State of the Church under the Gospel; or, the Kingdom of the *Messiah*, foretold by Daniel, c. 2. 44. and 7. 13, 14. wherein great spiritual blessings and privileges shall be bestowed. ¶ ⁵ Which is a heavenly Kingdom, and prepares for the Kingdom of Glory. ¶ ⁶ The more full manifestation thereof now approaches; and therefore prepare for it by Repentance.

3 For this is he that was spoken of by the Prophet Esaias, saying, ⁷ The voice of one crying in the wilderness, ⁸ Prepare ye the way ⁹ of the Lord, ¹⁰ make his paths straight.

⁷ Isa. 40. 3. see there: viz. Shall be heard: or, I am the voice, Job. 1. 23. ¶ ⁸ Make your hearts ready to entertain the *Messiah*, by sweeping away the filth of sin, and adorning them with holiness. Though it be grace that prepares for further grace, yet man's duty must be used thereunto. ¶ ⁹ For the *Messiah* to come freely to you without any let. ¶ ¹⁰ Heb. 12. 13. Let him have a ready passage and access to your hearts.

4 And * the same John had his Raiment of ¹¹ Camel's hair, and a leathern girdle about his loins; Zech. 13. 4. and his meat was ¹² Locusts and wild Honey.

¹¹ Hair-cloath, or Sack-cloath; like Elias, (2 King. 1. 8.) in whose spirit and power he came, (Mal. 4. 5. Luk. 1. 17.) And hereby, as also by his spare Diet, he gave an example of Repentance, and of his expectation of a heavenly Kingdom. ¶ ¹² c. 11. 18. Either a larger sort of Grasshoppers, (Lev. 11. 22.) or a kind of green Herb growing in the wilderness, or wood-land.

5 * Then went out to him Jerusalem, and ¹³ all ¹⁴ Judea, and all the Region round about Jordan.

¹³ All sorts and ranks of persons, and the generality of people there.

6 And were ¹⁵ baptized of him in Jordan, * ¹⁶ confessing their sins. ⁴⁰³¹ Acts 19. 18.

¶ John's Baptism, though it agreed with Christ's in many things (as all Sacraments do) yet seems to be of a different nature from his. For (1.) John was no Gospel-minister, nor his Ministry a Gospel-ministry, (for that State of the Church was not then begun) but as he was a middle Person between both Testaments, greater than the Prophets, less than a Gospel-minister, (Matt. 11. 11, 13.) so his Ministry was a sort of middle ministry, the chief drift whereof was to prepare people to receive Jesus of Nazareth as the promised *Messiah*; in order whereunto he laboured to convince 'em of their sins and their need of a Saviour, by preaching Repentance (v. 2.) and pointed out the *Messiah* to 'em. (Job. 1. 29.) and baptized 'em as a professing sign of Repentance on their part, and an assurance of pardon on God's part; (Mark 1. 4.) and at his Baptism taught 'em to believe in Christ for pardon (Act. 19. 4.) and thereby manifested him to 'em. Job. 1. 31. (2.) The form of it was different: Christ's was in the Name of Father, Son and Holy Ghost; John's could be only in the Name of the Father, who sent him to baptize, Job. 1. 33. (3.) The End also was different. The End of Christ's was to oblige persons of all

Chap. 3.

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Nations to make profession of their Faith in the Trinity: the End of John's was only to manifest Christ to Israel, (*Job. 1. 31.*) and oblige 'em to own him as the promised Messiah: So that it was only a temporary Sacrament, or Institution, set up upon a particular occasion; which as it agreed with Christ's in the external sign, so was perfected by his. † See on *Mark 1. 5.*

7 ¶ But when he saw many of the ¹⁴ Pharisees and ¹⁵ Sadducees come to his Baptism, he said unto them, * ¹⁶ O generation of Vipers, ¹⁷ who hath warned you to flee from the ¹⁸ wrath to come?

* Chap. 12. 34.
& 23. 33.
Luke 3. 7.
Rom. 5. 9.

¹⁹ This was not the Name of an Office, but a Sect (*Act. 15. 5.* and *26. 5.*) or sort of persons of a different opinion or persuasion from others in matters of Religion: and so they were sometimes Priests and Levites, *Job. 1. 19, 24.* compar'd; Rulers, *Job. 3. 1.* Doctors of the Law, *Act. 5. 34.* or Lawyers, *Matt. 22. 34, 35.* compar'd; Scribes, *Act. 23. 9.* and might be indifferently of any Tribe: for Paul was a Pharisee of the Tribe of Benjamin, *Phil. 3. 5.* This was the most strict, and precise Sect among the Jews, who separated themselves (as the word signifies) from others, in habit, manners and a seeming strictness of conversation, as thinking themselves more righteous than they, *Luk. 18. 11.* They had their original from *Antigonus Sochans*, in the time of *Alexander the Great.* ¶ ²⁰ The loosest Sect of all; who believed not the Immortality of the Soul, nor consequently the Resurrection of the Body, *c. 22. 23.* *Act. 23. 8.* ¶ ²¹ *c. 12. 34.* and *23. 33.* a wicked brood of wicked Parents. ¶ ²² *q. d.* 'Tis strange to see you come to learn of, and be baptized by me. How comes it about that you now apprehend your selves to be in any kind of danger, and use means to escape? since you Pharisees are so conceited of your own righteousness, that you think you are in no danger of Hell; *Luk. 18. 9. 11.* and you Sadducees, think there is none; *Act. 23. 8.* and therefore it's well if you be sincere herein. ¶ ²³ *1 Thes. 1. 10.*

¶ Or, answerable to amendment of life.

8 ¹⁹ Bring forth ²⁰ therefore fruits ¶ meet for repentance:

²¹ *Act. 26. 20.* Lead such holy lives as may manifest the sincerity of your repentance. ¶ ²² *i. e.* If you would indeed prevent those judgments which otherwise will fall upon you.

9 And think not to say within your selves, * ²¹ We have Abraham to our Father: for I say unto you, that God is able of these ²² stones to raise up ²³ Children unto Abraham.

²⁴ *Job. 8. 33, 39. q. d.* We are Abraham's Children, and therefore may live as we list, and yet be secure from judgments. ¶ ²⁵ From among the Heathen, or even of the very stones of the streets. ¶ ²⁶ Such, who by imitation of his Faith and Piety, shall become his spiritual seed, to whom the Promises shall be fulfilled, and in whom the Church shall subsist, though all you should be destroyed.

10 And ²⁴ now also the ²⁵ Ax is laid unto the root of the trees: * therefore ²⁶ every tree which bringeth not forth good fruit, is hewn down, and ²⁷ cait into the fire.

* Chap. 7. 19.

²⁸ *q. d.* God now once more offers you his Grace, in his Son, which if you refuse, he'll no longer bear with you. ¶ ²⁹ Judgment hangs over your heads, ready to seize upon you, if you be either barren, or don't bring forth good fruit. ¶ ³⁰ *c. 7. 19.* ¶ ³¹ *Job. 15. 6.*

11 * ²⁸ I indeed baptize you with water unto repentance, but he that ²⁹ cometh after me, is ³⁰ mightier than I, whose shoes I am not worthy to bear: * he shall ³¹ baptize you with the Holy Ghost, and with ³² fire.

* Mar. 1. 8.
Luke 3. 16.
John 1. 26.
* Isa. 44.
Mal. 3. 2, 3.

³³ *Isa. 44. 3. Job. 1. 26. Act. 1. 5. & 11. 16. & 19. 4. q. d.* I can only work some outward change in you, and use this outward Ceremony to engage you to repent. ¶ ³⁴ Succeeds me in preaching and baptizing. ¶ ³⁵ *Job. 1. 15.* Inured with a greater measure of divine Power. ¶ ³⁶ *Gal. 4. 6. Act. 19. 2.* Not only administer the outward Element or Sign, but the thing signified thereby, *viz.* the Graces of the Spirit, (*Titus 3. 5.*) which are like fire to cleanse, &c. (See *n. 32.*) and also the extraordinary gifts of the Spirit; especially after his Ascension (*Act. 1. 5. & 2. 4. & 11. 15.*) and this in such a large measure, that you shall seem to be overflowed therewith. ¶ ³⁷ *i. e.* Shall (1.) work a thorough change in you, and intirely purifie, and sanctifie you: (2.) inflame your hearts with love towards God: (3.) Send down his Spirit in the appearance of fire, *Act. 2. 3.*

12 ³³ Whose fan is in his hand, and he will ³⁴ thoroughly purge his floor, and ³⁵ gather his wheat into the garner: but he will ³⁶ burn up the chaff with unquenchable fire.

³⁷ *q. d.* And though for the present, good and bad, fruitful and unfruitful, are joyned together in the Visible Church, yet in due time he'll sever them, *Mal. 3. 2, 3.* ¶ ³⁸ Rid his Church of all Hypocrites, and ungodly ones, *c. 13. 41.* ¶ ³⁹ *c. 13. 30.* Reward the fruitful, and punish the unfruitful: (And therefore be fruitful.)

13 ¶ * Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. * Mar. 1. 9. Luke 3. 21.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

¹⁵ To receive a larger measure of the gifts and graces of the Spirit from Thee.

15 And Jesus answering, said unto him, Suffer it to be so ³⁷ now: for ³⁸ thus it becometh ³⁹ us to fulfil all righteousness. Then he ⁴¹ suffered him.

⁴² In this my state of Humiliation. ¶ ⁴³ By this appearing in the form of a Sinner, and stooping to thee my inferiour. ¶ ⁴⁴ Myself, and all my Disciples (according to my example.) ¶ ⁴⁵ To do whatsoever is just, fit, and requisite in our circumstances. ¶ ⁴⁶ *Job. 13. 8.* He that sins through ignorance will correct his Errour upon better information.

16 And Jesus when he was ⁴² baptized, went up straightway out of the water: and lo, the Heavens were opened ⁴³ unto him, and ⁴⁴ he saw * the Spirit * *Isa. 11. 2.* of God descending like a ⁴⁵ Dove, and ⁴⁶ lighting & ⁴⁷ upon him. * *42. 1.*

⁴⁸ Hereby he was (1.) installed into his Ministerial Office, (as the Priests were by washing, *Exod. 29. 4. Lev. 8. 6.*) (2.) Engaged solemnly in the same military work with us against Sin and Satan. (3.) Admitted a Member of the Gospel-Church (as he was afore of the Jewish, by Circumcision.) (4.) He was baptized as a publick Person, the Head of his Church, in whom, and by virtue of whose Baptism, all his Members are baptized spiritually, *Rom. 6. 4. Col. 2. 12.* ¶ ⁴⁹ For his sake. ¶ ⁵⁰ Both Christ himself saw, and also John the Baptist; as appears by *Job. 1. 33, 34.* ¶ ⁵¹ *Job. 1. 32.* To signify what Christ is, (1.) In his own Nature to them that come to him, *viz.* meek, harmless, loving: (2.) In the execution of his Office; even He by whom the Father is pacified, and who brings the good tidings of the affwaging the deluge of wrath: (3.) In the Operations of his Spirit upon his people, that they are made meek, harmless, and lowly as Doves. ¶ ⁵² And also abiding and remaining on him, *Job. 1. 32, 33.* to be token, a new degree of the Holy Ghost's Operation in Christ, now at his Entrance upon his publick Employment. (And thus was Christ installed into his Ministerial Function, both by Baptism, and the Unction of the Holy Ghost, as the Priests of Old were, by Washing and Anointing.)

17 And lo, * a voice from Heaven, ⁴⁷ saying, * *John 12. 28.* ⁴⁸ This is my beloved Son, ⁴⁹ in whom I am well pleased.

¶ ⁵³ *viz.* Both to John [This is my Beloved Son:] and to Christ himself, [Thou art, &c.] *Luk. 3. 22.* ¶ ⁵⁴ *c. 17. 5. Isa. 42. 1. Psal. 2. 7. Mark 1. 11. Luk. 3. 22. & 9. 35. Col. 1. 13. Eph. 1. 6. 2 Per. 1. 17.* ¶ ⁵⁵ Whom I perfectly accept, as Mediator, to satisfy my Justice for men, and for whose sake I am reconciled to them, and bestow my grace upon them.

C H A P. IV.

1 Christ fasteth, and is tempted, overcometh; ¹⁷ beginneth to preach, and calleth some to be disciples.

Then was * Jesus led up of the Spirit into the wilderness, to be * tempted of the * Devil. * Mar. 1. 12. Luke 4. 1.

¹ *Heb. 4. 15.* (1.) For a tryal, and proof of his perfect holiness. (2.) To gain the victory over the Devil. (3.) To give his Church Assurance of a perfect Conquest over all Satan's Assaults and Subtilties. ¶ ² The chief of the Devils.

2 And when he had ³ fasted forty days, and forty nights, he was afterward ⁴ an hungred.

⁵ *Exod. 34. 28. 1 King. 19. 8.* to shew his Divine Power in sustaining his humanity without any natural means: ¶ ⁶ *c. 21. 18. Job. 4. 6.* sharply assaulted with hunger.

3 And when the Tempter ⁵ came to him, he said, ⁶ If thou be the Son of God, ⁷ command that these stones be made bread.

⁸ *viz.* In a visible shape and appearance, to tempt him outwardly (as he had done inwardly before, *Luk. 4. 2, 3.*) ¶ ⁹ As was said, *c. 3. 17.* (which the Devil here tempts him to disbelieve.) ¶ ¹⁰ He puts him upon an unnecessary proof

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proof of his Divinity, and a distrust of God's Providence ; fitting his temptation to his present condition.)

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Deut. 8. 3.

4 But he answered and said, It is ⁸ written, * ⁹ Man shall not live by ¹⁰ bread alone, but by ¹¹ every word that proceedeth out of the mouth of God.

⁸ Rom. 15. 14. ¶ ⁹ Deut. 8. 3. q. d. Whether I am the Son of God or no, is nothing to the present purpose : I am a true man, and therefore must go in God's way, and depend upon him for sustenance, and provision. ¶ ¹⁰ By the ordinary, outward means of life. ¶ ¹¹ By whatsoever the Providence of God shall afford, and blefs for our support ; yea, by his only Power and Will, without any means at all, if he so please : (and therefore neither I, nor any other man, must absolutely rest upon the means, and without warrant run to an extraordinary course for supply, but trust in God, and leave him to provide as he pleases.)

* Neh. 11. 18.

Esa. 48. 2.

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5 Then the Devil ¹² taketh him up into * the holy City, and setteth him on a ¹³ Pinnacle of the Temple,

¹² Job 1. 16. Carries him through the Air. ¶ ¹³ The Battlement.

6 And saith unto him, If thou be the Son of God, ¹⁴ cast thy self down : ¹⁵ for it is written, ¹⁶ He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

¹⁴ Thereby to shew to all the people about the Temple, that thou art indeed the Son of God, when they shall see thee fly without falling, or fall without hurting thy self. ¶ ¹⁵ q. d. Since thou trustest so much to Providence, as to expect to be sustained by it, even without food, Throw thy self down now, to give more undoubted evidence of thy dependance upon it. ¶ ¹⁶ Psal. 91. 11.

7 Jesus said unto him, it is written again, ¹⁷ Thou shalt not ¹⁸ tempt the Lord thy God.

¹⁷ Deut. 6. 16. q. d. I am well enough satisfied already, that I am the Son of God, and shall not express any doubt of it, nor use extraordinary means, when I can go down by an ordinary way. ¶ ¹⁸ By limiting him in any thing, or desiring extraordinary proof of his care over us, when he has provided ordinary means for our safety.

8 Again, the Devil taketh him up into an exceeding high Mountain, and ¹⁹ sheweth him all the Kingdoms of the World, and the ²⁰ glory of them :

¹⁹ Partly by the advantage of the Place, which being so exceeding high, he might from thence behold many magnificent Buildings, fruitfull Vallies, pleasant Meadows, &c. and then, what was wanting that way he might supply, by framing Landships and representations of more such things in the Air, and also by his discourses about the delightfulness and agreeableness of such things. ¶ ²⁰ Whatsoever was gay, splendid or magnificent, either in respect of the honours, riches or pleasures of the world.

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

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10 Then saith Jesus unto him, Get thee hence, Satan : for it is written, ²¹ Thou shalt worship the Lord thy God, and him only shalt thou serve.

²¹ Deut. 6. 13. & 10. 20. 1 Sam. 7. 3.

11 Then the Devil leaveth him, and behold, Angels came and ministered unto him.

* Mark 1. 14.

Luke 3. 19. &

4. 14. 31.

John 4. 43.

¶ Or, delivered

up.

12 ¶ Now when Jesus had heard that John was ¹³ cast into prison, he departed into ²² Galilee.

²² To encourage John's Disciples.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the Sea-coast, in the borders of Zabulon and Nephtholim :

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

* Esa. 9. 1, 2.

15 * The ²³ Land of Zabulon, and the Land of Nephtholim, ²⁴ by the way of the Sea, beyond Jordan, Galilee ²⁵ of the Gentiles :

²³ Esa. 9. 1. See there. The Prophet there comforts the Church, against the desolation to be made by the Enemy, by foretelling that they who had the greatest share in misery, should afterwards enjoy the greatest means of Salvation, by Christ's abode, and Preaching among them. ¶ ²⁴ Whose coasts do border upon the Lake of Gennesareth (commonly called a Sea.) ¶ ²⁵ In the confines of, and replenish'd with people of divers Nations.

16 ²⁶ The people which sat in ²⁷ darkness ²⁸ saw

great ²⁸ light ; and to them which ²⁹ sat in the region and shadow of death, ³⁰ light is sprung up.

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²⁹ They whose Predecessours were afflicted by the Affliction, and are now Captives of Satan, and have hitherto lived in sin, and ignorance of the way of happiness, being far from Jerusalem, the place of Worship, and conversing much with the men of Tyre and Sidon, who were very wicked. ¶ ³⁰ Shall first of all see, (viz. at the time of the Messiah's coming in the flesh.) ¶ ³¹ By having the chief share of Christ's presence and conversation. ¶ ³² Were extremely miserable. ¶ ³³ The Gospel shall be preach'd to them.

17 ¶ From that time Jesus began to preach, * Mark 1. 14. and to say, * ³⁴ Repent, for the ³⁵ Kingdom of Heaven is at hand.

³⁴ See c. 3. n. 3. ¶ ³⁵ c. 10. 7. See on c. 3. n. 4-6.

18 ¶ And Jesus walking by the Sea of Galilee, * Mark 1. 16. saw two Brethren, Simon, ³⁶ called Peter, and Andrew his Brother, casting a Net into the Sea : (for they were ³⁷ Fishers.)

Luke 5. 2.

³⁶ Job. 1. 42. ¶ ³⁷ He calls such mean persons, to shew (1.) The freedom of his grace in chusing such weak Instruments. (2.) The Power of his grace, who by such weak Instruments can subdue the world. (3.) The depth of his Wisdom, who provided so for his own honour, that the Instrument shall not carry away the glory of the work.

19 And he saith unto them, ³⁸ Follow me, and I will make you ³⁹ Fishers of men.

³⁸ viz. Not only now and then, (as you have done hitherto, since my Baptism, Job. 1. 37.) but now leave your other Employments, and become my constant Attendants, that so by continual hearing my Doctrine, and seeing my Miracles, you may be fitted in due time to become my Apostles, Act. 1. 21. ¶ ³⁹ Ezek. 47. 9, 10. Instruments of converting men to God.

20 And they ⁴⁰ straightway left their ⁴¹ Nets, and ⁴² followed him.

⁴⁰ Psal. 119. 60. Gal. 1. 16. ¶ ⁴¹ That employment, and way of life. ¶ ⁴² viz. As his constant Attendants.

21 And going on from thence, he saw other two Brethren, James the Son of Zebedee, and ⁴³ John his Brother, in a Ship with Zebedee their Father, mending their Nets : and he called them.

⁴³ The Evangelist and beloved Disciple.

22 And they immediately left the Ship, and their ⁴⁴ Father, and followed him.

41 Ch. 10. 37.

23 ¶ And Jesus ⁴⁵ went about all Galilee, ⁴⁶ teaching in their Synagogues, and preaching the ⁴⁷ Gospel of the Kingdom, and healing all manner of ⁴⁸ Sickness, and all manner of ⁴⁹ Disease among the people.

⁴⁵ c. 9. 35. ¶ ⁴⁶ Though it belonged chiefly to the Priests, Levites and Scribes to teach, yet it was the custom for any one of ability to do it. ¶ ⁴⁷ That Doctrine whereby the Kingdom of Heaven is revealed, and offered to men, and by obedience whereto they come to partake of it. ¶ ⁴⁸ Though otherwise never so incurable. ¶ ⁴⁹ Lesser infirmities.

24 And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with Devils, and those which were ⁵⁰ lunatick, and those that had the Palsie ; and he healed them.

⁵⁰ Affected with any Diseases on which the Moon had influence, as Madness, Falling-sickness, and the like.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

C H A P. V.

3 who are blessed. 13 The Apostles are the salt and light of the world.

AND seeing the multitudes, he went up into a Mountain, and when he was set, his ¹ Disciples came unto him.

¹ They that embrac'd his Doctrine, and were his constant followers.

2 And he ² opened his mouth, and ³ taught them, saying,

2 Prov.

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* Luke 6. 20.
See Prov. 16.
19. & 29. 23.

² Prov. 10. 21. Eph. 6. 19. With great seriousness and earnestness uttered these weighty truths. ¶ ³ As the great Prophet, and Lawgiver of his Church.

3 * ⁴ Blessed are the ⁵ poor in spirit: for ⁶ theirs is the Kingdom of Heaven.

* They have a title to blessedness at present, and shall certainly partake of it hereafter. ¶ ⁷ Isa. 57. 15. & 66. 2. Humble, and lowly in mind, affection, and conversation; thinking meanly of themselves; being sensible of their lost and undone condition in themselves and of their own inability to help themselves; and using the world as if they used it not (and so can be content to be poor when called to it.) ¶ ⁸ Job. 19. 14. They only are duly qualified to receive the Gospel, become Members of the Church, and partake of the Privileges thereof, and so are in the ready way to Heaven.

4 * ⁵ Blessed are they that ⁷ mourn: for they shall be ⁸ comforted.

* ⁷ Isa. 61. 2. viz. For their sins, and spiritual wants. ¶ ⁸ John 16. 26. 2 Cor. 1. 4. James 1. 12. Rev. 7. 17. They are in the way to comfort, Isa. 35. 10.

5 Blessed are the ⁹ meek: for * they shall ¹⁰ inherit the Earth.

* See on Psal. 22. 26. Gentle, patient, quiet spirited; persons, who murmur not against God, but submit to all his corrections; and quarrel not with, nor revenge themselves on those that wrong them. ¶ ¹⁰ Psal. 37. 11. (1.) Be remarkably blest by God in their outward enjoyments. (2.) Have a comfortable sight to so much of those outward things, as God's Providence allots them, and enjoy them with inward Peace: And (3.) Be free from many vexations, which hasty, froward men imbarck themselves in.

6 Blessed are they which do ¹¹ hunger and thirst after ¹² righteousness: for they shall be ¹³ filled.

* ¹¹ Isa. 55. 1. ¶ ¹² Freedom from sin, and holiness of life. ¶ ¹³ Isa. 44. 3. & 65. 13. & 66. 10. Obtain what they desire, and be fully satisfied therewith, Job. 6. 35.

7 Blessed are the ¹⁴ merciful: * for they shall ¹⁵ obtain mercy.

* ¹⁴ Jam. 2. 13. Such who being inwardly affected with the miseries of others, do relieve them according to their ability. ¶ ¹⁵ Both from God and man in this world, and the next.

8 * ¹⁶ Blessed are the ¹⁷ pure in heart: for they shall ¹⁸ see God.

* ¹⁶ Psal. 24. 4. Single-hearted and sincere; free from any reigning sin. ¶ ¹⁷ Job 25. 26, 27. 1 Cor. 13. 12. 1 Job. 3. 2. Understand the Mysteries of Salvation, perceive the loving-kindness of God towards themselves, and at length perfectly enjoy him in Heaven.

9 Blessed are the ¹⁹ Peace-makers: for they shall be ²⁰ called the Children of God.

* ¹⁹ 2 Cor. 5. 20. That love, and labour for Peace among all that are at odds, whether with themselves, or one with another, or with God. ¶ ²⁰ (1.) Owned for truly gracious persons. (2.) Like to God and Christ. (3.) And shall enjoy the Privileges of such.

10 Blessed are they which are ²¹ persecuted for ²² righteousness sake: for ²³ theirs is the Kingdom of Heaven.

* ²¹ 1 Pet. 3. 14. (see there.) & 4. 13. 2 Tim. 2. 12. Jam. 1. 12. viz. Either in word, or deed. ¶ ²² For their obedience to any of God's Commands. ¶ ²³ viz. In a special manner; (as hell belongs especially to Hypocrites Mat. 24. 51.) They shall have a greater reward there, upon that account, Luk. 6. 23.

11 * ²⁴ Blessed are ²⁵ ye when men shall revile you, and persecute you, and shall say all manner of ²⁶ evil against you ²⁷ falsely ²⁸ for my sake.

* ²⁴ My Disciples, who are to expect such usage. ¶ ²⁵ 1 Pet. 4. 14. Psal. 35. 11. Luk. 7. 33, 34. ¶ ²⁶ For your Profession of me.

12 ²⁹ Rejoyce, and be exceeding glad: for great ³⁰ is your reward in Heaven; for so ³¹ persecuted they the Prophets which were ³² before you.

* ²⁹ Rom. 5. 3. James 1. 2. 1 Pet. 4. 13. ¶ ³⁰ Neh. 9. 26. Acts 7. 52. Mat. 23. 31. ¶ ³¹ (And in whose room you succeed.)

13 ¶ ³³ Ye are the ³⁴ Salt of the Earth; but ³⁵ if the Salt have lost his savour, ³⁶ wherewith shall it be salted? it is thenceforth good for nothing, but to be ³⁷ cast out, and to be trodden under foot of men.

³³ All my Disciples in general, but especially Ministers.

¶ ³⁴ Col. 4. 6. The persons who being endued with grace your selves, ought to season others (2 Cor. 2. 14, 16.) and preserve them from corruption. ¶ ³⁵ Mark 9. 50. Luk. 14. 34. If you renounce the truth, and fall totally from that measure of common grace you have received. ¶ ³⁶ There will be little or no hopes of your recovery, Heb. 6. 4, 6. 2 Pet. 2. 20, 21. ¶ ³⁷ Despised of all men, and treated accordingly.

14 Ye are the ³⁸ light of the world. ³⁹ A City that is set on a Hill cannot be hid.

* ³⁸ Job. 1. 9. Phil. 2. 15. 1 Thes. 5. 5. They who discover to others, and direct them to Christ, and Salvation. ¶ ³⁹ Your lives will be narrowly sifted, and scanned by all.

15 ⁴⁰ Neither do men light a Candle, and put it under ⁴¹ a bushel, but on a Candlestick: and it ⁴² giveth light unto all that are in the house.

* ⁴⁰ Mark 4. 21. Luk. 8. 16. & 11. 33. q.d. I did not bestow gifts and graces upon you only for your selves, or for your own sakes, but for the good of others.

16 ⁴³ Let your light so shine before men, * that they may see your ⁴⁴ good works, and ⁴⁵ glorify ⁴⁶ your Father which is in Heaven.

* ⁴³ Prov. 4. 18. 1 Pet. 2. 12. Let your gifts and graces be so apparent to others in your Doctrine and Lives. ¶ ⁴⁴ The holiness of your Lives. ¶ ⁴⁵ Job. 15. 8. Be brought to own, and believe in the true God, and look upon you as his true, faithful Children.

17 ¶ ⁴⁷ Think not that I am come to ⁴⁸ destroy the Law or the Prophets: I am not come to destroy, but to ⁴⁹ fulfil.

* Here he prevents their misconstruction of his following exposition of the Law (which was different from what their teachers taught them.) ¶ ⁴⁷ To pervert the sense, overthrow the design, dissolve the obligation, or derogate from the authority of the Moral Law, as a Rule of Life. ¶ ⁴⁸ 2. 3. 15. To expound what was doubtful; restore the right sense where it was corrupted; accomplish the Prophecies and Types; confirm, both by my Doctrine and Example, the Duties of the Moral Law, and oblige men to a more strict observance of them, than the Pharisees had taught; and to give grace, and strength for the performance of them.

18 For verily I say unto you, ⁴⁹ Till Heaven and Earth ⁵⁰ pass, ⁵¹ one jot or one tittle shall in no wise ⁵² pass from the Law, till ⁵³ all be fulfilled.

* ⁴⁹ Luke 16. 17. Isa. 51. 6. ¶ ⁵⁰ Cease to continue in their present state. ¶ ⁵¹ The least branch or parcel. ¶ ⁵² Isa. 40. 8. Want its due force, efficacy, design and end. ¶ ⁵³ The predictions concerning me, and other Prophecies and Threatnings, be accomplished, and all the Precepts thereof be sincerely and impartially observed.

19 * ⁵⁴ Whosoever therefore shall ⁵⁵ break one of these ⁵⁶ least Commandments, and shall teach men so, he shall be ⁵⁷ called the least in the ⁵⁸ Kingdom of Heaven: but whosoever shall do, and teach ⁵⁹ them, the same shall be called great in the ⁶⁰ Kingdom of Heaven.

* ⁵⁴ Jam. 2. 10. Psal. 2. 3. Transgress, or go about, by any false interpretation, to make void (as the Pharisees did.) ¶ ⁵⁵ Which men make least account of: or, the least branch, or part of the Moral Law. ¶ ⁵⁶ Lose much of God's approbation, and the esteem of good men, (1 Cor. 3. 15.) and, without repentance, be rejected by God at the day of Judgment. ¶ ⁵⁷ See on c. 3. n. 4, 5.

20 For I say unto you, That except your righteousness shall exceed ⁶¹ the righteousness of the ⁶² Scribes and ⁶³ Pharisees, ye shall in no case enter into the Kingdom of Heaven.

* Which they either teach, or practice; it being only an external, (v. 21. & c. 23. 25-27. Luk. 11. 39.) partial, (c. 15. 3.) and negative righteousness, Luke 18. 11. ¶ ⁶² Who were the Teachers and Expounders of the Law, and counted men of the greatest Learning. ¶ ⁶³ Who were of the strictest life, and great pretenders to the observation of the Law, to the smallest circumstances.

21 ¶ ⁶⁴ Ye have heard, that it was said ⁶⁵ by ⁶⁶ them of old time, ⁶⁷ Thou shalt not ⁶⁸ kill: and whosoever shall kill, shall ⁶⁹ be in danger of the judgment.

* Here he proves his fulfilling the Law in one respect, by shewing its true meaning according to its full extent; that so men, seeing their guilt, may see their need of a Saviour to redeem them. ¶ ⁶⁶ The corrupt Teachers of former times (whose opinion you embrace.) Christ does not here tax the Doctrine of Moses and the Prophets, but the corrupt interpretations of the Scribes and Pharisees, who neither understood the extent of the Law, that it reach to the

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¶ The word in the original signifies a measure containing about a pint less than a peck. 1 Cor. 14. 23.

¶ Or, to them. * Exod. 20. 13. Deut. 5. 17.

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the heart, nor of the punishment, that it reacht to the other world. ¶ ⁵⁷ Be guilty of actual murder. ¶ ⁵⁸ Liable to be tried for his life.

22 But ⁵⁹ I say ⁶⁰ unto you, that ⁶¹ whosoever is ⁶² angry with his ⁶³ Brother ⁶⁴ without a cause, shall be in ⁶⁵ danger of the Judgment: and whosoever shall say to his ⁶³ Brother, ⁶⁶ Raca, ⁶⁷ shall be in danger of the Council: but whosoever shall say, ⁶⁸ Thou fool, shall be in danger ⁶⁹ of Hell-fire.

¶ Your Prophet, and Teacher sent from God (like Moses, Deut. 18. 18.) ¶ ⁶⁹ Viz. More fully and clearly than ever was said afore. ¶ ⁶¹ Though never so much provoked. ¶ ⁶² 1 Job. 3. 15. Inwardly (though it break not forth outwardly.) ¶ ⁶³ Neighbour, or any one. ¶ ⁶⁴ (1.) For a light cause. (2.) Above the proportion of the cause. (3.) Immoderately, for any cause. ¶ ⁶⁵ Liable to the severe Sentence of God's Judgment. ¶ ⁶⁶ In his rash anger use any scornfull, disdainfull, vilifying speech to him. As 1 Sam. 20. 3. 2 Sam. 16. 7. ¶ ⁶⁷ Is guilty in a higher degree, and so liable to a severer punishment. ¶ ⁶⁸ Shall be so far transported with rage, as to use any violent, railing, reviling terms, without cause, (which does not extend to what is spoken out of a just indignation against sin, and zeal for God, as in Christ and others, c. 3. 7, & 12. 34. & 23. 13, 17, &c. Job. 8. 44. Acts 13. 10. & 23. 3.) ¶ ⁶⁹ The highest degree of punishment in Hell.

23 ⁷⁰ Therefore, ⁷¹ if thou bring thy gift to the Altar, and there remembrest that thy Brother ⁷² hath ought against thee;

¶ ⁷⁰ q. d. Since God forbids anger, and evil-speaking, as well as murder, therefore if thou hast offended against this Law, don't think to expiate it, by Sacrifices, but seek reconciliation, and make satisfaction to thy Neighbour, (without which there can be no remission.) ¶ ⁷¹ If thou goest about to perform any worship, or duty to God. ¶ ⁷² Has any matter of complaint against thee, for any rash anger, or any injury done to him by thee.

24 ⁷³ Leave there thy gift before the Altar, and ⁷⁴ go thy way; first ⁷⁴ be reconciled to thy Brother, and then come and offer thy gift.

¶ ⁷³ Take it not away, as despairing of God's mercy. ¶ ⁷⁴ Rom. 12. 18. 1 Tim. 2. 8. Do thy endeavour to make him friends with thee.

25 ⁷⁵ Agree with thine adversary quickly, ⁷⁶ whiles thou art in the way with him; lest at any time the adversary ⁷⁶ deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into prison.

¶ ⁷⁵ Luke 12. 58. (see there) 1 Sam. 25. 18. Prov. 25. 8. Take heed thou dost not unreconciled; but treat with him about reconciliation, and be not wanting in any thing on thy part towards it. ⁷⁶ Accuse, and implead thee before the Judge.

26 Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ ⁷⁷ Ye have heard that it was said by them of old time, * Thou shalt not commit Adultery.

¶ ⁷⁷ q. d. The Scribes and Pharisees teach that the seventh Commandment reacheth only to the gross act of uncleanness.

28 But I say unto you, That whosoever ⁷⁸ looketh on a woman to lust after her, ⁷⁹ hath committed Adultery with her already in his heart.

¶ ⁷⁸ Job 31. 1. Prov. 6. 25. 2 Pet. 2. 14. Has any unclean desires stirred up in him, either by seeing, hearing, or the like: (and the case is the same of a woman's looking upon a man, or decking her self to be looked on, and lusted after. She has tempered the poison, though none drink of it.) ¶ ⁷⁹ Is guilty in the sight of God of the breach of this Law.

29 And if thy ⁸⁰ right eye || ⁸¹ offend thee, ⁸² pluck it out, and cast it from thee: for it is profitable for thee that ⁸³ one of thy members should perish, and not that thy whole body should be cast into Hell.

30 And if thy ⁸⁰ right hand ⁸¹ offend thee, ⁸² cut it off, and cast it from thee: for it is profitable for thee that ⁸³ one of thy members should perish, and not that thy whole body should be cast into Hell.

¶ ⁸⁰ Ch. 18. 8. Mark 9. 43, 45, 47. Any thing that is most delightfull to thee to behold, 2 Pet. 2. 14. ¶ ⁸¹ Encline thee to the breach of this Command, and draw thee to evil, or

hinder thee from good. ¶ ⁸² Mortify thy affection and inclination to it; turn away thine eyes from it (Psal. 119. 37.) be as if thou hadst no eye to see it, (Job 31. 1.) or hand to practise it, Col. 3. 5. 1 Cor. 9. 27. Prov. 1. 10. 15. ¶ ⁸³ That thou shouldst want the present satisfaction of such an enjoyment.

31 ⁸⁴ It hath been said, * Whosoever shall put away his wife, let him give her a writing of divorce-ment.

¶ ⁸⁴ Ch. 19. 7. Deut. 24. 1. Mark 10. 4.

32 But I say unto you, that ⁸⁵ whosoever shall put away his wife, saving for the cause of fornication, ⁸⁶ causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

¶ ⁸⁵ Luk. 16. 18. 1 Cor. 7. 10, 11. Mal. 2. 14, 15. ¶ ⁸⁶ Is guilty of making her commit adultery, viz. if the marry again in his life-time, which hereby he gives her occasion to do.

33 ¶ Again, ⁸⁷ ye have heard that it hath been said by them of old time, * Thou shalt not forswear thy self, but * shalt perform unto the Lord ⁸⁸ thine Oaths.

¶ ⁸⁷ q. d. The Scribes teach you, that, according to their tradition, the third Commandment is broken, not by swearing by the name of God upon every trivial occasion, but by not performing what you so swear; and that you may lawfully swear by the creatures, and yet break such oaths without guilt. ¶ ⁸⁸ Exod. 20. 7. Lev. 19. 12. Deut. 5. 11.

34 But I say unto you, ⁸⁹ Swear not ⁹⁰ at all; neither by heaven, for it is ⁹¹ God's throne:

¶ ⁸⁹ James 5. 12. ¶ ⁹⁰ viz. By the creatures; nor vainly, rashly, unnecessarily, deceitfully, by God. ¶ ⁹¹ Isa. 66. 1. (And therefore 'tis in effect to swear by him that sits on it.)

35 Nor by the earth, for it is his ⁹² footstool: neither by Jerusalem, for it is the ⁹³ City of the great King.

¶ ⁹² Isa. 66. 1. (and therefore 'tis in effect to swear by him that has the command of it.) ¶ ⁹³ q. d. Though you don't use the name of God when you swear by the creatures, yet inasmuch as they all have relation to, and dependance upon him, 'tis all one as if you did swear by him; and therefore 'tis not lawfull to swear falsely by the meanest creature. ¶ ⁹³ Psal. 48. 2.

36 Neither shalt thou swear by thy head, because thou ⁹⁴ canst not make one hair white or black.

¶ ⁹⁴ q. d. Neither thy head, nor life, are at thy own disposal, but all subject to God.

37 ⁹⁵ But let your communication be Yea, yea: Nay, nay: for whatsoever is more than these, cometh ⁹⁶ of evil.

¶ ⁹⁵ James 5. 12. Let your discourse be confirm'd only with a bare affirmation or denial. ¶ ⁹⁶ From an evil habit, or some such principle; and most commonly from the Devil, c. 13. 19.

38 ¶ Ye have heard that it hath been said, ⁹⁷ An eye for an eye, and a tooth for a tooth.

¶ ⁹⁷ Exod. 21. 4. Levit. 24. 20. Deut. 19. 21. i. e. You may lawfully revenge your selves, provided you observe a due proportion.

39 But I say unto you, That ye ⁹⁸ resist not evil: but whosoever shall ⁹⁹ smite thee on thy right cheek, ¹⁰⁰ turn to him the other also.

¶ ⁹⁸ Levit. 19. 18. Prov. 20. 22. & 24. 29. Luke 6. 29. Rom. 12. 17, 19. 1 Cor. 6. 1, 7. 1 Thes. 5. 15. 1 Pet. 3. 9. Avenge not your selves for private injuries done you, but bear 'em patiently. Here he forbids private revenge, and bearing ill-will to those that wrong us: and publick revenge, sought for out of malice, or upon slight occasions, or by rigorous prosecution of the Law. ¶ ⁹⁹ Offer thee any private injury. ¶ ¹⁰⁰ Rather expose thy self to, and be ready to undergo, further injuries, than take revenge for former.

40 And if any man will sue thee at the law, and ¹⁰¹ take away thy coat, ¹⁰² let him have thy cloak also.

¶ ¹⁰¹ Wrong thee under pretence of law. ¶ ¹⁰² 1 Cor. 6. 7. Rather than wrong him in the like kind.

41 And whosoever ¹⁰³ shall ¹⁰⁴ compel thee to go a ¹⁰⁵ mile, ¹⁰⁶ go with him twain.

¶ ¹⁰³ Wrong thee by tyrannical impositions, or any lighter invasion of thy liberty. ¶ ¹⁰⁴ Do more than thy duty, rather than contend and come short.

42 ¹⁰⁷ Give to him that ¹⁰⁸ asketh thee, and from him

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* See chap. 19. 3, &c.
Mark 10. 2, &c.

* Chap. 23. 16.

* Deut. 23. 23.

* See Job 42. 8.
1 Pet. 3. 7.

* See Pf. 32. 6.
Ila. 55. 6.

* Exod. 20. 14.
Deut. 5. 18.

¶ Or, do cause
thee to offend.

Chap. 6. him that would borrow of thee, ⁸ turn not thou away.

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⁶ Deuter. 15. 8. 10. Luke 6. 30. *q. d.* Rather than revenge, be ready to do kindnesses to those that have wronged you, by giving and lending to 'em; and also be not weary of well-doing, though there seem to be reasons against it; but rather give, and lend too much than too little. ¶ ⁷ That wants, and begs relief. ¶ ⁸ Relieve him cheerfully. (Deut. 15. 8.) or if thou canst not do that, yet treat him kindly.

⁴³ ¶ Ye have heard that it hath been said, ⁹ Thou shalt love thy neighbour, and ¹⁰ hate thine enemy.

⁹ Levit. 19. 18. They taught that this Command extended only to friends, kindred and acquaintance, and that therefore it was lawfull to hate their enemies. ¶ ¹⁰ Deut. 7. 2. (this was their patch, and corrupt gloss, which they flitch to the Law.)

* Luke 6. 27.

⁴⁴ But I say unto you, ¹¹ Love your enemies, ¹² bless them that curse you, do good to them that hate you, and ¹³ pray for them which despitefully use you, and persecute you:

¹¹ 2 King. 6. 22. Prov. 25. 21. Rom. 12. 14, 20. 1 Cor. 4. 12. 1 Pet. 3. 9. The persons of your private enemies, notwithstanding their enmity to you. ¶ ¹² Rom. 12. 14, 20. 1 Cor. 4. 12. 1 Pet. 3. 9. ¶ ¹³ Luk. 23. 24. Acts 7. 60. 1 Cor. 4. 13.

⁴⁵ That ye may ¹⁴ be the children of your Father which is in heaven, for he ¹⁵ maketh his Sun to rise on the evil, and on the good, and sendeth ¹⁶ Rain on the just, and on the unjust.

¹⁴ May approve your selves to be like him. ¶ ¹⁵ Vouchsafes the free use of his common gifts to the wicked, as well as to the godly. ¶ ¹⁶ Job 5. 10. & 38. 26. Ait. 14. 17. Common blessings don't always argue a good person, but they always argue a good God.

* Luke 6. 32.

⁴⁶ * For if ye love ¹⁷ them which love you, ¹⁸ what reward have ye? do not even the ¹⁹ Publicanes the same?

¹⁷ Viz. Only, as v. 47. ¶ ¹⁸ *q. d.* You serve your selves only, and not God, and therefore can expect no thanks or reward from him for so doing. ¶ ¹⁹ Toll or tribute-gatherers, who were infamous persons; see on c. 9. 10. n. 18. *q. d.* The vilest sinners will equal you.

⁴⁷ And if ye ²⁰ salute your brethren only, what do you more than others? do not even the ²¹ Publicanes so?

²⁰ Are kind and courteous only to your friends, kindred, and acquaintance.

⁴⁸ Be ²² ye therefore ²³ perfect, even ²⁴ as your Father which is in heaven is ²⁵ perfect.

²² Who pretend to excel Publicanes, and Heathens, and are God's peculiar People. ¶ ²³ Sincere and compleat in all parts of Piety; especially in love towards all men. ¶ ²⁴ Lev. 11. 44. & 19. 2. & 20. 7, 26. 1 Pet. 1. 15, 16. As well as, though not as much as. ¶ ²⁵ Loves all, and does good to all.

C H A P. VI.

1 Of alms, 5 prayer, 14 forgiveness. 19 Our treasure. 24 God and mammon.

¶ Or, righteousness,

Deut. 24. 13.

Psal. 112. 9.

Dan. 4. 27.

2 Cor. 9. 9, 10.

¶ Or, with.

Take heed that ye do not your ¹ alms before men, ² to be seen of them: otherwise ye have no reward ³ of your Father which is in ⁴ heaven.

¹ Jer. 19. 9. Christ having vindicated the Law, as to the substance and matter thereof, now comes to shew the manner, how duties are to be done. ¶ ² Any good work; especially of charity and liberality to the poor. ¶ ³ 1 Cor. 10. 31. For this end. ¶ ⁴ And designs you a heavenly, eternal reward.

¶ Or, cause not

a Trumpet to be

sounded.

² Therefore ⁵ when thou doest *thine* alms, ⁶ do not ⁷ found a trumpet before thee, as the Hypocrites do, in the synagogues, and in the streets, that they may have ⁸ glory of men. Verily, I say unto you, they have ⁹ their reward.

⁵ Rom. 12. 8. ¶ ⁶ Prov. 20. 6. ¶ ⁷ 2 King. 10. 16. ¶ ⁸ Viz. Humane applause.

³ But when thou doest alms, ⁹ let not thy left hand know what thy right hand doeth:

⁹ Watch against vain-glory therein, and hide it, even

from thy self, as much as thou canst; at least, think not to merit any thing thereby.

⁴ That *thine* alms may be in ¹⁰ secret: and thy Father which ¹¹ seeth in secret, himself shall reward thee ¹² openly.

¹⁰ Carried with all secrecy possible: at least, free from vain glory. ¶ ¹¹ v. 18. Psal. 44. 21. ¶ ¹² c. 25. 34. See there, either (1.) by a sensible answer, as Dan. 9. 20-22. or (2.) with an evident Blessing, in the eyes of the world, or (3.) in convincing the consciences of wicked men, that God's people have special interest in, and Audience with him. (4.) chiefly at the Resurrection, Luke 14. 14. 1 Cor. 4. 5.

⁵ ¶ And when thou prayest, thou shalt not be as the hypocrites *are*; for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their ⁸ reward.

⁶ But thou, when thou prayest, ¹³ enter into thy ¹⁴ closet, and when thou hast shut thy door, pray to thy Father which is ¹⁵ in secret, and thy Father which ¹⁶ seeth in secret, shall reward thee openly.

¹³ Avoid all show of vain glory, and do nothing which may favour thereof. ¶ ¹⁴ Every where, even in the most retired place.

⁷ But when ye pray, use not ¹⁷ vain ¹⁸ repetitions, ¹⁹ as the ²⁰ Heathen do: for they think that they shall be heard for their much speaking.

¹⁷ Ecclef. 5. 2. ¶ ¹⁸ 1 King. 21. 6.

⁸ Be not ye therefore like unto them: for your Father knoweth what things ye have need of ¹² before ye ask him.

¹² (And therefore needs not multiplicity of words.)

⁹ After this manner ¹⁹ therefore pray ye: ²⁰ Our Father which art in ²¹ heaven: ²² Hallowed be thy Name.

¹⁸ Reduce all your petitions to some or other of these heads, and use the simplicity, and sober brevity thereof. ¶ ¹⁹ Viz. that you may avoid vain repetitions, (v. 7.) and pray for things needfull, v. 8. ¶ ²⁰ Luke 11. 2. *q. d.* O thou who art the Creator, Preserver, Redeemer, and Governour of me, and all men! ¶ ²¹ Ready to hear, and able to help, and therefore art to be revered, loved, and trusted in. ¶ ²² John 12. 28. Isa. 6. 3. & 8. 13. We desire that thou mayest be advanced above all, in the hearts, tongues, and lives of our selves, and all men, and that nothing may ever be done to dishonour Thee. And for that end,

¹⁰ ²³ Thy Kingdom come. ²⁴ Thy will be done in earth as *it is* in heaven.

²³ Endue us with thy grace, and bring us to thy glory; convert all Nations; destroy the Kingdom of Sin and Satan; and hasten thy coming to Judgment. ¶ ²⁴ Enable us to obey all thy Laws, as the Saints and Angels do in Heaven, (Psal. 103. 20, 21.) in all things, at all times, and with all our hearts: and in order hereunto,

¹¹ ²⁵ Give us this day our ²⁶ daily ²⁷ bread. ²⁸ See Job 23.

²⁵ Exod. 16. 21. Supply us with all things necessary for this life, according as we shall stand in need of 'em. ¶ ²⁶ Gen. 43. 25, 31, 34.

¹² ¶ And ²⁶ forgive us our debts, ²⁷ as we forgive our debtors.

¶ These Petitions are joined together, (1.) because without pardon all the good things of this life will do us no good, (2.) because Sin is the great hindrance of all blessings. Jer. 5. 25. ¶ ²⁵ Isa. 43. 25. Psal. 130. 4, 8. Punish us not for our sins, which expose us to thy judgments both in this World, and the World to come. ¶ ²⁷ Col. 3. 13. As we forbear all vindictive punishment of those who have done any private injury to our selves, and are ready to shew 'em the same kindness, as if they had never wronged us.

¹³ And ²⁸ lead us not into temptation, but deliver us from ²⁹ evil: For thine is the ³⁰ Kingdom, and the ³¹ power, and the ³² glory, for ever. ³³ Amen.

²⁸ Ch. 26. 41. Job. 17. 15. 1 Cor. 10. 13. Let no Trials of any sort, either from the Devil or wicked men, or any passage of thy Providence, befall us; but preserve us from temptations and dangers, that we may not be exposed thereto; or preserve us *in* them, that we may not be overcome thereby; and furnish us with all grace necessary for our security herein. ¶ ²⁹ Both corporal and spiritual; both of sin and suffering. ¶ ³⁰ 1 Chron. 29. 11. 1 Tim. 6. 15. The sovereign government and disposal of all things belongs to Thee, and therefore we pray to Thee. ¶ ³¹ Thou canst

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*Ecc. 28. 1.
8c.
Eph. 4. 32.
Col. 3. 13.
James 2. 13.
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25.
Ch. 18. 35.

canst do whatsoever we desire of Thee. ¶ ³² The glory of all belongs to Thee and this is that we aim at in all our requests; and therefore grant 'em. ¶ ³³ We desire it may be so, and believe it shall be so.

14 * ³⁴ For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 * ³⁵ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not as the hypocrites, of a ³⁶ sad countenance: for they ³⁷ disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.

³⁸ *Isa.* 58. 5. *1 Kings* 21. 27. ¶ ³⁷ Put on mortified looks, and a neglected garb.

17 But thou, when thou fastest, ³⁸ anoint thine head, and wash thy face;

³⁹ *Ruth* 3. 3. *Eccles.* 9. 8. Drefs, and behave thy self as at other times.

18 That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which ³⁹ seeth in secret, shall reward thee openly.

³⁹ *v.* 4. *Acts* 9. 11. Takes notice of thy secret Duties which no one else can; and the inward frame of thy heart.

19 ¶ ⁴⁰ Lay not up for yourselves treasures upon earth, ⁴¹ where moth and rust doth corrupt, and where thieves break through and steal.

⁴⁰ *Psal.* 62. 10. *John* 6. 26. *Col.* 3. 1, 2. *Heb.* 13. 5. *viz.* Not so much: let it not be your chief care to be rich: make not any worldly thing your Treasure, upon which you set your hearts, *v.* 21. Be not greedy of the things of this World. Hoard not up your Wealth. ¶ ⁴¹ *1 Tim.* 6. 17. Which are subject to a thousand casualties.

20 * ⁴² But lay up ⁴³ for yourselves ⁴⁴ treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

⁴² *Luke* 12. 33. & 16. 9. But lay out your wealth upon the poor members of Christ, whereby it will do you good to all eternity. Or, let heavenly and spiritual things, such as the light of God's countenance, the graces of his Spirit, &c. be of greater account with you, than all worldly things: count them your Treasure. ¶ ⁴³ *c.* 25. 9. ¶ ⁴⁴ *Prov.* 19. 17. *Eccles.* 11. 1. *Acts* 10. 4. *1 Tim.* 6. 18, 19.

21 ⁴⁵ For where your treasure is, there will your heart be also.

⁴⁵ *q. d.* That which you count your Treasure, will have your hearts.

22 ⁴⁶ The light of the body is the eye: ⁴⁷ if therefore thine eye be single, thy ⁴⁸ whole body shall be full of light.

⁴⁶ *Luke* 11. 34. *q. d.* As the eye guides the body, so the judgment guides the will and affections, and consequently the life. ¶ ⁴⁷ If thou dost clearly discern the excellency of spiritual things, and valuest 'em as thy Treasure, and aimed only at the glory of God in all thou doest, *v.* 1. *Rom.* 12. 8. ¶ ⁴⁸ Thy affections and whole conversation will be well ordered.

23 But ⁴⁹ if thine eye be evil, ⁵⁰ thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.

⁴⁹ *Ch.* 20. 15. *Prov.* 23. 6. If thy Judgment, Ends and Aims be corrupt. ¶ ⁵⁰ The whole course of thy life will be irregular and disorderly.

24 ¶ ⁵¹ No man can serve two ⁵² masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other: ⁵³ ye cannot serve God and ⁵⁴ mammon.

⁵¹ *Luke* 16. 13. ¶ ⁵² *viz.* Which command contrary things. ¶ ⁵³ *c.* 4. 10. *Josh.* 24. 19. ¶ ⁵⁴ Be slaves to the World.

25 ⁵⁵ Therefore I say unto you, ⁵⁶ Take no ⁵⁷ thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. ⁵⁸ Is not the life more than meat, and the body than raiment?

⁵⁵ *q. d.* Since you must not serve the World, therefore be not solicitous about worldly things. ¶ ⁵⁶ *Psal.* 55. 22. *Luke* 12. 22. *1 Cor.* 7. 32. *Phil.* 4. 6. *1 Tim.* 6. 8. *1 Pet.* 5. 7. ¶ ⁵⁷ Immoderate, distracting care, as if God did not

look after you, *v.* 32. ¶ ⁵⁸ *q. d.* God, who has given the greater, will not deny the less, *viz.* necessities for life.

26 ⁵⁹ Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?

⁵⁹ *Job* 38. 41. *Psal.* 147. 9. *Luke* 12. 24. ¶ ⁶⁰ *Psal.* 149. 9.

27 ⁶⁰ Which of you ⁶¹ by taking thought can add one cubit unto his stature?

⁶⁰ *Psal.* 75. 6. *Eccles.* 9. 11. *Luke* 12. 26. ¶ ⁶¹ By being solicitous whether his food will nourish him or not. ¶ ⁶² Or, Age, (as the word is rendred, *John* 9. 21, 23.) *i. e.* Can continue his life a little longer than otherwise it would be.

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these.

30 Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore ⁶³ take no ⁶⁴ thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?

32 (For after all these things do the Gentiles ⁶² seek) for your heavenly Father knoweth that ye have need of all these things.

⁶² *viz.* Most eagerly, as if there were no Providence, or no better things to be sought after. ¶ ⁶³ See on *Luke* 12. 30.

33 But seek ye ⁶⁵ first the ⁶⁶ Kingdom of God, and ⁶⁷ his righteousness, and ⁶⁸ all these things shall be ⁶⁹ added unto you.

⁶⁵ *Luke* 12. 31. *John* 6. 27. Before all things, and above all things. ¶ ⁶⁶ To partake of the grace of God, and all spiritual blessings, in order to the enjoyment of glory. ¶ ⁶⁷ Endeavour to be possessed of that holiness, which is wrought in us by God, and qualifies us for, and is accepted to, life and salvation. ¶ ⁶⁸ The necessities of this life, so far as God sees fit for you, and may promote your spiritual and eternal welfare. ¶ ⁶⁹ *1 Kings* 3. 13. *Psal.* 37. 25. *Rom.* 8. 22. *1 Cor.* 3. 21. *1 Tim.* 4. 8.

34 ⁷⁰ Take therefore no thought for the morrow: for ⁷¹ the morrow shall take thought for the things of it self: ⁷² sufficient unto the day is the evil thereof.

⁷⁰ *q. d.* Give not way to, trouble not your selves with, distrustfull, distracting, perplexing thoughts about future Events, but labour to maintain a calmness, and composedness of mind, by an intire resignation of your selves to the will and providence of God, *Prov.* 16. 3. ¶ ⁷¹ The time to come will bring its necessities along with it, as well as the time past, and present, have done hitherto. ¶ ⁷² The present time has always care and trouble enough attending it, and you need not clog it with what belongs to the future, *Job* 14. 1.

C H A P. VII.

1 Christ ending his sermon in the mount, reproveth rash judgment. 6 Forbiddeth to cast holy things to dogs. 7 Exhorteth to prayer. 13 To enter in at the strait gate. 15 To beware of false prophets. 21 and not to be hearers, but doers of the word.

Judge not, that ye be not judged.

¹ *Luke* 6. 37. *Rom.* 2. 1. & 10. 3. & 14. 4. *1 Cor.* 4. 3-5. *Jam.* 4. 11, 12. Censure not other mens persons, purposes, words or actions, (1.) Rashly, without consideration, and full examination, (2.) Unjustly, without cause. (3.) Needlessly, for a light cause. (4.) Uncharitably, above the merit of the cause, or without candor, meekness and mercy. (5.) Pragmatically, without competent Authority.

2 For with what judgment ye judge, ye shall be judged: and ² with what measure ye mete, it ³ shall be measured to you again.

² *Judg.* 1. 7. *Psal.* 41. 2. *Mark* 4. 24. *2 Cor.* 9. 6. *James* 3. 13.

B

3 And

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Chap. 7. 3 And why beholdest thou the mote that is in thy Brother's eye, but ⁴ considerest not the beam that is in thine own eye?

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³ Luke 6. 41. ¶ ⁴ Lam. 3. 40.

4 Or ⁵ how wilt thou say to thy Brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

⁵ With what confidence, or hope of doing good, canst thou reprove any fault in another, when thou art guilty of a greater thyself, *Psal.* 50. 16, 17.

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy Brother's Eye.

6 ¶ ⁶ Give not that which is holy unto ⁷ the dogs, neither cast ye ⁸ your pearls before ⁹ swine; lest they ⁹ trample them under their feet, and turn again, and rent you.

⁶ *Prov.* 9. 8. & 22. 9. Use discretion in dispensing holy things, especially by way of admonition or reproof. Preach not the Gospel to those that persecute you for your Message. Apply not the Promises to the profane. ¶ ⁷ Such as have manifested an obstinate contempt of all goodness. ¶ ⁸ Intrusted with you. ¶ ⁹ *Heb.* 10. 29.

* Chap. 21. 22. 7 ¶ ¹⁰ Ask, and it shall be ¹¹ given you: ¹² seek, and ye shall find: ¹³ knock, and it shall be opened unto you.

¹⁰ *Psal.* 10. 17. & 34. 15. & 145. 19. *Prov.* 15. 29. *Esa.* 30. 19. & 58. 9. & 65. 24. *Jer.* 29. 12. *Matth.* 21. 22. *Mark* 11. 24. *Luke* 11. 9-13. *John* 14. 13, 14. & 15. 7. & 16. 23, 24. *James* 1. 5, 6. & 5. 16. *1 John* 3. 22. & 5. 14. *Dan.* 2. 23. ¶ ¹¹ *Viz.* In due time, if it be good for you. See *n.* 15. ¶ ¹² *Viz.* Diligently, earnestly. ¶ ¹³ *Gen.* 32. 24. Importunately, taking no denial.

* *Prov.* 8. 17. *Jer.* 29. 12. 8 For ¹⁴ every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

¹⁴ *Viz.* Who is a friend or child of God.

9 ¹⁵ Or what man is there of you, whom if his Son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

¹⁵ *q. d.* Though we judge that to be good for us which we ask, yet if God denies to give it, we are to judge that it is not good for us.

* *Gen.* 6. 5. & 8. 21. 11 If ye then ¹⁶ being ¹⁷ evil ¹⁸ know how to give good gifts unto ¹⁹ your children, how much more shall your Father which is in heaven give ¹⁹ good things to them that ask him?

¹⁵ *Ch.* 19. 17. Blinded with ignorance, or depraved with corrupt affections. ¶ ¹⁷ Will not give 'em that which is apparently hurtfull. ¶ ¹⁸ *Isa.* 49. 15. ¶ ¹⁹ The graces of his Spirit, *Luke* 11. 13. (but never any thing that is hurtfull.)

* *Tob.* 4. 15. 12 ²⁰ Therefore ²¹ all things ²² whatsoever ye ²³ would that men should ²⁴ do to you, ²⁵ do ye even so to them: for ²⁶ this is the ²⁷ law, and the ²⁸ prophets.

²⁰ *q. d.* If God hears your prayers, or, as you desire that he should hear 'em, be sure to perform all duties of civil righteousness, as well as to be earnest in all acts of piety; for God will deal with you, as you do with others, *Gen.* 6. 6. *Obad.* 15. *Eph.* 6. 8. ¶ ²¹ *c.* 22. 40. *Luke* 6. 31. *Rom.* 13. 8, 10. *Gal.* 5. 14. ¶ ²² *Viz.* According to the Rules of right reason. ¶ ²³ *Viz.* If you were in their case, and they in yours. ¶ ²⁴ Be the same to them in your thoughts, words and actions, as you'd have them be to you; and do not that to others, which you'd not have done to your selves. ¶ ²⁵ *Viz.* To make men righteous, and to love their neighbours as themselves. ¶ ²⁶ The sum of all the Old Testament concerning your duty to your neighbour, *Rom.* 13. 9.

13 ¶ ²⁷ Enter ye in at the ²⁸ strait gate; for ²⁹ wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

²⁷ *Luke* 13. 24. (see there) *Rev.* 21. 27. set upon a course of strict Piety. ¶ ²⁸ Agreeable to mens corrupt affections and lusts, *Prov.* 9. 17.

¶ Or, low.

14 ¶ Because ²⁹ strait is the gate, and ³⁰ narrow is the way which leadeth unto life, and ³¹ few there be that ³² find it.

²⁹ *Ch.* 16. 24. The entrance into, and progress in a course of holiness, is irksome and difficult to corrupt nature. ¶ ³⁰ *Luke* 12. 32. ¶ ³¹ So as to walk therein.

15 ¶ ³³ Beware of ³⁴ false prophets, which come to you in ³⁵ sheeps clothing, but inwardly they are ³⁶ ravening wolves.

³³ Such as corrupt the Truths of God; particularly the Pharisees. ¶ ³⁴ Making a shew of Piety and Devotion, *c.* 23. 14. *2 Cor.* 11. 15. *2 Tim.* 3. 5. ¶ ³⁵ Such as seek their own carnal advantages, and in the issue will be the means of your destruction.

16 Ye shall know them by their ³⁷ fruits: ³⁸ Do men gather grapes of thorns, or figs of thistles?

³⁷ *1 John* 4. 1. The effect which their Doctrine produces in the hearts and lives of their followers.

17 Even so ³⁹ every good Tree bringeth forth good fruit; but a ⁴⁰ corrupt tree bringeth forth evil fruit.

³⁹ *Ch.* 12. 33. ¶ ⁴⁰ *Tit.* 1. 15.

18 ⁴¹ A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

⁴¹ *1 John* 3. 4. Sound Doctrine produces holiness of life, as its proper fruit.

19 ⁴² Every tree that bringeth not forth good fruit, is ⁴³ hewen down and cast into the fire.

⁴² *Ch.* 3. 16. *John* 15. 2, 6. ¶ ⁴³ *Acts* 5. 38. *1 Tim.* 1. 20. *Rev.* 2. 16.

20 Wherefore by their fruits ye shall know them.

21 ¶ ⁴⁴ Not every one that saith unto me, ⁴⁵ Lord, ⁴⁶ Lord, shall enter into the Kingdom of Heaven: but he that ⁴⁷ doeth the Will of my Father which is in Heaven.

⁴⁴ *Jer.* 7. 4. *Hos.* 8. 2. *Luke* 6. 46-49. *Rom.* 2. 13. *James* 1. 22. Believes in me, and owns me for his Lord, and calls upon me, and that frequently, and with seeming earnestness. ¶ ⁴⁵ *Psal.* 15. 5. See *v.* 24.

22 Many will say to me in ⁴⁸ that day, Lord, have we not ⁴⁹ prophesied in ⁵⁰ thy Name? and in thy name have ⁵¹ cast out devils? and in thy name ⁵² done many ⁵³ wonderful works?

⁴⁸ The day of Judgment, *Acts* 17. 31. ¶ ⁴⁹ *Luke* 13. 26. Preacht thy Doctrine. ¶ ⁵⁰ By thy Authority and Commission. ¶ ⁵¹ The Efficacy of the Ordinances depends not on the sincerity of the Minister.

23 And then will I profess unto them, ⁵⁴ I never ⁵⁵ knew you ⁵⁶ depart from me ye that work iniquity.

⁵⁴ *Luke* 13. 27. ¶ ⁵⁵ Owned you for my true Disciples. ¶ ⁵⁶ *c.* 25. 12, 41. *Psal.* 6. 8. & 119. 115.

24 ¶ ⁵⁷ Therefore, ⁵⁸ whosoever heareth ⁵⁹ these ⁶⁰ sayings of mine, and ⁶¹ doeth them, I will liken ⁶² him unto ⁶³ a wise man, which ⁶⁴ built his house upon a ⁶⁵ rock:

⁵⁷ *q. d.* Since a bare profession without practice will not avail to Salvation, learn whereupon you may build your assured hopes thereof. ¶ ⁵⁸ Contained in this sermon foregoing (which he now concludes with this Parable, to press it home upon 'em.) ¶ ⁵⁹ *Psal.* 15. 5. & 103. 18. *Rom.* 2. 13. *Jam.* 1. 22. *Matth.* 12. 50. *Luke* 11. 28. *John* 13. 17. *1 John* 3. 7. *Rev.* 22. 14. ¶ ⁶⁰ *Psal.* 119. 99, 100. ¶ ⁶¹ Entertained hopes of Salvation. Hope is the building. ¶ ⁶² A firm solid foundation.

25 And the ⁶⁶ rain descended, and the ⁶⁷ floods came, and the ⁶⁸ winds blew, and beat upon that house; and it ⁶⁹ fell not, for it was founded upon a rock.

⁶⁶ All sorts of temptations assaulted it. ¶ ⁶⁷ *c.* 16. 18.

26 And every one that heareth these sayings of mine, and ⁷⁰ doeth them not, shall be likened unto a foolish man, which ⁷¹ built his house upon the Sand:

⁷⁰ (And yet hopes for mercy at the last day.) ¶ ⁷¹ Has no good ground to hope for happiness.

27 And the ⁷² rain descended, and the ⁷³ floods came, and the ⁷⁴ winds blew, and beat upon that house, and it ⁷⁵ fell, and ⁷⁶ great was the fall of it.

⁷² *Job* 8. 13. ¶ ⁷³ *c.* 11. 22. *Luke* 12. 47, 48. *Heb.* 10. 26. He meets with a fearfull, and fatal disappointment, to be cast into Hell, when he confidently presumed to be received into Heaven.

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28 And it came to pass when Jesus had ended these sayings, the people were ⁶¹astonished at his ⁶²doctrine.

⁶¹ Ch. 22. 33. see there, Mark 1. 22. Luke 4. 32. ¶ ⁶² As being so new, solid, clear, divine and satisfactory.

29 For he taught them as one having ⁶³authority, and not ⁶⁴as the scribes.

⁶³ Sufficient Commission, and good ground for what he said; and a certain Divine Majesty proper to the Dignity of his Person (John 7. 46.) and convincing Efficacy in his delivery. ¶ ⁶⁴ In a dul, cold, formal manner, about Traditions, Ceremonies, and such trifling Points.

C H A P. VIII.

1 Christ cleanseth the leper. 5 Healeth the centurions servant. 14 Peter's mother in law, and many other diseased. 18 Sheweth how he is to be followed. 23 Stilleth the tempest on the sea. 28 Driveth Devils out of two men possessed. 31 And suffereth them to go into the swine.

When he was come down from the mountain, great multitudes followed him.

2 * And behold, there came a Leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will; Be thou clean. And immediately his leprosie was cleansed.

4 And Jesus saith unto him, * See thou tell no man, but go thy way, shew thy self to the ²priest, and offer the gift that * Moses commanded, for a ³testimony unto them.

* Christ frequently forbids the divulging of his Miracles. As c. 9. 30. & 12. 16. & 16. 20. & 17. 9. Mark 7. 36. &c. (1.) To avoid all appearance of ostentation, and vain glory, and that he might not seem to make a bustle in the world, c. 12. 16-19. (2.) To decline the Pharisees envy, and prevent their persecuting of him, asc. 12. 13, 14. 16. See also on c. 16. 20. ¶ ² To whom it appertains to judge of Leprosie, Lev. 13. 2. that so thou mayest be pronounced clean. ¶ ³ To be an evidence, (1.) Of the truth of the Miracle, when they shall find that thou art perfectly cured, and consequently, (2.) Of my Divine Power; (for the Jews themselves confest that God only can cure the Leprosie, 2 Kings 5. 7.) (3.) Of my regard to, and observation of the law of Moses. (4.) Of their ingratitude and perverseness, if they do not own me for the Messiah, and believe my Doctrine thus confirmed, Mark 6. 11. John 10. 37.

5 ¶ * And when Jesus was entred into Capernaum, there came unto him a ⁴centurion, beseeching him.

* A Captain of a hundred Souldiers.

6 And saying, Lord, my servant lieth at home sick of the pallsie, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, * I am not worthy that thou shouldst come under my roof, but * speak the word only, and my servant shall be healed.

9 For I am a man under authority, having souldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

* Therefore much more canst thou, who hast supreme authority, command the Pallsie to be gone, and health to come.

10 When Jesus heard it, he ⁶ marvelled, and said unto them that followed, Verily I say unto you, I have not found so ⁷ great faith, no not in ⁸ Israel.

* Used some sign of admiration, to render the Centurions Faith so much the more observable. ¶ ⁷ So strong and firm a Belief of my Divine Power. See c. 9. n. 3. ¶ ⁸ John 3. 4. & 11. 21. Among any of the Jews that I have cured.

11 And ⁹ I say unto you, that ¹⁰ many shall come from the east, and west, and shall ¹¹ sit down with

Abraham, and Isaac, and Jacob, in the Kingdom of Heaven.

⁹ Upon this occasion he prophesies of the calling of the Gentiles, and rejecting the Jews, q. d. But this which is now so rare, will hereafter be frequently done. ¶ ¹⁰ The Gentiles, Mal. 1. 11. Luke 13. 28, 29. ¶ ¹¹ Isa. 25. 6. Believe in me, and so be joynd in Society with the true Church, and partake of the privileges thereof.

12 But the ¹² children of the Kingdom shall be ¹³ cast out into ¹⁴ outer darkness: there shall be ¹⁵ weeping, and gnashing of teeth.

¹² You Jews (Luke 12. 28.) born of those Parents to whom the Kingdom was promised, and so have an outward title to it, and are at present members of the Visible Church. ¶ ¹³ c. 21. 43. & 22. 13. & 25. 30. ¶ ¹⁴ Extream misery, confusion and horror. ¶ ¹⁵ c. 13. 42. 50. & 24. 51.

13 And Jesus said unto the centurion, Go thy way, and as thou hast ¹⁶ believed, so be it done unto thee. And his servant was healed in the self-same hour.

¹⁶ Express thy belief of my divine Power, v. 8, 9.

14 ¶ * And when Jesus was come into Peter's house, he ¹⁷ saw his wives mother laid, and sick of a ¹⁸ fever.

15 And he touched her hand, and the fever left her: and she arose and ¹⁷ ministred unto them.

¹⁷ What we receive from Christ, ought to be laid out for him.

16 ¶ * When the ¹⁸ even was come, they ¹⁹ brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed ²⁰ all that were sick:

¹⁸ And so the Sabbath was ended; (for this was the Sabbath day, Mark 1. 21. and they scrupled carrying about, and healing on the Sabbath, Mark 3. 2. Luke 14. 1.) ¶ ¹⁹ Viz. That came to him. Christ never denies mercy to any that seek to him sincerely for it.

17 That it might be ²⁰ fulfilled which was spoken by Esaias the prophet, saying, Himself ²¹ took our infirmities, and bare our sicknesses.

²⁰ Viz. In a lower sense, with respect to bodily infirmities, the fruit, and temporal punishment of sin which was chiefly intended concerning spiritual evils or the guilt, power, and eternal punishment of sin. ¶ ²¹ Isa. 53. 4. John 1. 29. 1 Pet. 2. 24. He lookt upon 'em as his own, and so healed 'em.

18 Now when Jesus saw great multitudes ²² about him, he gave commandment to depart unto the other side.

²² To gaze and wonder at him for his Miracles.

19 ²³ And a certain scribe came, and said unto him, Master, ²⁴ I will follow thee whithersoever thou goest.

²³ Luke 9. 57. ¶ ²⁴ This he spake rashly, not considering the difficulties he might meet with, (as appears by Christ's answer) and hoping for some temporal advantage thereby.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests, but the son of man ²⁵ hath not where to lay his head.

²⁵ Viz. Of his own, (for he either lived in a hired house, or lodged with some of his Disciples.)

21 ²⁶ And another of his disciples said unto him, Lord, * suffer me ²⁷ first to go and ²⁸ bury my Father. * 1 Kings 19.

²⁶ Luke 9. 59. ¶ ²⁷ Hag. 1. 2. ¶ ²⁸ q. d. I resolve to be thy constant follower, but I desire to continue with my aged Father whiles he lives, to be helpfull to him.

22 But Jesus said unto him, ²⁹ Follow me, and let the ³⁰ dead bury their dead.

²⁹ 2 Tim. 4. 2. Christ will take no denial from those he intends to employ. ¶ ³⁰ Luke 15. 32. q. d. Any are fit enough for that Employment; and rather than fail, let the dead bury one another, rather than my service be neglected. When Christ calls to his service, he'll admit of no excuses; but the glory of God and our duty to him is to be preferred before any work, though in it self commendable, and at another time necessary.

23 ¶ * And when he was entred into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the

Chap. 10. the Sea, inſomuch that the ſhip was ¹¹ covered with the waves: but he was ¹² aſleep.

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¹³ 1 Sam. 23. 26. ¹⁴ John 11. 14, 15. ¶ ¹⁵ Purpoſely; that ſo he might try their faith, and ſhew e'm his power.

²⁵ And his diſciples ²⁶ came to him, and ²⁷ awoke him, ſaying, Lord, ſave us: we periſh.

²⁸ 2 Chron. 20. 12. ¶ ²⁹ When Chriſt ſeems to ſleep in time of trouble, he muſt be awakened by our prayers.

²⁶ And he ſaith unto them, Why are ye ²⁷ fearful, O ye ²⁸ of little faith? Then he aroſe, and ²⁹ rebuked the winds and the ſea, and there was a great calm.

³⁰ Phil. 4. 6. ¶ ³¹ That have a mean opinion of my power and care of you. ¶ ³² Nah. 1. 4. ³³ Pſal. 65. 7.

¶ Pf. 107. 29.

²⁷ But the men marvelled, ſaying, What manner of man is this, that even the ²⁸ winds and the ſea obey him.

* Mark 5. 1.
Luke 8. 26.

²⁸ ¶ * And when he was come to the other ſide, into the country of the † Gergeſenes, there met him two poſſeſſed with devils, coming out of the ²⁹ tombs, exceeding fierce, ſo that no man might paſs by that way.

† Ch. 18. 12. Acts 10. 38. ¶ ³⁰ Being driven by the devil from the ſociety of men.

²⁹ And behold, they cried out, ſaying, ³⁰ What have we to do with thee, ³¹ Jeſus thou Son of God? art thou come hither to ³² torment us before the time?

³³ 2 Cor. 6. 14. Let us alone, as we do thee. ¶ ³⁴ Acts 16. 17. ¶ ³⁵ Viz. By caſting us out of theſe men, and ſending us into our own place of torment.

³⁰ And there was a good way off from them an herd of many ³¹ ſwine, feeding.

³² See on Mark 5. 11. n. 12.

³¹ So the devils beſought him, ſaying, ³² If thou caſt us out, ³³ ſuffer us to go away into the herd of ſwine.

³⁴ Revel. 12. 12. ¶ ³⁵ Job 1. 11. Rev. 20. 1.

³² And he ſaid unto them, ³³ Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

³⁶ Job 1. 21. Chriſt ſuffers the Devils to do 'em this miſchief, as a puniſhment for their worldly-mindedneſs and ſenſeleſſneſs of the mercy of his Preſence.

³³ And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils.

* See Deut. 5.

25.

1 Kings 17. 18.

Luke 5. 8.

³⁴ And behold, the whole city came out to meet Jeſus, and when they ſaw him, * they beſought him that he would ³⁵ depart out of their coaſts.

³⁶ Gen. 25. 34. Job 21. 14. Acts 16. 39. viz. Left they ſhould ſuffer more loſs by him.

C H A P. IX.

1 Chriſt cureth the palsie. 9 Calleth Matthew.
10 eateth with publicans and ſinners.

* Ch. 7. 6.

* Mark 2. 3.

Luke 5. 18.

A ND he entred into a ſhip, and ¹ paſſed over, and came into his own city.

² * And behold, they brought to him a man ſick of the palsie, lying on a bed: and Jeſus ſeeing ³ their faith, ſaid unto the ſick of the palsie, Son, ⁴ be of good cheer, ⁵ thy ſins be ⁶ forgiven thee.

⁷ Both his own, and theirs that brought him. ¶ ⁸ Firm perſuaſion that he could heal him, and that he did truſt in him thereupon. See c. 8. n. 7. ¶ ⁹ v. 22. Pſal. 32. 1. ¹⁰ Eſay 40. 1, 2. Rom. 5. 11. Be confident of recovery. ¶ ¹¹ The cauſe of this ſickneſs. ¶ ¹² The guilt of 'em is pardoned, and ſo the puniſhment ſhall be removed.

³ And behold, certain of the Scribes ſaid within themſelves, this man ⁴ blaſphemeth.

⁵ Reproches God in aſſuming to himſelf that which is proper to God, ⁶ Iſa. 43. 25.

⁴ And Jeſus ⁵ knowing their thoughts, ſaid, Wherefore think ye evil in your hearts?

⁸ Ch. 12. 15, 25. & 16. 7, 8. Mark 2. 8. & 8. 16, 17. Luke 5. 22. & 6. 8. & 9. 47. & 11. 17. John 2. 24, 25. & 6. 61, 64. & 13. 11. & 16. 19, 30. & 18. 4. & 21. 17. Heb. 2. 12, 13. Rev. 2. 23.

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⁵ For ⁶ whether is eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe and walk?

⁷ q. d. One is aſeasily effected by my powerfull Word as the other; and it's all one in it ſelf; for the healing of diſeaſes, which is the taking away of puniſhment, is the pardoning of ſin.

⁶ ¹⁰ But that ye may know that the Son of man hath power ¹¹ on earth to ¹² forgive ſins, (then ſaith he to the ſick of the palsie) Ariſe, take up thy bed, and go unto thine houſe.

¹³ q. d. But I choſe rather to ſay, Thy ſins are forgiven thee, that you may take notice that my healing of diſeaſes is a real forgiving of ſin, or an evidence that I have power ſo to do. ¶ ¹⁴ Even in his ſtate of humiliation. ¶ ¹⁵ To take away all the temporal puniſhment due to ſin.

⁷ And he aroſe, and departed to his houſe.

⁸ But when the multitude ſaw ⁹ it, they marvelled, and ¹⁰ glorified God, which had given ſuch power unto ¹¹ men.

¹² Pſal. 103. 1-3. Luke 7. 16. ¶ ¹³ To him, who to outward appearance was no more than a man, and who was true man, as well as God.

⁹ ¶ * And as Jeſus paſſed forth from thence, he ¹⁰ ſaw a man named Matthew, ſitting at the ¹¹ receipt of cuſtom, and he ſaith unto him, ¹² Follow me. And he aroſe, and ¹³ followed him.

¹⁴ 1 Cor. 6. 11. 1 Tim. 1. 13. The place where they received Toll, or Tribute-money. ¶ ¹⁵ See c. 4. 19. ¶ ¹⁶ Gal. 1. 16.

¹⁰ ¶ And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many ¹¹ publicans and ¹² ſinners came and ſat down ¹³ with him and his diſciples.

¹⁴ The Collectors of the Taxes which the Jews paid the Romans, who were infamous for their exactions. ¶ ¹⁵ c. 11. 19. 1 Cor. 9. 19. The looſeſt and profaneſt ſort of perſons, who had no regard to the Law, and ſo converſt freely with Gentile-Publicans. ¶ ¹⁶ Luke 15. 1.

¹¹ And when the Pharifees ſaw ¹² it, they ſaid unto his ¹³ diſciples, ¹⁴ Why eateth your maſter with publicans and ſinners?

¹⁵ Gen. 3. 1. ¶ ¹⁶ c. 23. 23.

¹² But when Jeſus heard ¹³ that, he ſaid unto them, ¹⁴ They that be ¹⁵ whole need not a phyſician, but they that are ¹⁶ ſick.

¹⁷ q. d. I am not a companion of ſinners, but their Spiritual Phyſician; and therefore, though you who are puſt up with a conceit of your own righteouſneſs, ſee not your need of me, yet theſe, who will be more eaſily convinc'd of their ſins, are not to be rejected by me. ¶ ¹⁸ Luke 18. 11. ¶ ¹⁹ Luke 19. 10. Rom. 7. 24.

¹³ But ¹⁴ go ye and learn what that meaneth, ¹⁵ * I will have mercy and not ſacrifice: for ¹⁶ I am ¹⁷ * Mich. 6. 6, not come to call the righteous, but ¹⁸ ſinners to ¹⁹ repentance.

²⁰ Conſider the true meaning of thoſe words of God by the Prophet. ¶ ²¹ Hoſ. 6. 6. c. 12. 7. (ſee there) q. d. Mercy, eſpecially to ſouls, and all other duties of the Moral Law, are more conſiderable than the Ceremonial Laws, and therefore theſe muſt not hinder me from ſhewing mercy to theſe perſons. ¶ ²² Luke 15. 7. q. d. My buſineſs lies chiefly with thoſe who will own themſelves to be ſinners. ¶ ²³ 1 Tim. 1. 15.

¹⁴ ¶ Then came to him the diſciples of John, ſaying, ¹⁵ * Why do we and the Pharifees ¹⁶ faſt oft, but thy diſciples ¹⁷ faſt not?

* Mark 2. 18.
Luke 5. 33.

¹⁸ Even good men are apt to be ſo fond of their own ways, as that they'd have all others to take their meaſures from them, and conform to their Example. ¶ ¹⁹ Luke 18. 12. Theſe were Faſts voluntarily undertaken without command from God. ¶ ²⁰ Nonconformity to humane Inventions in the Worſhip of God, is no new thing in the Church.

¹⁵ And Jeſus ſaid unto them, ¹⁶ * Can the children of the ¹⁷ bride-chamber mourn, as long as the bride-groom is with them? but the days will come, when the bride-groom ſhall be taken from them, and ¹⁸ then ſhall they faſt.

* John 3. 29.

¹⁹ q. d. I who am the Bridegroom of my Church, (2 Cor. 11. 2.

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(Or, 1. 17, or
overweight)

11. 2. Rev. 21. 2.) am now bodily present with my Disciples, who are my guests at this Wedding-Feast, and therefore mourning and fasting is not so proper for 'em. ¶ ³⁴ John 3. 29. ¶ ³⁵ 2 Cor. 6. 5. *q. d.* Then it will be seasonable for 'em to fast, in regard of those many troubles they shall meet with (which, while I am bodily present with 'em, they are freed from) and upon other occasions; and then shall they perform this duty accordingly.

16 ³⁶ No man putteth a piece of ¶ new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

³⁶ Gen. 33. 14. Isa. 40. 11. John 16. 12. 1 Cor. 3. 2. *q. d.* As 'tis not fit to put a piece of new, harsh cloth, upon an old, thin garment, nor new wine full of spirits and strength, into old, rotten bottles: So 'tis not fit for me to impose upon my Disciples, who are as yet but weak in grace, and spiritual strength (*c. 6. 30. & 8. 26. & 16. 8. Luke 24. 49.*) this severe exercise of frequent and extraordinary fasting, lest they should be discouraged thereby, and so fall off; or, lest it should produce hatred and contempt, instead of obedience, *Psal. 103. 13, 14.*

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put ³⁷ new wine into new bottles, and both are preserved.

³⁷ *i. e.* My Disciples must be fitted by degrees, and strengthened for such exercises, and then they'll perform 'em readily, and acceptably.

18 ¶ While he spake these things unto them, behold there came a certain ³⁸ ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

³⁸ *viz.* Of the Synagogue, *Mark 5. 22. Luke 8. 41.* to whom it belonged to instruct the people (*Luke 13. 14.*) and to pray, and appoint who should read and expound the Law, (*Acts 13. 15.*) and to order all other matters relating to the Synagogue.

19 And Jesus arose, and followed him, and so did his disciples.

³⁹ Mark 5. 25.
Luke 8. 43.

20 ¶ (And behold a woman which was diseased with an issue of blood twelve years, came behind him, and ³⁹ touched the hem of his garment.

³⁹ *Mal. 4. 2. 2 Kings 13. 21. Rom. 4. 19.*

21 For she said within her self, If I may but ⁴⁰ touch his garment, I shall be whole.

⁴⁰ *Ch. 14. 36. Job. 14. 12. Acts 5. 15. & 19. 12.*

22 But Jesus turned him about, and when he saw her, he said, daughter, ⁴¹ be of good comfort; thy ⁴² faith hath ⁴³ made thee whole. And the woman was made whole from that hour.)

⁴¹ *V. 2.* Be not afraid that thou hast offended me by what thou hast done. ¶ ⁴² 2 Chron. 20. 20. *Acts 14. 9.* As the condition upon which Christ was graciously pleased to vouchsafe this mercy to her, *as v. 29. & c. 8. 13. Mark 9. 23. & 10. 52. Luke 7. 50. & 17. 19. & 18. 42.* ¶ ⁴³ Qualified thee for this mercy. See *Luke 7. 50.*

23 And when Jesus came into the rulers house, and saw ⁴⁴ the minstrels and the people making a noise,

⁴⁴ Jer. 9. 17.
See 2 Chron.
35. 25.
Acts 20. 10.

24 He said unto them, Give place; for the maid is not ⁴⁵ dead, but sleepeth. And they laughed him to scorn.

⁴⁵ *viz.* As others are, who shall not live again till the Resurrection. This death is but like a sleep from which she shall presently awake.

⁴⁶ Ch. 7. 6.

25 But when the people were ⁴⁶ put forth, he went in, and took her by the hand, and the maid arose.

⁴⁷ Gr. this fame.

26 And ⁴⁷ the same hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, ⁴⁷ crying, and saying, Thou son of David, have mercy on us.

⁴⁷ *Rom. 8. 15. James 5. 16.*

28 And when he was come into the house, the blind men came to him: and Jesus said unto them, ⁴⁸ Believe ye that I am able to do this? They said unto him, Yea, Lord.

⁴⁸ Ch. 13. 58.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And ⁴⁹ their eyes were opened, and Jesus straightly charged them, saying, ⁵⁰ See that no man know it.

⁴⁹ John 9. 26. ¶ ⁵⁰ See on c. 8. 4. & 12. 16. & 17. 9. *Luke 5. 14.*

31 * But they, when they were departed, spread abroad his fame in all that country.

32 ¶ * As they went out, behold, they brought to him ⁵¹ a dumb man possessed with a devil.

⁵¹ Made so by the devils possessing of him.

33 And when the devil was cast out, ⁵² the dumb spake; and the multitudes marvelled, saying, ⁵³ It was never so seen in Israel.

⁵² *Exod. 4. 11.* ¶ ⁵³ Never any of the Prophets did so perfectly and speedily cure such several and incurable diseases; nor so fully relieve from those great mischiefs the Devil had done.

34 But the ⁵⁴ Pharisees said, * He casteth out the devils through the prince of the devils.

⁵⁴ *Eccles. 4. 4. ¶ 55 c. 12. 24.*

35 And ⁵⁶ Jesus went about all the cities and villages, teaching in their synagogues, and preaching the ⁵⁷ gospel of the kingdom, and healing every sickness, and every disease among the people.

⁵⁶ *Mark 6. 6. Luke 13. 22. ¶ 57 See c. 4. 23. n. 44.*

36 ¶ ⁵⁸ But when he ⁵⁹ saw the multitudes, he was moved with compassion on them, because they ⁶⁰ fainted, and were scattered abroad, ⁶¹ as ¶ Or, were tired and lay down.

⁶² *Mark 6. 34. ¶ 59 Luke 10. 33. ¶ 60 Being tired with travelling up and down to seek instruction, John 6. 27. ¶ 61 Numb. 27. 17. Ezek. 34. 6. Mark 6. 34. Those Teachers they had, being either ignorant or lazy, were counted by Christ as none.*

37 Then said he unto his disciples, * The harvest truly is plenteous, but the labourers are few.

⁶³ *Luke 10. 2. John 4. 35. Many are willing to receive instruction.*

38 Pray ye therefore the Lord of the harvest, that he will ⁶⁴ send forth labourers ⁶⁵ into his harvest.

⁶⁴ Furnish some with gifts, and incline their hearts to undertake this work, and to discharge their duty therein. ¶ ⁶⁵ Among the People that are fit for instruction.

C H A P. X.

1 The Apostles are sent to do miracles. 5 And to teach.

A N D * when he had called unto him his ¹ twelve disciples, he gave them power ¶ ² a-
gainst unclean spirits, ³ to cast them out, and to heal all manner of sickness, and all manner of disease.

¹ Mark 3. 14.
& 6. 7.
Luke 6. 13.
& 9. 1.
Or, over.

¹ That as the Jewish Church sprang from the twelve Sons of Jacob, so the Christian Church might be gathered out of all Nations, by these twelve, as their spiritual Fathers and Patriarchs, *Rev. 21. 12. ¶ 2 Acts 16. 18.*

2 Now the ³ names of the twelve ⁴ Apostles are these; The first, Simon, * who is called Peter, † and Andrew his brother; James the son of Zebedee, and John his brother;

³ John. 1. 42.

³ *Prov. 10. 7. ¶ 4 They were the chief Officers in the Gospel-Church, (1 Cor. 12. 28.) immediately called by Christ himself, furnished with extraordinary gifts; and the immediate assistance of the Spirit, and sent abroad to spread the Gospel into all parts, and plant Churches, and settle Church-Discipline. ¶ † These are coupled together, as Christ sent them forth, Mark 6. 7.*

3 Philip, and Bartholomew, Thomas, and Matthew the publican, James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

⁵ Want of true grace does not disannul the Office of one who is called, nor wholly deprive him of success; *Mark 6. 13.*

5 These

Chap. 10. 5 These twelve Jesus sent forth and commanded them, saying, ⁶ Go not into the way of the Gentiles, and into any city of the ⁷ Samaritanes enter ye not.

⁸ They were sent now upon a particular Errand, to prepare the People to receive the Doctrine of Christ, which he was to Preach in his own person, and therefore they are confin'd to *Judea*, and must not go purposely to any other place. ¶ ⁹ Who were the Offspring of that mixt multitude of the Pagans, which after the Captivity of the Ten Tribes were planted in their room.

* Acts 13. 46. 6 * But go rather to the ⁸ lost sheep of the house of ⁹ Israel.

⁸ Ch. 15. 24. The People which wander in the ways of sin and destruction; through the ignorance and negligence of their Pastors. c. 9. 36. ¶ ⁹ The Jews were to have the morning-Market of the Gospel, (*Acts* 3. 26. & 13. 46.) as being the only Visible Church for that time, and the peculiar People of God in Covenant with him, and of whom Christ came, *Rom.* 9. 5.

* Luke 9. 2. 7 * And as ye go, preach, saying, ¹⁰ The kingdom of heaven is at hand.

¹⁰ See on c. 3. 2. n. 4-6.

* Acts 8. 18, 20. 8 ¹¹ Heal the sick, cleanse the lepers, raise the dead, cast out devils: ¹² freely ye have received, ¹³ freely give.

¹¹ Confirm the Doctrine you Preach, by these profitable Miracles. ¶ ¹² *1 Corin.* 15. 10. Without charge and pains. ¶ ¹³ *1 Pet.* 5. 2. Without reward; (but only necessary sustenance, v. 10.) thereby to shew the free and rich Grace of the Gospel.

* Mark 6. 8. 9 * ¶ Provide neither gold, nor silver, nor brags in your purses:

† See on *Luke* 10. 4. n. 10.

* Luke 9. 3. & 10. 4. & 22. 35. 10 Nor scrip for your journey, neither ¹⁴ two coats, neither ¹⁵ shoes, nor yet ¹⁶ staves (* ¹⁷ for the workman is worthy of his ¹⁸ meat.)

¹⁴ No more garments than are necessary for present use. ¶ ¹⁵ Which might argue too much tenderness; but only they might have Sandals (*Mark* 6. 9.) which were a plainer and more homely wear. ¶ ¹⁶ viz. To smite with, (but to walk with, they might. *Mark* 6. 8.) ¶ ¹⁷ *Lev.* 19. 13. *Luke* 10. 7. *1 Cor.* 9. 4. & *Gal.* 6. 6. *1 Tim.* 5. 17. 18. ¶ ¹⁸ Fitting sustenance, (which yet is so inconsiderable and unproportionable a recompence, that notwithstanding this, they are said to bestow their pains freely, v. 8.)

* Luke 10. 8. 11 * And into whatsoever city or town ye shall enter, enquire who in it is ¹² worthy, and there ²⁰ abide till ye go thence.

¹² A known lover of Religion, and willing to embrace the Gospel. ¶ ²⁰ *Luke* 10. 7. Not shifing from house to house; to avoid all appearance of inconstancy, and care for your bellies.

12 And when ye come into an house, ²¹ salute it.

²¹ Offer peace by the Gospel, and wish all prosperity to the Inhabitants.

13 And if the ²² house be worthy, let your peace come upon it: but if it be ²⁵ not worthy, ²⁶ let your peace return to you.

²² If the persons in a house shew themselves ready to embrace the Gospel, then the blessing of the Gospel shall abide there. ¶ ²⁵ *Acts* 13. 46. ¶ ²⁶ *Psal.* 35. 13. They shall receive no advantage, but the good you wish 'em, shall be upon your selves, and you shall have the comfort of the discharge of your duty.

* Mark 6. 11. 14 * And whosoever shall not ²⁷ receive you, nor ²⁸ hear your words, when ye depart out of that house or city, ²⁹ shake off the dust of your feet.

²⁷ *Luke* 9. 5. & 10. 15. Entertain your Persons, and embrace your Doctrine; but reject the offers of mercy. ¶ ²⁸ *Acts* 13. 51. & 18. 6.

15 Verily, I say unto you, ²⁹ It shall be more tolerable for the land ³⁰ of Sodom and Gomorrha, in the day of judgment, than for that city.

²⁹ Ch. 11. 24. *Luke* 10. 12. ¶ ³⁰ Because they did not sin against such means.

* Luke 10. 3. 16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore ³² wise as serpents, and ³³ harmless as doves.

³² Here he acquaints 'em with something which was surprizing,

and which they little dreamt of. And these things which follow do not so much respect this particular Journey, as their Embassy afterwards, v. 23. *Luke* 12. 4-12. & 21. 16-19. ¶ ³³ *Rom.* 16. 19. *Col.* 4. 5. To foresee dangers, and avoid 'em, as much as you can with a good conscience. ¶ ³³ Not hurting others by unfaithfulness in your Calling. Our wisdom must not make us timorous, nor our innocence rash.

17 But ³⁴ beware of men; ³⁵ for * they will deliver you up to the ³⁶ councils; * and they will scourge you in their ³⁷ synagogues:

³⁴ *John* 2. 24. Converse warily with all sorts. ¶ ³⁵ *Mark* 13. 9. ¶ ³⁶ Jewish Courts and Consistories. ¶ ³⁷ Assemblies.

18 And * ye shall be brought before governors, * ³⁸ A testimony against them and the gentiles.

³⁸ q. d. Your free profession, and publishing the Gospel afore these Heathen Magistrates, shall cause it to be taken notice of, and render both Jews and Gentiles inexcusable, if they embrace it not.

19 But when they deliver you up, take no thought how or what ye shall speak; for * ⁴⁰ it shall be given you in that same hour what ye shall speak.

³⁹ *Mark* 13. 11. *Luke* 12. 11. & 21. 14. ¶ ⁴⁰ *Luke* 21. 15. *Psal.* 46. 1. Assistance shall be afforded by the Holy Ghost (*Luke* 12. 12.) as there is need.

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

21 ⁴¹ And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

⁴¹ *Ver.* 35, 36. *Jer.* 9. 4. *Micah* 7. 5, 6. *Luke* 21. 16.

22 And ye shall be hated of ⁴² all men for my names sake: * ⁴³ but he that endureth to the end * Chap. 24. 13. shall be saved.

⁴² All sorts, great and small, relations and strangers, friends and others, *Luke* 21. 17. ¶ ⁴³ *Mark* 13. 13. *Rev.* 2. 7.

23 But * when they ⁴⁴ persecute you in this city, * Chap. 2. 13. flee ye into another: for verily I say unto you, Ye shall not ⁴⁵ have gone over the cities of Israel, till the son of man ⁴⁶ be come.

⁴⁴ viz. So smartly, that you can't any longer preach the Gospel there. ¶ ⁴⁵ *Luke* 4. 30. Avoid their rage, when you have a call and opportunity. ¶ ⁴⁶ viz. To execute vengeance on Jerusalem and the Jews.

24 The disciple ⁴⁷ is not above his master, nor the servant above his lord.

⁴⁷ *Luke* 6. 40. (see there) *John* 13. 16. & 15. 20. Can't in reason expect better usage.

25 ⁴⁸ It is enough for the disciple that he be as his master, and the servant as his lord: * if they have called the master of the house ⁴⁹ Beelzebub, how ⁵⁰ much more shall they call them of his household?

⁴⁸ *2 Sam.* 11. 10. 'Tis that which you must expect, to be treated as I have been. ¶ ⁴⁹ c. 12. 24. *Mark* 3. 22. *Luke* 11. 15.

26 ⁵⁰ Fear them not therefore: * ⁵¹ for there is nothing covered, that shall not be revealed: and hid, that shall not be known.

⁵⁰ *Prov.* 29. 25. *Jer.* 1. 8. *Dan.* 3. 16. *Acts* 4. 19. *1 Pet.* 3. 14. Conceal not the truth; baulk not your duty for fear of 'em, but avow my Gospel boldly. ¶ ⁵¹ q. d. What I have told you privately must be published openly, and I'll maintain you therein.

27 What I tell you in ⁵² darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the ⁵³ house-tops.

⁵² In Parables, and in private between our selves. ¶ ⁵³ In the most publick and open manner that you can. ¶ ⁵⁴ *Deut.* 22. 8.

28 * And ⁵⁵ fear not them which kill the body, but are not able to kill the soul: but ⁵⁶ rather fear him which is able to destroy both soul and body in hell.

⁵⁵ *Psal.* 2. 11. *Prov.* 28. 14.

29 ⁵⁶ Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

⁵⁶ q. d. God's

Chap. 10.

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Chap. 24. 9.

Luke 21. 12.

Acts 5. 40.

Acts 12. 1.

& 25. 23.

2 Tim. 4. 22.

Exod. 4. 12.

Luke 21.

Mark 13. 11.

Luke 12. 11.

& 21. 14.

Luke 21.

Psal. 46. 1.

Assistance shall be afforded by the Holy Ghost

(Luke 12. 12.) as there is need.

Chap. 24. 13.

Chap. 2. 13.

& 4. 12.

Acts 8. 1.

& 9. 25.

& 14. 6.

Or, end, or,

finis.

John 8. 48.

Gr. Beelzebub.

2 Sam. 11. 10.

Tis that which you must expect, to be treated as I have been.

c. 12. 24.

Mark 3. 22.

Luke 11. 15.

Mark 4. 22.

Luke 8. 17.

& 12. 2.

Prov. 29. 25.

Jer. 1. 8.

Dan. 3. 16.

Acts 4. 19.

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c. 12. 24.

Mark 3. 22.

Luke 11. 15.

Mark 4. 22.

Luke 8. 17.

& 12. 2.

Prov. 29. 25.

Jer. 1. 8.

Dan. 3. 16.

Acts 4. 19.

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John 8. 48.

Gr. Beelzebub.

2 Sam. 11. 10.

Tis that which you must expect, to be treated as I have been.

c. 12. 24.

Mark 3. 22.

Luke 11. 15.

Chap. 10. ⁵⁵ *g. d.* God's special providence is extended towards you, without whose permission they can't touch you, and therefore fear 'em not.

4034. ⁵⁷ But the very hairs of your head are all numbered.

⁵⁷ *1 Pet. 5. 7. 1 Sam. 14. 45. 2 Sam. 14. 11. 1 Kings 1. 52. Acts 27. 34. g. d.* Not only your life (as of Sparrows) is under his care, but the very least things that concern you. ¶ ⁵⁸ And therefore cared for by God.

31 Fear ye not therefore, ⁵⁹ ye are of more value than many sparrows.

⁵⁹ *Ch. 6. 26. 1 Cor. 9. 9. Psal. 8. 5.*

32 * Whosoever therefore shall ⁶⁰ confess me before men, him will ⁶¹ I confess also before my Father which is in heaven.

⁶⁰ *Luke 12. 8.* Own my Truth, and observe my Commands, and that in spite of all opposition and danger. ¶ *Psal. 119. 46. Acts 4. 19. ¶ 61 Rev. 3. 5.* Declare these performances to his honour, *1 Sam. 2. 30.*

33 ⁶² But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

⁶² *Mark 8. 38. Luke 9. 26. & 12. 9. 2 Tim. 2. 12. 1 John 2. 23.*

34 ⁶³ Think not that I am ⁶⁴ come to send peace on earth: ⁶⁵ I came not to send peace, but a sword.

⁶³ *Luke 12. 51. ¶ 64* That the design of my coming is to procure worldly happiness and prosperity to you. (as the Jews generally thought the Messiah would.) ¶ ⁶⁵ *John 7. 40. 41. Acts 13. 44, 45. & 28. 24.* My coming and preaching the Gospel will prove in the event, (through the Devils malice, and the corruption of men) an occasion of much variance, even between nearest relations; yea and of bodily death, and many calamities.

35 For I am come to set a man at variance ⁶⁶ against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

⁶⁶ *Mich. 7. 6. Luke 12. 53.*

36 ⁶⁶ And * a man's foes shall be they of his own household.

⁶⁶ *Phil. 41. 9. & 55. 13. John 13. 18.*

37 ⁶⁷ He that ⁶⁸ loveth father or mother more than me, is ⁶⁹ not worthy of me: and he that loveth son or daughter more than me is ⁶⁹ not worthy of me.

⁶⁷ *Luke 14. 26. ¶ 68* Prefers their favour afore mine, (and so will disown me, and my Cause, to please them.) ¶ ⁶⁹ Utterly unequalled for the benefit of my Mediation.

38 And he that ⁷⁰ taketh not his ⁷¹ cross, and ⁷² followeth after me, is ⁶⁹ not worthy of me.

⁷⁰ *Ch. 16. 24.* (see there) *Mark 8. 34. Luke 9. 23. & 14. 27.* (see there) bears willingly, contentedly and patiently. ¶ ⁷¹ The greatest trouble that can befall him, even death it self. ¶ ⁷² And therein is conformed unto me.

⁷² *Luke 17. 33.*

39 * He that ⁷³ findeth his life shall lose it: and he that loseth his life for my sake, shall ⁷⁴ find it.

⁷³ *Ch. 16. 25.* (see there) *Mark 8. 35. Luke 9. 24. & 17. 33. John 12. 25.* (see there) thinks he has secured his life by renouncing his Religion. ¶ ⁷⁴ Many times temporally, but however eternally. ¶ ⁷⁴ Have the loss of his temporal life rewarded with eternal life; see on *c. 16. 25.*

40 ¶ He that ⁷⁵ receiveth you, ⁷⁶ receiveth me: and he that receiveth me, receiveth him that ⁷⁷ sent me.

⁷⁵ *Ch. 18. 5. John 13. 20. Luke 10. 16. 2 Cor. 5. 20.* Shews any kindness to any of you. ¶ ⁷⁶ I'll take it as done to my self, and reward it accordingly. ¶ ⁷⁷ Appointed, qualified and authorized me for the Office of Mediator.

⁷⁷ *1 Kings 17. 10. & 18. 4. 2 Kings 4. 8.*

41 * He that ⁷⁸ receiveth a prophet in the name of a prophet, shall ⁷⁹ receive a prophets reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive ⁷⁹ a righteous man's reward.

⁷⁸ Obtain an interest in his prayers, *Gen. 20. 7.* and benefit thereby, *1 Kings 17. 15, 23. 2 Kings 4. 8, 16, 17.* ¶ ⁷⁹ An interest in his prayers; which are effectual, *James 5. 16.* (though in a lower degree (probably) than the prayers of a Prophet.)

⁷⁹ *Chap. 8. 5, 6. & 25. 10. Mark 9. 41. Heb. 6. 10.*

42 * ⁸⁰ And whosoever shall give to drink unto one of these little ones, a cup of cold water only,

in the name of a disciple, verily I say unto you, Chap. 11. he shall in no wise lose his reward.

⁸⁰ *Mark 9. 41. 2 Cor. 9. 6. ¶ 81* One of no esteem for Office, Gifts, Graces, or the like, but only sincere.

4034.

CHAP. XI.

1 John sendeth his disciples to Christ. 7 The testimony of Christ concerning John. 20 Christ upbraideth the unthankfulness, and unrepentance of Chorazin, Bethsaida, and Capernaum. 25 And praiseth his Fathers wisdom in revealing the gospel to the simple.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their Cities.

† Christ was never idle, but always about his work of teaching and doing good, so should Ministers be.

2 * Now when John had heard in the prison the ⁸² works of Christ, he sent two of his disciples, ⁸² *Luke 7. 18.*

3 And said unto him, Art thou he that should come, or do we look for another?

⁸² *John* does not make this enquiry for his own information, but for their satisfaction; that they might be fully acquainted with, and confirmed in this point, and to prepare to follow Christ. ¶ ⁸³ The expected Messiah.

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

⁸³ *g. d.* My Doctrine and Works, being compar'd with former Prophecies, do sufficiently declare who I am. ¶ ⁸⁴ *John 5. 36. & 10. 25, 37, 38. Prov. 31. 31.*

5 * The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. ⁸⁵ *Isaiah 29. 18. Luke 4. 18.*

⁸⁵ *Isa. 35. 5. & 61. 1. ¶ 86* *Isa. 66. 2.* Such as are low in the World (as most of his Disciples were) and poor in spirit too. See on *c. 5. 3.* ¶ ⁸⁷ They more especially are affected, and thoroughly seasoned with the Doctrine and Grace of the Gospel, being wrought upon by the Preaching of it.

6 And ⁸⁸ blessed is he whosoever shall not be ⁸⁹ offended in me. ⁸⁸ *Gal. 5. 11.*

⁸⁹ In the ready way to blessedness. ¶ ⁹⁰ *1 Cor. 1. 23. 1 Pet. 2. 7, 8.* Discouraged from believing in, or making profession of me, by reason of my outward meanness, but shall submit to my wife dispensations.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, ⁹¹ What went ye out into the wilderness to see? A reed shaken with the wind?

⁹¹ *John 5. 35. Acts 14. 11, 12.* What made you follow him so eagerly? We should consider what our Ends are in hearing. ¶ ⁹² He was not one of an unsettled brain; but constant, and fixed in the Truth: His Testimony of me was always the same.

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing, are in kings houses.

⁹² He did not indulge himself in the delicacies and softnesses of the Court, but was mortified to all fleshly pleasures, and sensual delights; and therefore will not speak any thing to flatter me, *1 Thes. 1. 2, 3.*

9 But what went ye out for to see? A prophet? yea, I say unto you, and ⁹³ more than a prophet.

⁹³ *Luke 1. 76.* 'Tis certain you went out to him, as a holy Teacher, sent by God, *c. 21. 26.* ¶ ⁹⁴ In respect of the clearness of God's discovering the Messiah to him, and his revealing him to others.

10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. ⁹⁵ *Luke 7. 27.*

⁹⁵ *g. d.* For it was foretold of him, that he should be the immediate forerunner of the Messiah, and acquaint the people with him. ¶ ⁹⁶ *Mal. 3. 1. Mark 1. 2.* These are the words of God the Father to his Son concerning John. ¶ ⁹⁷ My special Officer, to point out thy Person to the People.

People. ¶ ¹⁸ In *Malachi* it is [my face] because Christ himself there speaks to his Church. ¶ ¹⁹ *Eph.* 3. 17. 2 *Cor.* 6. 16. Fit men (by his Preaching and Testimony of thee) to embrace thy Doctrine, and believe in thee.

¹¹ Verily I say unto you, ²⁰ among them that are born of women, there hath not risen ²¹ a greater than John the baptist: notwithstanding, he that is ²² least in the kingdom of heaven, is ²³ greater than he.

²⁰ Christ speaks so highly of *John*, that they might give the more heed and credit to his Testimony of him. ¶ ²¹ He had many singular and extraordinary privileges above any of the Prophets: As (1.) The special predictions that were of him. (2.) His conception and Birth. (3.) His Authority and Office to bring in a new Sacrament. (4.) His baptizing Christ, and converting multitudes. (5.) A clearer Revelation of Gospel-Mysteries. (6.) The Sanctification of his Person from the womb. (7.) His clear understanding of the Types of the Messia, so as to apply 'em to Christ, the true Lamb of God, *John* 1. 29. ¶ ²² The meanest of my Apostles, or of Gospel-Ministers, duly qualified. ¶ ²³ As having a more excellent Function, in regard of the clearness of Gospel-Doctrine to be taught by him. (For though *John* saw more of Christ than all that were before him, yet he saw less than they that came after him.)

¹² ²⁴ And ²⁵ from the days of John the Baptist until now, the ²⁷ kingdom of heaven || suffereth violence, and the violent ²⁸ take it by force.

²⁴ Here he shews *John's* greatness by the success of his Ministry. ¶ ²⁵ *Luke* 16. 16. Since he began to Preach. ¶ ²⁶ Which Zeal lasts in 'em still, though *John* be cast into Prison. ¶ ²⁷ Multitudes of People embrace the Gospel with ardent affections and zeal, and seek after Salvation with as great vehemency, as men storm a Town, *Mark* 7. 27. & 2. 4. *Luke* 18. 35. & 12. 1. ¶ ²⁸ Stand not upon nice points of Legal Impediments, and present unworthiness, but resolutely embrace *John's* Doctrine.

¹³ ²⁹ For all the ³⁰ prophets, and the ³¹ law ³² prophesied until John.

²⁹ *q. d.* And no wonder that it is so, because the discovery of these things is more clear, particular and present, than formerly. ¶ ³⁰ Who foretold the Coming of the Messia. ¶ ³¹ The Ceremonial Law prefigured it. ¶ ³² Could but declare what was future; but *John* spake of what was present, and shew'd that the Messia was come, and pointed him out to the People.

¹⁴ And ³³ if ye will receive it, this is ³⁴ Elias which was for to come.

³³ If you can endure to have the Truth told you, and if you can find in your hearts to believe it. ¶ ³⁴ *Mal.* 4. 5. One coming in the spirit and power of *Elias*, *Luke* 1. 17. (see there) who was foretold by *Malachi* to come immediately before Christ.

¹⁵ * He that hath ³⁶ ears to hear, let him ³⁷ hear, ³⁸ *Ch.* 13. 9. *Rev.* 2. 7. A mind enabled by God to believe what I say. ¶ ³⁷ See on *Mark* 4. 23. n. 30. Make use of his abilities to understand, believe and consider it, (as for others, let 'em take their course.)

¹⁶ ¶ * But whereunto shall I liken ³⁸ this generation? It is like unto children sitting in the markets, and calling unto their fellows,

³⁸ *Rev.* 3. 15. The Grandees of the Jews, *Luke* 7. 30.

¹⁷ And saying, We have ³⁹ piped unto you, and ye have not danced; we have ⁴⁰ mourned unto you, and ye have not lamented.

³⁹ Play'd merry tunes. ¶ ⁴⁰ Sung mournfull songs.

¹⁸ For John came ⁴¹ neither eating nor drinking, and they say, He ⁴² hath a devil.

⁴¹ *Matt.* 3. 4. 1 *Cor.* 9. 27. 1 *Pet.* 5. 2. *viz.* Not as other men do, but using a spare and peculiar diet, (c. 3. 4.) and hereby calling People to repentance and mourning. ¶ ⁴² Is frantick; or, the Devil enables him to endure such hardship; and thereupon they reject his Doctrine. They who have no mind to receive the Doctrine, will soon pick some quarrel with the Preacher.

¹⁹ The Son of man came ⁴³ eating and drinking, and they say, ⁴⁴ Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but ⁴⁵ wisdom is justified of her children.

⁴³ *Rom.* 15. 2. 1 *Cor.* 9. 19. Using such a diet and apparel as other men did, and conversing freely and sociably with all sorts. ¶ ⁴⁴ And so they rejoyce not at Christ's sweet offers of grace and salvation made to 'em in a more complying and obliging way, but reject them too. ¶ ⁴⁵ Religion in all the branches and duties thereof, enjoyed by

God: or the various methods that God uses to reclaim sinners, is owned and acknowledged to be full of wisdom, holiness and equity; and also vindicated from the cavils and unjust imputations of all ungodly ones, by those who have devoted themselves to the study and practice of Religion.

²⁰ ¶ * Then began he to ⁴⁸ upbraid the cities * *Luke* 10. 13. wherein most of his mighty works were done; because they repented not.

⁴⁸ Or, to reproach 'em for their obstinacy, and to denounce utter destruction against 'em, (thereby to deter others.)

²¹ Wo unto thee Chorazin; wo unto thee Bethsaida: for if the mighty works which were done in you had been done in ⁴⁹ Tyre and Sydon, they would have ⁵⁰ repented long ago in sackcloth and ashes.

⁴⁹ Heathen Cities, which were near, and were voluptuous, lewd places. ¶ ⁵⁰ Have humbled 'emself outwardly at least, and reformed, and so have saved 'emself from ruine, 1 *Kings* 21. 29. *John* 3. 10.

²² But I say unto you, it shall be ⁵¹ more tolerable for Tyre and Sydon at the day of judgment, than for you.

²³ And thou Capernaum, which art ⁵² exalted unto heaven, shalt be ⁵³ brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

⁵² Highly honour'd by my habitation, Doctrine and Miracles. ¶ ⁵³ *Lam.* 4. 6. Utterly ruin'd.

²⁴ But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

²⁵ ¶ ⁵⁴ At that time Jesus answered and said, I thank thee, O Father, ⁵⁶ Lord of heaven and earth, because * thou hast ⁵⁷ hid these things from * 1 *Cor.* 1. 27. the ⁵⁸ wise and ⁵⁹ prudent, and hast ⁶⁰ revealed them unto ⁶¹ babes. & 2. 8. See *Psal.* 8. 2.

⁵⁴ *Luke* 10. 21. ¶ ⁵⁵ I acknowledge thy sovereign Power, attended with infinite wisdom, patience and mercy. ¶ ⁵⁶ *Deut.* 10. 14. (and therefore art free to chuse or refuse, according to thy own pleasure.) ¶ ⁵⁷ Not open'd their eyes to see the Mysteries of the Gospel, nor wrought upon their hearts to embrace 'em, but left 'em to their own wilfull, perverse ignorance. ¶ ⁵⁸ 1 *Cor.* 1. 26, 27. Such as excel in worldly wisdom, humane learning, and the like, and so are highly conceited of their own knowledge. ¶ ⁵⁹ They that are esteem'd of the greatest understanding in the Law, and all points of Religion, (as the Scribes and Pharisees, *John* 9. 40, 41.) ¶ ⁶⁰ c. 16. 17. Open'd their understandings to perceive, and their hearts to receive and embrace 'em. ¶ ⁶¹ *Psal.* 8. 3. Persons of weaker understandings, and meaner thoughts of themselves.

²⁶ ⁶² Even so Father; for so it ⁶³ seem'd good in thy sight.

⁶² *q. d.* I do fully approve of, and acquiesce in it. ¶ ⁶³ *Eph.* 1. 4. It was not upon the account of any thing in 'emself, but of thy good pleasure.

²⁷ ⁶⁴ All things are delivered unto me of my Father; and no man ⁶⁵ knoweth the ⁶⁶ Son but the Father; neither ⁶⁷ knoweth any man the Father, save the Son, and he to whomsoever the Son will ⁶⁸ reveal him.

⁶⁴ *Ch.* 28. 18. *Psal.* 8. 7. *John* 3. 35. & 13. 3. & 17. 2. 1 *Cor.* 15. 27. *Eph.* 1. 21, 22. *Heb.* 1. 4. & 2. 8. *Phil.* 2. 9. All power in Heaven and Earth; and particularly Authority to reveal all the Mysteries of the Gospel conducing to salvation; see on *John* 3. 35. ¶ ⁶⁵ *John* 1. 18. & 6. 44, 46. & 10. 15. *viz.* Fully and perfectly. ¶ ⁶⁶ The Mystery of my Person, Incarnation, Office, &c. ¶ ⁶⁷ In a spiritual, supernatural, Divine way. ¶ ⁶⁸ *viz.* By his Word and Spirit.

²⁸ ¶ ⁶⁹ Come unto me all ye that ⁷⁰ labour and are ⁷¹ heavy laden, and I will give you ⁷² rest.

⁶⁹ *Isa.* 55. 1. *Jer.* 3. 22. & 16. 19. *John* 7. 37. & 6. 35. *Acts* 4. 12. *q. d.* Though I be so great and powerfull, yet I disdain not poor creatures, but would have 'em come to me by true Faith. ¶ ⁷⁰ Who being sensible of your sins, do busie, and even tire out your selves by seeking to satisfy God's justice, and obtain his favour by your own works, or any other way, but by me. ¶ ⁷¹ Feel sin to be a heavy burthen

Or, is gotten by force, and they that thrust men.

* *Luke* 8. 8. *Rev.* 2. 7, 11, 17, 29. & 3. 6, 13, 22.

* *Luke* 7. 31.

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burden upon you. ¶ ⁷² Full relief from all sin and misery.

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*Zech. 9. 9.
Phil. 2. 7, 8.29 ⁷¹ Take my yoke upon you and learn of me, for I am † meek and * lowly in heart: ⁷⁴ and ye shall find rest unto your souls.⁷³ Join with your Faith a willing obedience to all my Commands. ¶ There are some Duties which imply perfection, as Justice, Holiness, &c. of these we have a pattern in God: some imply subjection and obedience, and of these we have a Pattern in Christ, Rom. 8. 29. ¶ † c. 12. 19. & 21. 5. Luke 9. 54-56. John 8. 49. ¶ ⁷⁴ Jer. 6. 16.30 * For my yoke is ⁷⁵ easie, and my burthen is ⁷⁶ light.⁷⁵ viz. (1.) In comparison of the service of sin, the Covenant of Works, and the Ceremonial Law. (2.) To them that love God, 1 John 5. 3. (3.) And are regenerated; (so far forth as renewed, Rom. 7. 22.) because (1.) The Law is written in their hearts, Psal. 40. 8: (2.) They are endued with Faith, Mark 9. 23. (3.) Enabled by Christ, Phil. 4. 13.

C H A P. XII.

* The disciples pluck the ears of corn on the sabbath.
31 Blaphemy against the holy Ghost.*Mark 2. 23.
Luke 6. 1.

*Deut. 23. 25.

AT that time * Jesus went on the sabbath-day through the corn, and his disciples were an hungred, and began † to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not ² lawfull to do upon the sabbath-day.² Exod. 23. 12. & 31. 15. viz. According to their superstitious Interpretation of the Law.

3 But he said unto them, † Have ye not read what † David did when he was an hungred, and they that were with him?

³ q. d. As David's necessity dispensed with the Ceremonial Law of the Shew-bread; so this case of my Disciples necessity does dispense with that Law of the Ceremonial observation of the Sabbath. ¶ † 1 Sam. 21. 6.*Exod. 25. 30.
Lev. 24. 6.*Exod. 29.
32, 33.Lev. 8. 31. &
24. 9.

*John 7. 22.

4 How he entred into the house of God, and did eat * the shew-bread, which was not ⁵ lawfull for him to eat, neither for them which were with him, * ⁶ but only for the Priests?⁵ viz. According to the letter of the Law. ¶ ⁶ Exod. 29. 32.5 Or have ye not read in the * ⁷ Law, how that on the sabbath-days the Priests in the temple ⁸ profane the sabbath, and are blameless?⁷ Num. 28. 9. ¶ ⁸ Perform those servile works, in killing and ordering the Sacrifices for the service of the Temple, which, consider'd only in themselves, may seem, and in other common cases would be, a violation of the Sabbath.

*Chr. 6. 18.

6 But I say unto you, that in this place is * ⁹ one ¹⁰ greater than the ¹¹ temple.⁹ Ch. 23. 17. Holier and worthier. ¶ ¹⁰ (And therefore if they were blameless in doing that for the service of the Temple, much more are my Disciples, in doing that which enables 'em for my service.)

*Hof. 6. 6.

7 But if ye had known what this meaneth, * ¹¹ I will have mercy and not sacrifice, ye would not have condemned the guiltless.¹¹ Ch. 9. 13. See there. q. d. Ceremonial duties must give way to Moral, when both cannot be done.8 For the Son of man is ¹² Lord even of the sabbath-day.¹² Mark 12. 27. Has power to dispose of it, and the observation thereof, as he judges most conducive to his own service, and the good of men.*Mark 3. 1.
Luke 6. 6.

9 ¶ * And when he was departed thence, he went into their Synagogue,

10 And ¹³ behold, there was a man which had his hand ¹⁴ withered: and they ¹⁵ asked him, saying,*Luke 13. 14.
& 14. 3.

John 9. 16.

* ¹⁶ Is it lawfull to heal on the sabbath-days? that they might accuse him.¹⁶ Here's another occasion seasonably offer'd, to confirm his Doctrine of the Sabbath. ¶ ¹⁷ Psal. 39. 11. The sinewsbeing thrunk, and dried up. ¶ ¹⁸ c. 22. 17. Job 5. 13, 14. Chap. 12. ¶ ¹⁹ Luke 14. 3.11 And he said unto them, What man shall there be among you, that shall have one sheep, and * if it fall into a pit on the sabbath-day, will he not ² lay hold on it, and lift it out?4034.
*See Exod. 23.
4, 5.
Deut. 22. 4.

12 How much then is a man better than a sheep? wherefore it is lawfull to do well on the sabbath-days.

13 Then ¹⁷ faith he to the man, Stretch forth thine hand: and he stretched it forth; and it was restored whole, like as the other.¹⁷ He made use of no outward applications, but only of words, which the most superstitious among 'em could not condemn as a breach of the Sabbath.14 ¶ Then the Pharisees ¹⁸ went out, and ¶ held ¶ ¹⁹ Or, ²⁰ a counsel against him, how they might destroy him.¹⁸ Being confounded both by Scripture and Reason. ¶ ¹⁹ Mark 3. 6. Luke 6. 11. John 10. 39. & 11. 53.15 But when Jesus ²⁰ knew it, * ²¹ he withdrew * himself from thence: * and great multitudes followed him, and he healed them all:*See Chap.
10. 23.
*Chap. 19. 2.²⁰ Ch. 9. 4. See there. ¶ ²¹ Because the time of his suffering was not yet come.16 And * charged them that they should not make him ²² known:*Chap. 9. 30.
**See on ch. 8. 4.17 ²³ That it might be fulfilled which was spoken by Esaias the Prophet, saying,²³ i. e. By which actions of his (viz. his humility, and declining applause, his not contending with those that would not acknowledge him; his continuing to heal diseases, and preach the Gospel with all tenderness even to the meanest of the People, and that to the Gentiles, sometimes upon occasion, as well as to the Jews) was fulfilled—18 ²⁴ Behold my ²⁵ servant whom I have ²⁶ chosen, ²⁷ my beloved in ²⁸ whom my soul is well pleased: I will put ²⁹ my spirit upon him, and he shall ³⁰ shew judgment to the ³¹ Gentiles.²⁴ Isa. 42. 1. The words of God the Father by the Prophet to Believers, to stir 'em up to consider Christ and his excellency. ¶ ²⁵ Phil. 2. 7. The Messia, who is obedient to my will in all things. ¶ ²⁶ Loved and prefer'd above all others, to execute this great Office. ¶ ²⁷ ch. 3. 17. & 17. 5. ¶ ²⁸ With whose Person, and all his undertakings and performances. ¶ ²⁹ John 3. 24. ¶ ³⁰ Teach 'em the just and righteous pleasure of God, and so bring 'em under his Government. ¶ ³¹ viz. By his Apostles and Ministers.19 He shall not ³² strive, nor cry, neither shall any man hear his voice in the streets.³² Not manage his Spiritual Kingdom with noise and violence, nor make a bulle in the world, but be meek and humble.20 ³³ A bruised reed shall he ³⁴ not break, and smoking ³⁵ flax shall he ³⁶ not quench, ³⁷ till he send forth judgment unto victory.³³ Isa. 40. 11. A Soul broken with the sense of sin. ¶ ³⁴ Not afflict more, but bind it up, and strengthen it. ¶ ³⁵ Or, Wiek, i. e. the Soul that has but little knowledge, or affection for God and that too, mixt with much corruption. ¶ ³⁶ Not discourage, but cherish these weak beginnings, Phil. 1. 6. ¶ ³⁷ i. e. Thus he shall continue to do, till his Government and Kingdom of Grace in us, prevail every where.21 And ³⁸ in his name shall the Gentiles trust.³⁸ Psal. 9. 10. Upon his power, mercy and goodness, even the Gentiles shall depend for salvation.

22 ¶ * Then was brought unto him one possessed with a Devil, blind and dumb: and he healed him; insomuch that the blind and dumb both spake and saw.

*Luke 11. 14.
See Chap. 9. 32.23 And all the people were ³⁹ amazed, and said, ⁴⁰ Is not this the Son of David?³⁹ Psal. 111. 2, 3. ¶ ⁴⁰ q. d. Can this be any other than the promised Messia, who was to be born of David's Family?24 * But when the Pharisees heard it, they said, This fellow doth not ⁴¹ cast out devils, but by ⁴² † Beelzebub, the Prince of the devils.*Mark 3. 22.
Luke 11. 15.
*Ch. 9. 34.
†Gr. Beelzebub,
& so v. 27.

Chap. 12. 25 And Jesus ⁴² knew their thoughts, and said unto them, Every kingdom ⁴³ divided against itself, is brought to desolation: and every city or house divided against itself, shall not stand.

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⁴² v. 15. See on *ch. 9. 4.* ¶ ⁴³ *Gal. 5. 15.*

26 And if ⁴⁴ Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

⁴⁴ If one Devil cast out another against his will, and that not only from the bodies of men, but from their Souls too, as I do.

27 And if I by Beelzebub cast out devils, ⁴⁵ by whom do ⁴⁶ your children cast them out? therefore ⁴⁷ they shall be your Judges.

⁴⁵ *q. d.* You take it for granted, that your disciples and followers, who pretend to cast out Devils, do it by a Divine Power. ¶ ⁴⁶ *Mark 9. 38. Acts 19. 13.* ¶ ⁴⁷ *Luke 19. 22. 1 John 3. 20.* They shall condemn you of malicious partiality, in that you ascribe their power to God, and mine to the Devil.

28 But if I ⁴⁸ cast out devils by the Spirit of God, then the ⁴⁹ kingdom of God is come unto you.

⁴⁸ Both out of the bodies and souls of men, and that my Doctrine tends to the beating down of all manner of wickedness (wherein the Devil's Kingdom doth consist.) ¶ ⁴⁹ This is a clear Argument that I am sent of God to redeem you, if you will believe on me, *Dan. 7. 14.* See on *Luke 10. 9.*

* *Isaiah 49. 24.*

29 Or ⁵⁰ else, * how can one enter into ⁵¹ a strong man's house, and spoil his goods, except he first ⁵² bind the strong man? and then he will spoil his house.

⁵⁰ *q. d.* If I were not endued with Divine Power, I could not overcome Satan; but my turning him out of those he possesses, and destroying his Power and Kingdom among men, shews that my Power is greater than his, and contrary to his also, even Divine. ¶ ⁵¹ *Eph. 6. 12.* ¶ ⁵² *1 John 3. 8.*

30 ⁵³ He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

⁵³ *Luke 11. 23. 1 Kings 18. 21. q. d.* In this contest between me and the Devil, there's no neutrality; but whosoever is not the Devil's enemy is mine; and whosoever is not my friend, is the Devil's; and whosoever does not help forward my work, in destroying the Devil's Kingdom, and promoting mine, does hinder it, and helps the Devil.

* *Heb. 6. 4. & 10. 26. 29.*

31 ¶ ⁵⁴ Wherefore ⁵⁵ I say unto you, * ⁵⁶ All manner of sin and blasphemy ⁵⁷ shall be forgiven unto men: but the ⁵⁸ blasphemy against the holy Ghost shall not be forgiven unto men:

⁵⁴ *q. d.* Since then it's evident, that I do all my Miracles by the Power and Spirit of God, therefore consider what a heinous sin it is for you to ascribe 'em to the Power of the Devil: it's no other than to blaspheme the Holy Ghost. ¶ ⁵⁵ I give you warning of it, that you may avoid it. ¶ ⁵⁶ *Mark 3. 28. Luke 12. 10. 1 John 5. 16.* All other sins. ¶ ⁵⁷ *1 Tim. 1. 13. 1 John 1. 9. Ezek. 33. 11.* Are pardonable upon the terms of the Covenant of Grace. ¶ ⁵⁸ *Luke 12. 10.* An envious and malicious ascribing my Miracles (which he is convinc'd are done by the Power of God) to the Devil's power and help.

32 And whosoever speaketh a word ⁵⁹ against the Son of man, it shall be forgiven him: but whosoever ⁶⁰ speaketh against the holy Ghost, ⁶¹ it shall not be forgiven him, neither in this world, neither in the world to come.

⁵⁹ Tending to his disparagement; as, that he is a winebibber, &c. (*ch. 11. 19.*) a leader of a Sect, and this through ignorance of his Person (*1 Tim. 1. 13.*) or by reason of offence taken at his mean condition in the world. ¶ ⁶⁰ Opposes or persecutes the Doctrine, ways, and servants of Christ, because they are spiritual, or have any thing of the Spirit appearing in 'em, and that contrary to his own convictions. ¶ ⁶¹ *Heb. 10. 26. 1 John 5. 16.* An act of pardon can neither be really passed now in this world, (*Isa. 22. 14.*) nor solemnly pronounc'd at the last day, *Acts 3. 19.*

* *Chap. 7. 17.** *Luke 6. 43. 44.*

33 ⁶² Either make the tree good, and * his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his ⁶³ fruit.

⁶² Either acknowledge the Tree to be good, if his fruit be good, or confess it to be evil, if the fruit be corrupt; i. e. Either own my Person to be Divine, because my works are such, or convince me of evil afore you judge me to be so: And on the contrary, either do you do that which is good, that you may appear to be good, or confess your selves to

be evil, as indeed you are. ¶ ⁶³ So the inward temper and disposition of a man's mind, is known by the customary actions of his life.

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34 ⁶⁴ O generation of vipers, ⁶⁵ how can ye, being evil, speak good things? for ⁶⁶ out of the abundance of the heart the mouth speaketh.

⁶⁴ *Ch. 3. 7.* See there, & *23. 33.* ¶ ⁶⁵ *Hag. 2. 14. q. d.* Since the whole Sect of you, from one generation to another, is full of poisonous Doctrine, and enmity to the grace of God, and the righteousness of Faith in me, it can't be expected that you should speak otherwise of me than you do. ¶ ⁶⁶ *Psal. 37. 30, 31. Luke 6. 45.* Your speech bewrays the wickedness of your hearts.

35 ⁶⁷ A good man ⁶⁸ out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.

⁶⁷ *Prov. 10. 20, 21.* ¶ ⁶⁸ From his holy frame of heart, and that stock and plenty of holy thoughts and affections that are in him.

36 But ⁶⁹ I say unto you, That every ⁷⁰ idle word that men shall speak, they shall ⁷¹ give ⁷² account thereof in the day of judgment.

⁶⁹ *q. d.* Deceive not your selves, as if words were too light things to be accounted for; for I say — ¶ ⁷⁰ Which is unprofitable both to speaker and hearers; much more of blasphemous words, *Jude. 15.* ¶ ⁷¹ Be condemned and punished for (without Repentance.) ¶ ⁷² *Eccles. 12. 14. Rem. 14. 12.*

37 For ⁷³ by thy words thou shalt be justified, and by thy words thou shalt be condemned.

⁷³ According to the tenour of thy words, as well as thy works, judgment shall pass upon thee at the last day.

38 ¶ Then certain of the Scribes, and of the Pharisees answered, saying, Master, we would see ⁷⁴ a sign from thee.

⁷⁴ *Ch. 16. 1.* (see there) *Mark 8. 11. 1 Cor. 1. 22. viz.* from Heaven, *Luke 11. 16. q. d.* If what thou dost be by the power of God, then let God by some strange prodigy from Heaven (where Satan has no power) declare Thee to be sent from him.

39 But he answered and said to them, An evil and ⁷⁵ adulterous generation seeketh after a sign, * *Isaiah 57. 3.* and there shall no sign be given ⁷⁶ to it, but the sign of the Prophet Jonas.

⁷⁵ *Ch. 16. 4.* Wickedly estranged from God, and degenerated from the Piety of their Ancestours, and cleaving to the world. ¶ ⁷⁶ See on *ch. 16. 4.*

40 * For as Jonas was three days and three nights ⁷⁷ in the whales ⁷⁸ belly: so shall the Son of man be ⁷⁹ three days and three nights in the heart of the ⁸⁰ earth.

⁷⁷ And then after that, came out alive, and was thereby proved to be the Prophet of God, and preached to the Ninevites. ¶ ⁷⁸ [Day and Night] is a phrase used to signify a natural day; and he was in the grave part of three such. ¶ ⁷⁹ And then afterwards shall rise again, and thereby convince all gainfayers, and give an undoubted evidence that he was sent of God, *Rom. 1. 4.*

41 * The men of Nineveh shall rise in judgment with this generation, and * shall condemn it, * because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

42 * ⁸¹ The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, ⁸² a greater than Solomon is here.

43 ⁸³ When the unclean spirit is ⁸⁴ gone out of a man, * he ⁸⁵ walketh through dry places, seeking ⁸⁶ rest, and findeth none.

⁸³ *Luke 11. 24. q. d.* It shall happen to this Nation, for their impenitence and unbelief, as to a man out of whom the Devil was once cast, but returns again with many companions: for the Devil was, in some sort, cast out from among them by the preaching of the Gospel, and driven to seek his habitation among the Gentiles (where yet he'll find no rest, when once the Gospel comes to be preach'd to them.) ¶ ⁸⁴ *Acts 8. 13.* ¶ ⁸⁵ *Job 1. 7.* ¶ ⁸⁶ *ch. 8. 29.*

44 Then he saith, ⁸⁷ I will return into my house from whence I came out: and when he is come, he ⁸⁸ findeth it empty, swept, and ⁸⁹ garnished.

* But

Chap. 13. 4034. ⁸³ But now by the just judgment of God for their unbelief, he shall be permitted to return to the Jews again, and take up his residence among 'em. ¶ ⁸⁴ Finding that Christ has gotten little or no admission among 'em, but that they were filled with wickedness, and thereby fitted for the entertainment of the unclean spirit, who delights in such furniture, as Swine do in mire. ¶ ⁸⁵ Gal. 5. 19-22.

45 Then goeth he, and taketh with himself ⁸⁶ seven other spirits more wicked than himself, and they enter in and dwell there: ⁸⁷ and the last state of that man is worse than the first: Even so shall it be also unto this wicked generation.

⁸⁸ John 5. 14. he fills 'em with farther degrees of error, malice, blasphemy, impenitence and blindness, and thereby makes 'em highly wicked, and worse than they were before. ¶ ⁸⁷ Ch. 5. 13. Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.

46 ¶ While he yet talked to the people, * behold, his mother and * his ⁸⁸ brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

88 But he answered and said unto him that told him, ⁸⁹ Who is my mother? and who are my brethren?

⁸⁹ q. d. I have nothing to do with 'em while I am about my Father's business: (Luke 2. 49.) the work and service of God is not to be interrupted or neglected upon any such account. (Not that he undervalued his natural Relations, but to shew that the service of God must be preferred afore 'em.)

49 And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren.

50 For * whosoever shall ⁹⁰ do the will of my Father which is in heaven, the same is my ⁹¹ brother, and sister, and mother.

⁹⁰ Ch. 7. 21. Psa. 15. 5. & 103. 18. John 13. 17. Rom. 2. 13. Jam. 1. 22. give real evidence of true Faith by sincere Obedience. ¶ ⁹¹ John 15. 14. Luke 11. 27, 28. are as dear to me as my nearest natural Relations; or, as the nearest Relations are to any person.

CHAP. XIII.

3 Of the sower of the seed. 24 Divers other parables. 34 Why Christ spake in parables.

THE same day went Jesus out of the house, * and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that * he went into a ship, and sat, and the whole multitude stood on the shore.

3 And he spake many things unto them in * parables, saying, * Behold * a sower went forth to sow.

Comparisons, or dark representations of spiritual things by temporal, taken from the ordinary actions of men, whereby they are hid from the careless and slothfull, but the nature of 'em is made more manifest to the attentive and diligent inquirer. ¶ Christ, v. 37. The drift and design of this Parable is to shew the cause of the different success of the same Word, on different hearers, and what are the hindrances of its growth.

4 And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up.

5 Some fell upon * stony places, where they had not much * earth: and * forthwith they sprung up, because they had no deepness of earth.

* Hard hearts, Ezek. 36. 26. ¶ Care to understand, Faith to believe, Will to obey, Love to retain it; but only slight, shallow, superficial affections, the heart remaining stony at bottom still. ¶ Luke 14. 28.

6 And when the sun was up, they were scorched: and because they had not * root, they * withered away.

7 And some fell among * thorns: and the * thorns sprung up and choked them.

* Jer. 4. 3. ¶ Their lusts were not mortified.

8 But other fell into * good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 * Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, ¹⁰ Because ¹¹ it is given unto ¹² you to know the ¹³ mysteries of the kingdom of heaven, but ¹⁴ to them it is not given.

¹⁰ q. d. My Preaching after this manner is no prejudice to you, though it be to others, because — ¶ ¹¹ 1 Cor. 4. 7. this privilege is granted by my Father. ¶ ¹² ch. 11. 25. & 16. 17. Psa. 25. 14. Isa. 29. 14. 1 Cor. 2. 10. 1 John 2. 27. who are willing to learn and obey, ¶ ¹³ The great Truths of the Gospel, which are Mysteries, or a secret hidden, unknown thing, 1 Cor. 2. 7. hidden, (1.) From all the wise men of the world, 1 Cor. 2. 8. Matt. 16. 17. (2.) From all the Saints of the Old Testament, as now revealed, Eph. 3. 9. Col. 1. 26. 1 Pet. 1. 10, 11. (3.) From Angels, Eph. 3. 10. 1 Pet. 1. 12. see on Eph. 6. 19. ¶ ¹⁴ ch. 11. 25. see there, 2 Cor. 4. 3.

12 * ¹⁵ For whosoever ¹⁶ hath, to him ¹⁷ shall be ¹⁸ given, and he shall have more abundance: but whosoever ¹⁹ hath not, from him shall be taken away, even ²⁰ that he hath.

¹⁵ Ch. 25. 20. (see there) Luke 8. 18. & 19. 26. ¶ ¹⁶ Makes it appear that he has any gift by his faithful employment of it. ¶ ¹⁷ John 1. 50. Ezech. 32. 3. God will vouchsafe further means for the increase of his grace. ¶ ¹⁸ Implies not what he has (and so is as if he had none). ¶ ¹⁹ The Benefit and Comfort of it here, and the Reward of it hereafter, ch. 25. 29.

13 ¹⁸ Therefore speak I to them in parables, because they seeing, see not: and hearing, they hear not, neither do they understand.

¹⁸ q. d. Because they wilfully shut their eyes against the light, and will not embrace Truth clearly discovered to 'em, but obstinately reject the Means of Grace afforded 'em; therefore I'll give 'em up to their own blindness; and I do now deliver these things thus darkly, that they may still continue in their ignorance, and be never the better for what I speak.

14 And in ¹⁹ them is fulfilled the prophecy of Ezechiel, which saith, * ²⁰ By hearing ye shall hear, * and ²¹ shall not understand: and seeing, ye shall see, and ²² shall not perceive.

¹⁹ i. e. Those words of Ezechiel agree to them, as well as to their Ancestors of whom they were immediately spoken. ¶ ²⁰ Isa. 6. 9. (see there) Ezech. 12. 2. John 12. 40. Acts 28. 26. Rom. 11. 8. ¶ ²¹ God will give you up to your affected Ignorance.

15 For ²² this peoples heart is waxed ²³ gross, and their ears * are dull of hearing, and their eyes * they have closed; ²⁴ lest at any time they should see with ²⁵ their eyes, and hear with ²⁶ their ears, and should understand with ²⁷ their heart, and should be converted, and I should ²⁸ heal them.

²² q. d. And this is a just judgment of God upon 'em, for their former obstinacy. ¶ ²³ Eph. 4. 18. ¶ ²⁴ q. d. They are so resolutely in their way, that they are afraid lest they should be convinced, and converted by my preaching and miracles, so that there is no dealing with 'em; and therefore let 'em alone. ¶ ²⁵ Repair the breaches of their state, and restore prosperity to 'em.

16 But * ²⁶ blessed are your eyes, ²⁷ for they see; * and your ears, for they hear.

²⁶ Ch. 16. 17. Luke 2. 30. & 10. 23. ¶ ²⁷ You see me and my works, and not only see 'em, but have received grace to make a good use of the means you enjoy.

17 For verily I say unto you, ²⁸ that * many prophets and righteous men have desired to see ²⁹ those things which ³⁰ ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

²⁸ Luke 10. 24. ¶ ²⁹ viz. The Incarnation of me the true Messiah, and the grace of the Gospel without shadows and figures. ¶ ³⁰ Rom. 16. 26. Eph. 3. 5.

18 ¶ * Hear ye ³¹ therefore the ³² parable of the ³³ sower.

³¹ q. d. Because you are already in some measure acquainted with the Mysteries of the Gospel. (v. 11.) and you have grace already; (v. 12.) therefore you shall be further acquainted therewith, and have it more abundantly, &c. ¶ ³² The meaning of it.

19 When any one heareth the ³⁴ word of * the kingdom, and ³⁵ understandeth it not, then cometh

Chap. 12. 25 And Jesus ⁴² knew their thoughts, and said unto them, Every kingdom ⁴³ divided against itself, is brought to desolation: and every city or house divided against itself, shall not stand.

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⁴² v. 15. See on ch. 9. 4. ¶ ⁴³ Gal. 5. 15.

26 And if ⁴⁴ Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

⁴⁴ If one Devil cast out another against his will, and that not only from the bodies of men, but from their Souls too, as I do.

27 And if I by Beelzebub cast out devils, ⁴⁵ by whom do ⁴⁶ your children cast them out? therefore ⁴⁷ they shall be your Judges.

⁴⁵ q. d. You take it for granted, that your disciples and followers, who pretend to cast out Devils, do it by a Divine Power. ¶ ⁴⁶ Mark 9. 38. Acts 19. 13. ¶ ⁴⁷ Luke 19. 22. 1 John 3. 20. They shall condemn you of malicious partiality, in that you ascribe their power to God, and mine to the Devil.

28 But if I ⁴⁸ cast out devils by the Spirit of God, then the ⁴⁹ kingdom of God is come unto you.

⁴⁸ Both out of the bodies and souls of men, and that my Doctrine tends to the beating down of all manner of wickedness (wherein the Devil's Kingdom doth consist.) ¶ ⁴⁹ This is a clear Argument that I am sent of God to redeem you, if you will believe on me, Dan. 7. 14. See on Luke 10. 9.

* Isaiah 49. 24.

29 Or ⁵⁰ else, * how can one enter into ⁵¹ a strong man's house, and spoil his goods, except he first ⁵² bind the strong man? and then he will spoil his house.

⁵⁰ q. d. If I were not endued with Divine Power, I could not overcome Satan; but my turning him out of those he possesses, and destroying his Power and Kingdom among men, shews that my Power is greater than his, and contrary to his also, even Divine. ¶ ⁵¹ Eph. 6. 12. ¶ ⁵² 1 John 3. 8.

30 ⁵³ He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

⁵³ Luke 11. 23. 1 Kings 18. 21. q. d. In this contest between me and the Devil, there's no neutrality; but whoe'er is not the Devil's enemy is mine; and whoe'er is not my friend, is the Devil's; and whoe'er does not help forward my work, in destroying the Devil's Kingdom, and promoting mine, does hinder it, and helps the Devil.

* Heb. 6. 4. & 10. 26. 29.

31 ¶ ⁵⁴ Wherefore ⁵⁵ I say unto you, ⁵⁶ All manner of sin and blasphemy ⁵⁷ shall be forgiven unto men: but the ⁵⁸ blasphemy against the holy Ghost shall not be forgiven unto men:

⁵⁴ q. d. Since then it's evident, that I do all my Miracles by the Power and Spirit of God, therefore consider what a heinous sin it is for you to ascribe 'em to the Power of the Devil: it's no other than to blaspheme the Holy Ghost. ¶ ⁵⁵ I give you warning of it, that you may avoid it. ¶ ⁵⁶ Mark 3. 28. Luke 12. 10. 1 John 5. 16. All other sins. ¶ ⁵⁷ 1 Tim. 1. 13. 1 John 1. 9. Ezek. 33. 11. Are pardonable upon the terms of the Covenant of Grace. ¶ ⁵⁸ Luke 12. 10. An envious and malicious ascribing my Miracles (which he is convinc'd are done by the Power of God) to the Devil's power and help.

32 And whoe'er speaketh a word ⁵⁹ against the Son of man, it shall be forgiven him: but whoe'er ⁶⁰ speaketh against the holy Ghost, ⁶¹ it shall not be forgiven him, neither in this world, neither in the world to come.

⁵⁹ Tending to his disparagement; as, that he is a winebibber, &c. (ch. 11. 19.) a leader of a Sect, and this through ignorance of his Person (1 Tim. 1. 13.) or by reason of offence taken at his mean condition in the world. ¶ ⁶⁰ Opposes or persecutes the Doctrine, ways, and servants of Christ, because they are spiritual, or have any thing of the Spirit appearing in 'em, and that contrary to his own convictions. ¶ ⁶¹ Heb. 10. 26. 1 John 5. 16. An act of pardon can neither be really pass'd now in this world, (Isa. 22. 14.) nor solemnly pronounc'd at the last day, Acts 3. 19.

* Chap. 7. 17.

Luke 6. 43 & 44.

33 ⁶² Either make the tree good, and ⁶³ his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his ⁶⁴ fruit.

⁶² Either acknowledge the Tree to be good, if his fruit be good, or confess it to be evil, if the fruit be corrupt; i. e. Either own my Person to be Divine, because my works are such, or convince me of evil afore you judge me to be so: And on the contrary, either do you do that which is good, that you may appear to be good, or confess your selves to

be evil, as indeed you are. ¶ ⁶³ So the inward temper and disposition of a man's mind, is known by the customary actions of his life.

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34 ⁶⁵ O generation of vipers, ⁶⁶ how can ye, being evil, speak good things? for ⁶⁷ out of the abundance of the heart the mouth speaketh.

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⁶⁵ Ch. 3. 7. See there, & 23. 33. ¶ ⁶⁶ Hag. 2. 14: q. d. Since the whole Sect of you, from one generation to another, is full of poisonous Doctrine, and enmity to the grace of God, and the righteousness of Faith in me, it can't be expected that you should speak otherwise of me than you do. ¶ ⁶⁷ Psal. 37. 30, 31. Luke 6. 45. Your speech bewrays the wickedness of your hearts.

35 ⁶⁸ A good man ⁶⁹ out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.

⁶⁸ Prov. 10. 20, 21. ¶ ⁶⁹ From his holy frame of heart, and that stock and plenty of holy thoughts and affections that are in him.

36 But ⁷⁰ I say unto you, That every ⁷¹ idle word that men shall speak, they shall ⁷² give ⁷³ account thereof in the day of judgment.

⁷⁰ q. d. Deceive not your selves, as if words were too light things to be accounted for; for I say — ¶ ⁷¹ Which is unprofitable both to speaker and hearers; much more of blasphemous words, Jude. 15. ¶ ⁷² Be condemned and punished for (without Repentance.) ¶ ⁷³ Ecclef. 12. 14. Rom. 14. 12.

37 For ⁷⁴ by thy words thou shalt be justified, and by thy words thou shalt be condemned.

⁷⁴ According to the tenour of thy words, as well as thy works, judgment shall pass upon thee at the last day.

38 ¶ Then certain of the Scribes, and of the Pharisees answered, saying, Master, we would see ⁷⁵ a sign from thee.

⁷⁵ Ch. 16. 1. (see there) Mark 8. 11. 1 Cor. 1. 22. viz. from Heaven, Luke 11. 16. q. d. If what thou dost be by the power of God, then let God by some strange prodigy from Heaven (where Satan has no power) declare Thee to be sent from him.

39 But he answered and said to them, An evil and ⁷⁶ adulterous generation seeketh after a sign, * ⁷⁷ and there shall no sign be given ⁷⁸ to it, but the sign of the Prophet Jonas.

⁷⁶ Ch. 16. 4. Wickedly estranged from God, and degenerated from the Piety of their Ancestours, and cleaving to the world. ¶ ⁷⁷ See on ch. 16. 4.

40 * For as Jonas was three days and three nights ⁷⁹ in the whales ⁸⁰ belly: so shall the Son of man be ⁸¹ three days and three nights in the heart of the ⁸² earth.

⁷⁹ And then after that, came out alive, and was thereby proved to be the Prophet of God, and preached to the Ninevites. ¶ ⁸⁰ [Day and Night] is a phrase used to signify a natural day; and he was in the grave part of three such. ¶ ⁸¹ And then afterwards shall rise again, and thereby convince all gainfayers, and give an undoubted evidence that he was sent of God, Rom. 1. 4.

41 * The men of Nineveh shall rise in judgment ⁸³ with this generation, and ⁸⁴ shall condemn it, * because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

42 ⁸⁵ The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, ⁸⁶ a greater than Solomon is here.

43 ⁸⁷ When the unclean spirit is ⁸⁸ gone out of a man, * he ⁸⁹ walketh through dry places, seeking ⁹⁰ rest, and findeth none.

⁸⁷ Luke 11. 24. q. d. It shall happen to this Nation, for their impenitence and unbelief, as to a man out of whom the Devil was once cast, but returns again with many companions: for the Devil was, in some sort, cast out from among them by the preaching of the Gospel, and driven to seek his habitation among the Gentiles (where yet he'll find no rest, when once the Gospel comes to be preach'd to them.) ¶ ⁸⁸ Acts 8. 13. ¶ ⁸⁹ Job 1. 7. ¶ ⁹⁰ ch. 8. 29.

44 Then he saith, ⁹¹ I will return into my house from whence I came out: and when he is come, he ⁹² findeth it empty, swept, and ⁹³ garnished.

* But

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⁸¹ But now by the just judgment of God for their unbelief, he shall be permitted to return to the Jews again, and take up his residence among 'em. ¶ ⁸⁴ Finding that Christ has gotten little or no admission among 'em, but that they were filled with wickedness, and thereby fitted for the entertainment of the unclean spirit, who delights in such furniture, as Swine do in mire. ¶ ⁸⁵ Gal. 5. 19-22.

⁴⁵ Then goeth he, and taketh with himself ⁸⁶ seven other spirits more wicked than himself, and they enter in and dwell there: ⁸⁷ and the last state of that man is worse than the first: Even so shall it be also unto this wicked generation.

⁸⁸ John 5. 14. he fills 'em with farther degrees of error, malice, blasphemy, impenitence and blindness, and thereby makes 'em highly wicked, and worse than they were before. ¶ ⁸⁷ Ch. 5. 13. Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.

⁴⁶ ¶ While he yet talked to the people, * behold, his mother and * his ⁸⁸ brethren stood without, desiring to speak with him.

⁴⁷ Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

⁸⁸ But he answered and said unto him that told him, ⁸⁹ Who is my mother? and who are my brethren?

⁸⁹ q. d. I have nothing to do with 'em while I am about my Father's business: (Luke 2. 49.) the work and service of God is not to be interrupted or neglected upon any such account. (Nor that he undervalued his natural Relations, but to shew that the service of God must be preferred afore 'em.)

⁴⁹ And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren.

⁵⁰ For * whosoever shall ⁹⁰ do the will of my Father which is in heaven, the same is my ⁹¹ brother, and sister, and mother.

⁹⁰ Ch. 7. 21. Psal. 15. 5. & 103. 18. John 13. 17. Rom. 2. 13. Jam. 1. 22. give real evidence of true Faith by sincere Obedience. ¶ ⁹¹ John 15. 14. Luke 11. 27, 28. are as dear to me as my nearest natural Relations; or, as the nearest Relations are to any person.

C H A P. XIII.

³ Of the sower of the seed. ²⁴ Divers other parables. ³⁴ Why Christ spake in parables.

¹ THE * same day went Jesus out of the house, * and sat by the sea-side.

² And great multitudes were gathered together unto him, so that * he went into a ship, and sat, and the whole multitude stood on the shore.

³ And he spake many things unto them in ² parables, saying, * Behold ¹ a sower went forth to sow.

² Comparisons, or dark representations of spiritual things by temporal, taken from the ordinary actions of men, whereby they are hid from the careless and slothfull, but the nature of 'em is made more manifest to the attentive and diligent inquirer. ¶ ³ Christ, v. 37. The drift and design of this Parable is to shew the cause of the different success of the same Word, on different hearers, and what are the hindrances of its growth.

⁴ And when he sowed, some seeds fell by the ways side, and the fowls came and devoured them up.

⁵ Some fell upon ⁴ stony places, where they had not much ⁵ earth: and ⁶ forthwith they sprung up, because they had no deepness of earth.

⁴ Hard hearts, Ezek. 36. 26. ¶ ⁵ Care to understand, Faith to believe, Will to obey, Love to retain it; but only slight, shallow, superficial affections, the heart remaining stone at bottom still. ¶ ⁶ Luke 14. 28.

⁶ And when the sun was up, they were scorched: and because they had not ⁷ root, they ¹ withered away.

⁷ And some fell among ⁸ thorns: and the ¹ thorns sprung up and choked them.

⁸ Jer. 4. 3. ¶ ¹ Their lusts were not mortified.

⁸ But other fell into * good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

⁹ Who hath ears to hear, let him hear.

¹⁰ And the disciples came, and said unto him, Why speakest thou unto them in parables?

¹¹ He answered and said unto them, ¹⁰ Because ⁹ Ch. 11. 15. it is given unto ¹² you to know the ¹³ mysteries of see there. the kingdom of heaven, but ¹⁴ to them it is not given.

¹⁰ q. d. My Preaching after this manner is no prejudice to you, though it be to others, because — ¶ ¹¹ 1 Cor. 4. 7. this privilege is granted by my Father. ¶ ¹² Ch. 11. 25. & 16. 17. Psal. 25. 14. Isa. 29. 14. 1 Cor. 2. 10. 1 John 2. 27. who are willing to learn and obey, ¶ ¹³ The great Truths of the Gospel, which are Mysteries, or a secret hidden, unknown thing, 1 Cor. 2. 7. hidden, (1.) From all the wise men of the world, 1 Cor. 2. 8. Matt. 16. 17. (2.) From all the Saints of the Old Testament, as now revealed, Eph. 3. 9. Col. 1. 26. 1 Pet. 1. 10, 11. (3.) From Angels, Eph. 3. 10. 1 Pet. 1. 12. see on Eph. 6. 19. ¶ ¹⁴ Ch. 11. 25. see there, 2 Corint. 4. 3.

¹² * ¹³ For whosoever ¹⁶ hath, to him ¹⁷ shall be * Mark 4. 25. given, and he shall have more abundance: but whosoever ¹ hath not, from him shall be taken away, & 19. 26. even ¹ that he hath.

¹³ Ch. 25. 20. (see there) Luke 8. 18. & 19. 26. ¶ ¹⁴ Makes it appear that he has any gift by his faithful employment of it. ¶ ¹⁵ John 1. 50. Esay 32. 3. God will vouchsafe further means for the increase of his grace. ¶ ¹⁶ Implies not what he has (and so is as if he had none.) ¶ ¹⁷ The Benefit and Comfort of it here, and the Reward of it hereafter, Ch. 25. 29.

¹³ ¹⁸ Therefore speak I to them in parables, because they seeing, see not: and hearing, they hear not, neither do they understand.

¹⁸ q. d. Because they wilfully shut their eyes against the light, and will not embrace Truth clearly discover'd to 'em, but obstinately reject the Means of Grace afforded 'em; therefore I'll give 'em up to their own blindness; and I do now deliver these things thus darkly, that they may still continue in their ignorance, and be never the better for what I speak.

¹⁴ And in ¹⁹ them is fulfilled the prophecy of Esaias, which saith, * ²⁰ By hearing ye shall hear, * Mark 4. 12. and ²¹ shall not understand: and seeing, ye shall see, Luke 8. 10. and ²² shall not perceive.

¹⁹ i. e. Those words of Esay agree to them, as well as to their Ancestors of whom they were immediately spoken. ¶ ²⁰ Isa. 6. 9. (see there) Ezek. 12. 2. John 12. 40. Acts 28. 26. Rom. 11. 8. ¶ ²¹ God will give you up to your affected Ignorance.

¹⁵ For ²³ this peoples heart is waxed ²³ gross, and their ears * are dull of hearing, and their eyes * Heb. 5. 11. they have closed; ²⁴ left at any time they should see with ²⁵ their eyes, and hear with ²⁶ their ears, and should understand with ²⁷ their heart, and should be converted, and I should ²⁸ heal them.

²³ q. d. And this is a just judgment of God upon 'em, for their former obstinacy. ¶ ²⁴ Eph. 4. 18. ¶ ²⁵ q. d. They are so resolv'd in their way, that they are afraid lest they should be convinced, and converted by my preaching and miracles, so that there is no dealing with 'em; and therefore let 'em alone. ¶ ²⁶ Repair the breaches of their state, and restore prosperity to 'em.

¹⁶ But * ²⁶ blessed are your eyes, ²⁷ for they see; * John 20. 29. and your ears, for they hear.

²⁶ Ch. 16. 17. Luke 2. 30. & 10. 23. ¶ ²⁷ You see me and my works, and not only see 'em, but have received grace to make a good use of the means you enjoy.

¹⁷ For verily I say unto you, ²⁸ that * many * 1 Pet. 1. 10. prophets and righteous men have desired to see ²⁹ those things which ³⁰ ye see, and have not seen ³¹ them: and to hear those things which ye hear, and have not heard ³² them.

²⁸ Luke 10. 24. ¶ ²⁹ viz. The Incarnation of me the true Messia, and the grace of the Gospel without shadows and figures. ¶ ³⁰ Rom. 16. 26. Eph. 3. 5.

¹⁸ ¶ * Hear ye ³¹ therefore the ³² parable of the * Mark 4. 44. sower. Luke 8. 11.

³¹ q. d. Because you are already in some measure acquainted with the Mysteries of the Gospel. (v. 11.) and you have grace already; (v. 12.) therefore you shall be further acquainted therewith, and have it more abundantly, *ibid.* ¶ ³² The meaning of it.

¹⁹ When any one heareth the ³³ word of * the * Chap. 4. 23. kingdom, and ³⁴ understandeth it not, then cometh the

Chap. 13. the wicked one, and ³⁵ catcheth away that which was sown in his heart: this is he which received seed by the way side.

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³³ See *ch. 4. 23. n. 44.* ¶ ³⁴ Has not so much as a notional knowledge of these things; or else regards 'em not; or else shuts his eyes against the light, and so never considers, or lays 'em to heart. ¶ ³⁵ Puts all thoughts of it out of his mind, and turns it to something else.

²⁰ But he that received the seed into stony places, the same is he that heareth the word, and anon with ³⁶ joy ³⁷ receiveth it:

³⁸ *Ista. 58. 2. Mark 6. 20. John 5. 35.* which arises from some carnal respect; as, because of the excellency of the matter, the precious promises, that outward advantage it sometimes brings with it, and the like. ¶ ³⁷ Understands, believes, considers, and approves of what he hears, and it springs up, (*v. 5.*) in an outward profession, and outward reformation, and a temporary Faith.

²¹ Yet hath he not ³⁸ root in himself, but † du-
reth for a while: for when tribulation or persecu-
tion ariseth ³⁹ because of the word, by and by * he is
⁴⁰ offended.

* Chap. 11. 6.

³⁸ No considerable sufficient root, because it wants the soil of a sincere heart, solid affections, firm and fixed resolutions, and habitual dispositions of grace, *Col. 2. 7. Eph. 3. 17.* There are some good purposes and desires, but they are soon overpower'd by unmortified corruption, and so come to nothing. † *Acts 8. 13.* ¶ ³⁹ *1 Thess. 3. 4.* ¶ ⁴⁰ *John 6. 60.* discouraged, and starts back: so that this second sort of hearers are they that have some mind to Religion, but dare not venture upon it, or continue in it, for fear of suffering.

* Mark 10. 23.

Luke 18. 24.

* Jer. 4. 3.

²² * He also that ³⁷ received seed * among the thorns, is he that heareth the word: and the ⁴¹ care of this world, and the ⁴² deceitfulness of riches ⁴³ choke the word, and he becometh ⁴⁴ unfruitful.

⁴¹ *Matth. 19. 23.* immoderate sollicitousness about the things of this life. ¶ ⁴² *Prov. 23. 5. 1 Tim. 6. 17.* excessive care about getting, keeping and managing their estates, whereby men are deluded, and betrayed to a neglect of their souls; so that Prosperity is their snare; as Adversity was the snare of the stony ground. ¶ ⁴³ *Ch. 19. 23. 1 Tim. 6. 9, 10.* destroy all good desires, affections, inclinations and purposes begotten by the Word. ¶ ⁴⁴ *i. e.* Brings no fruit to perfection, but falls off after some few good performances.

²³ But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also ⁴⁵ beareth fruit, and bringeth forth some an hundred-fold, some sixty, some thirty.

⁴⁵ *Psal. 1. 3. & 92. 14. John 15. 4. Gal. 5. 21. Col. 1. 6.*

²⁴ ¶ Another parable put he forth unto them, saying, ⁴⁶ The kingdom of heaven is likened unto a man which sowed ⁴⁷ good seed in his ⁴⁸ field:

⁴⁶ The design of this Parable is to shew that the Visible Church consists of hypocrites as well as sincere; and therefore the godly should not be scandalized when they find such in the Church. ¶ ⁴⁷ *Phil. 1. 6. 1 Cor. 4. 7.* ¶ ⁴⁸ *Ch. 9. 38.*

²⁵ But while men ⁴⁹ slept, his ⁵⁰ enemy came and ⁵¹ sowed tares among the wheat, and went his way.

⁴⁹ *Acts 20. 29.* ¶ ⁵⁰ *v. 39. 1 Pet. 5. 8.* ¶ ⁵¹ *John 8. 44.*

* Acts 8. 13.

²⁶ But when the ⁵² blade was sprung up, and brought forth fruit, then appeared the tares also.

²⁷ So the Servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

²⁸ He said unto them, An enemy hath done this. The servants said unto him, ⁵³ Wilt thou then that we go and gather them up?

* Luke 9. 54.

* 1 Thess. 5. 14.

²⁹ But he said ⁵⁴ Nay; lest while ye gather up the tares, ye root up also the wheat with them.

³⁰ † Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but * gather the wheat into my barn.

* Chap. 3. 12.

† *q. d.* God by his Providence will permit some or other such to be always in the Church, therefore be not offended at it.

* Mark 4. 30.

Luke 13. 19.

³¹ ¶ Another parable put he forth unto them, saying, * ⁵⁵ The kingdom of heaven is like to a

⁵⁶ grain of Mustard-feed, which a man took and sowed in his field.

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⁵⁵ The State of the Church or Gospel in the world, and the estate of Grace in the Soul: His design here is to shew how the Gospel from small, unlikely, contemptible beginnings, should spread and grow up wonderfully; (and therefore they should not be offended at its mean appearance at first.) ¶ ⁵⁶ *ch. 18. 20. 1 Cor. 1. 27.*

³² Which indeed is the ⁵⁷ least of all seeds: but when it is grown, it is the ⁵⁸ greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof.

⁵⁷ *Job 8. 7. Ezek. 47. 4.* very small. ¶ ⁵⁸ So it was in that Country.

³³ ¶ * ⁵⁹ Another parable spake he unto them, * ⁶⁰ The kingdom of heaven is like unto ⁶¹ leaven, which a woman took and hid in three † measures of meal, till the whole was leavened.

* Luke 13. 20.

⁵⁹ *Rom. 1. 14. 1 Cor. 9. 22, 23.* ¶ ⁶⁰ His design is to shew, that the Word of Grace in the Church, shall prevail to the Conversion of the Elect, and the Work of Grace in the heart shall prevail to the Reformation of the life.

† The word

signifieth a

measure con-

taining about

a peck and a

half, wanting

little more than

a pint.

* Mar. 4. 33. 34.

³⁴ * All these things spake Jesus unto the multitude in parables, and without a parable ⁶¹ spake he not unto them:

⁶¹ *Viz.* At that time, and in that Sermon, wherein he treats of the Mysteries of his Kingdom, and of his future dispensations towards his Church.

³⁵ ⁶² That it might be fulfilled which was spoken by the prophet, saying, ⁶³ I will open my mouth in parables, I will utter things which have been ⁶⁴ kept secret from the foundation of the world.

⁶² *i. e.* Christ taught after this manner, even as the Psalmist did of old, and so the same words may be applied to him, which the Psalmist spake of himself then. ¶ ⁶³ *Psal. 78. 2.* ¶ ⁶⁴ Never so clearly revealed as now.

³⁶ Then Jesus sent the multitude away, and went into the house: and his ⁶⁵ disciples came unto him, saying, Declare unto us the parable of the tares of the field.

* *Prov. 2. 3, 4.*

³⁷ He answered and said unto them, He that soweth the good seed, is the ⁶⁶ Son of man:

⁶⁶ By himself, and his Apostles and Ministers.

³⁸ The field is the ⁶⁷ world: the good seed are the ⁶⁸ children of the kingdom: but the tares are * the ⁶⁹ children of the wicked one:

* *Gen. 3. 15.*

⁶⁷ The Universal Visible Church, spread all over the world. ¶ ⁶⁸ True Believers, who are begotten by the Gospel, and are true subjects of that Kingdom. ¶ ⁶⁹ *John 8. 1. John 3. 8.* such as have only an outward profession, and remain unrenewed, and so are really Children of the Devil.

³⁹ The enemy that sowed them, is the devil: ⁷⁰ the harvest is the end of the world: and the reapers are the angels.

* *Joel 3. 13.*

Rev. 14. 15.

⁴⁰ As therefore the tares are gathered and burnt in the fire; ⁷¹ so shall it be in the end of the world.

* *Rev. 21. 27.*

⁴¹ ⁷² The Son of man shall send forth his angels, and they shall gather out of his kingdom all † things † that ⁷³ offend, and them which ⁷⁴ do iniquity;

Or, *scandals.*

⁷² *Ch. 25. 31.* ¶ ⁷³ All those who any way hinder others in their Christian course, or draw 'em into sin. ¶ ⁷⁴ Live and die in any sinful course unrepented of.

⁴² And shall ⁷⁵ cast them into a furnace of fire: ⁷⁶ there shall be weeping and gnashing of teeth.

* *Ch. 8. 12.*

⁴³ * ⁷⁶ Then shall the righteous shine forth as the sun, in the kingdom of their Father. * ⁷⁷ Who hath ears to hear, let him hear.

* *Wild. 3. 7.** *1 Cor. 15. 42.** *Dan. 12. 3.** *Ver. 9.** *See on ch. 11. 15.*

⁴⁴ ¶ Again, ⁷⁸ the kingdom of heaven is like unto treasure ⁷⁹ hid in a field: the which when a man hath ⁸⁰ found, he ⁸¹ hideth, and for joy thereof goeth * and ⁸² selleth all that he hath, and * buyeth that field.

* *Phil. 3. 7, 8.** *Mat. 55. 1.*

Rev. 3. 18.

⁷⁸ The Doctrine of the Gospel, whereby the Kingdom of Grace is begun, and carried on in us. This Parable, and the next, shew the excellency of the Gospel, which therefore we should earnestly labour to be possessors of, though with the loss of all outward things. ¶ ⁷⁹ *1 Cor. 2. 9. Col. 3. 3.* which unbelievers, how wise soever, cannot perceive. ¶ ⁸⁰ The Gospel is sometimes revealed, and the Grace of it bestowed on those that look not after it. ¶ ⁸¹ Conceals from any that

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that would hinder him of it, thereby shewing his high value of it, and fear to lose it. ¶ ⁸² Is willing rather to part with any worldly enjoyment, than want this.

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45 ¶ Again, the ⁸³ kingdom of heaven is like unto a ⁸⁴ merchant-man seeking * goodly pearls :

⁸⁵ The scope is, to shew that we must seek after the Gospel, and the precious commodities thereof, with as much affection, labour, cost and peril, as Merchants seek the richest Jewels. ¶ ⁸⁶ Prov. 2. 4. ¶ * That which may make him happy (which every man by nature is led unto.)

46 Who when he had † found one pearl of great price, he went and ⁸⁷ sold all that he had, and bought it.

† By the common grace of knowledge, and some kind of faith and esteem of Christ. ¶ ⁸⁸ ch. 16. 26. see n. 82. Here is special and saving grace.

* Chap. 22. 10.

47 ¶ Again, ⁸⁹ the kingdom of heaven is like unto ⁹⁰ a net that was cast into the sea, and * ⁹¹ gathered of every kind.

⁹² The Church Militant, or preaching of the Gospel. This Parable is of the same import with that of the Tares, v. 25. 38. ¶ ⁹³ ch. 4. 19. ¶ ⁹⁴ Eph. 2. 3. Titus 3. 3.

* 7. 40-43.

48 Which, when it was ⁹⁵ full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

* Ch. 15. 32.

49 So shall it be at the end of the world : the angels shall come forth, and ⁹⁶ sever the wicked from among the just ;

50 And shall cast them into the furnace of fire : there shall be weeping and gnashing of teeth.

51 Jesus saith unto them, ⁹⁷ Have ye understood all these things ? They say unto him, Yea, Lord.

⁹⁸ Ministers should take account of their Hearers, and Governours of those under 'em, concerning their profiting in knowledge.

52 Then said he unto them, ⁹⁹ Therefore every ¹⁰⁰ Scribe which is ¹⁰¹ instructed unto the kingdom of heaven, is like unto a man that is an householder, which ¹⁰² bringeth forth out of his ¹⁰³ treasure things ¹⁰⁴ new and old.

¹⁰⁵ g. d. Since you have attained to so much knowledge by my preaching, therefore see that you faithfully dispense and communicate it to others. ¶ ¹⁰⁶ Minister or Preacher. ¶ ¹⁰⁷ Fitted and furnished to preach the Gospel. ¶ ¹⁰⁸ Does not only get knowledge for his own use, but to communicate it to others in the fittest manner, according to their capacity. ¶ ¹⁰⁹ Which by long study, reading and exercise he has gain'd. ¶ ¹¹⁰ Cant. 7. 13. joyning the Doctrine of the Law and Prophets, together with that of the Gospel.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

* Luke 4. 16.

54 * ¹¹¹ And when he was come into his own Country, he taught them in their synagogue, in so much that they were ¹¹² astonished, and said, Whence hath this man this wisdom, and these mighty works ?

¹¹³ Mark 6. 1-5. ¶ ¹¹⁴ Exceedingly wondred at his Wisdom and Power, and how he came by 'em.

* Chap. 12. 46.

55 * Is not this the carpenter's son ? is not his mother called Mary ? and * his ¹¹⁵ brethren, James, and Joses, and Simon, and Judas ?

* Luke 4. 22. Mar. 6. 3. John 6. 42. ¶ ¹¹⁶ First Cousins, or near Kinsfolk.

56 And his sisters, are they not all with us ? whence then hath this man all these things ?

* Chap. 11. 6.

57 And they * were ¹¹⁷ offended ¹¹⁸ in him. But Jesus said unto them, * ¹¹⁹ A prophet ¹²⁰ is not without honour, save in his own country, and in his own house.

* Mark 6. 4.

Luke 4. 24.

John 4. 44.

¹²¹ Ch. 11. 6. discouraged from believing in him, or following him any longer, not owning his Divine Wisdom and Authority. ¶ ¹²² At the consideration of his mean and known Original. ¶ ¹²³ Luke 4. 24. John 4. 44. ¶ ¹²⁴ Is like to find better usage any where than there, where his Original is best known.

* Mark 6. 5, 6.

* Heb. 4. 2.

58 And * he did not many mighty works there, because of their ¹²⁵ unbelief.

C H A P. XIV.

Chap. 14.

4034.

1 Herod's opinion of Christ. 3 John Baptist beheaded. 16 Five loaves and two fishes.

A T that time * Herod the † tetrarch heard of * Mark 6. 14. the fame of Jesus, Luke 9. 7.

2 And said unto his servants, This is John the Baptist ; he is risen from the dead, and † therefore mighty works † do shew forth themselves in him. † See on Luke 3. 1.

† He being endued now with a more Divine and extraordinary power. † Or, are wrought by him.

3 * For Herod had laid hold on John, and bound * Luk. 3. 19, 20. him, and put him in prison for Herodias sake, his brother Philip's wife.

4 For John * said unto him, * It is not ¹²⁶ lawfull * Lev. 20. 21. for thee to have her.

* 2 Sam. 12. 7. Dan. 5. 22, 23. ¶ ¹²⁷ Levit. 18. 16.

5 And when he would have put him to death, he feared the multitude, because they ¹²⁸ counted him ¹²⁹ as a prophet. ¹³⁰ Ch. 21. 26. Luke 20. 6.

6 But when Herod's ¹³¹ birth-day was kept, the ¹³² daughter of Herodias danced † before them, and † Gr. in the midst. pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was ¹³³ sorry : nevertheless for the oath's sake, and them which ¹³⁴ sat with him at meat, he commanded it to be given her.

¹³⁵ Luke 13. 32. Because of his fear, (v. 5.) and that kindness and respect he had for John, Mark 6. 20. ¶ ¹³⁶ Left they should count him a fickle perjur'd person.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel : and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and ¹³⁷ told Jesus.

* And probably continued with him as his Disciples.

13 ¶ * When Jesus heard of it, he departed * Chap. 12. 15. thence by ship into a desert place, apart : and when the people had heard thereof, they ¹³⁸ followed him ¹³⁹ on foot out of the cities. ¹⁴⁰ Mark 6. 32. Luke 9. 10.

¹⁴¹ James 1. 19. ¶ ¹⁴² Fetching a compass by Land.

14 And Jesus went forth, and saw a great multitude, and * was moved with ¹⁴³ compassion toward * Chap. 9. 36. them, and he healed their sick. ¹⁴⁴ Heb. 4. 15.

15 ¶ * And when it was evening, his disciples * Mark 6. 35. came to him, saying, This is a desert place, and the time is now past ; send the multitude away, that they may go into the villages, and buy themselves victuals. ¹⁴⁵ Luke 9. 12.

16 But Jesus said unto them, They ¹⁴⁶ need not depart ; ¹⁴⁷ give ye them to eat.

¹⁴⁸ They that seek diligently after spiritual food, shall not want corporal sustenance, ch. 6. 33. ¶ ¹⁴⁹ 2 Kings 4. 42. he speaks thus to 'em, to make 'em sensible of their want, that so they might the more heedfully observe and consider the Miracle.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he ¹⁵⁰ blessed, and brake, and gave the loaves to his disciples, and the ¹⁵¹ disciples to the multitude.

¹⁵² Ch. 15. 36. 26. 26. 1 Sam. 9. 13. Deut. 8. 10. 1 Tim. 4. 4, 5. gave thanks for that provision, pray'd for a miraculous blessing upon it, and gave it power of multiplication and nourishment. ¶ ¹⁵³ So Ministers must offer nothing to their People, which they have not first received from Christ, ch. 28. 20. 1 Cor. 11. 23.

Chap. 15. 20 And they did all eat, and were ¹⁶ filled: and they took up of the ¹⁷ fragments that remained, twelve baskets full.

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¹⁶ Prov. 13. 25. ¹⁷ Psal. 145. 18. & 23. 1. ¶ ¹⁷ Prov. 6. 6. There must be frugality in the greatest plenty.

21 And they that had eaten were about five thousand men, besides women and children.

22 ¶ And straightway Jesus ¹⁸ constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

¹⁸ He pressed them to it: (they being loth to leave him, and that he should go a-foot.)

* Mark 6. 46.

* John 6. 16.

23 * And when he had sent the multitudes away, he went up into a mountain apart to pray: * and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, ¹⁹ tossed with waves; for the wind was contrary.

¹⁹ We may meet with trouble, even in that work that Christ sets us about.

* Towards morning.

25 And in the ²⁰ fourth watch of the night, Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But ²¹ straightway Jesus spake unto them, saying, Be of good cheer, ²² it is I, be not afraid.

²¹ Psal. 46. 1. ²² Isa. 43. 2. ²³ Rom. 8. 31. ¶ ²² When God's People are in greatest extremity, he uses to comfort 'em speedily, and to reveal himself to 'em most kindly, ^{Gen. 22. 10, 11-14.}

* Luke 5-5.

* Ch. 12. 20.

* Rom. 12. 3.

28 And Peter answered him and said, Lord, if it be thou, ²³ bid me come unto thee on the water.

29 And he said, ²⁴ Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

¶ Or, strong.

30 But when he ²⁵ saw the wind ¶ boistrous, he was afraid: and ²⁶ beginning to sink, he ²⁷ cried, saying, Lord, save me.

²⁵ 2 Kings 6. 15. ²⁶ Rom. 4. 19. ¶ ²⁶ Christ suffer'd this, that he might be sensible of the weakness of his own faith, without aid and assistance from God. ¶ ²⁷ Psal. 38. 17. Thus Believers, though they may think their Faith strong, are apt to shrink and doubt in a time of extremity.

31 And ²⁸ immediately Jesus stretched forth his hand, and caught him, and said unto him, ²⁹ O thou of little faith, wherefore didst thou doubt?

²⁸ Gen. 22. 14. ¶ ²⁹ His danger did not arise from the winds and waves, but from his own infidelity.

32 And when ³⁰ they were come into the ship, the wind ³¹ ceased.

³⁰ Christ and Peter. ¶ ³¹ Psal. 107. 29, 30.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

* Mark 6. 53.

34 ¶ * And when they were gone over, they came into the land of Genesareth.

* John 4. 28.

35 And when the men of that place had knowledge of him, they ³² sent out into all that country round about, and brought unto him all that were diseased,

* Mark 3. 10.

* Luke 6. 19.

* Acts 19. 12.

36 And besought him, that they might only ³³ touch the hem of his garment: and * as many as touched, were made perfectly whole.

³³ Ch. 9. 20. thereby testifying their Faith in him, and belief of his Divine Power.

C H A P. XV.

3 God's commandments and mens traditions. 17 What defileth a man.

* Mark 7. 1.

¶ Then * came to Jesus * Scribes and Pharisees, which were of * Jerusalem, saying,

* The Scribes were pretenders to a greater measure of knowledge, and the Pharisees to a greater measure of holiness than others; and to them (as members of the great

Council) belonged the judgment of all matters of Religion. ¶ * And so were, likely, of the ablest and bitterest of them.

Chap. 15.

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2 Why do thy * disciples * transgress the * tradition of the * elders? for they * wash not their hands when they eat bread.

* They censure the whole Society for the supposed fault of some, ^{Mark 7. 2.} ¶ * Nonconformity to humane Inventions and Impositions in matters of Religion, is no new thing in the Church. ¶ * A Canon, Injunction, and Determination, delivered down from one to another. See on ^{Gal. 1. 1-14.} ¶ * The chief Governours of the Church. ¶ * This washing was a Ceremony not contrary to the Law of God, (but rather a matter of decency, which they might freely use, in a civil way, so long as they plac'd nothing of Religion in it) and enjoyn'd by lawfull Authority, yet so far from becoming necessary thereby, that Christ condemns it, and all their Traditions in general, because they plac'd Religion therein, and had no divine warrant for 'em.

3 But he answered and said unto them, Why do * you also transgress the commandment of God by * your ¹⁰ tradition?

* The greatest Zealots for humane Traditions and Inventions, are commonly the greatest despisers of Divine Institutions. ¶ * They call'd 'em [*the Traditions of the Elders*] but Christ calls 'em [*their Traditions*] because they were forg'd not long ago, by men of the same stamp with 'emself; and they maintain'd 'em as their own, because they were now gotten into the room of those Elders. ¶ * Christ does not say that this practice, or tradition of washing, was contrary to the command of God, (though others were) but by this one instance he shews that none of 'em were binding; for otherwise his reply would be invalid.

4 For God commanded, saying, * ¹¹ Honour thy * father and mother: and, * He that ¹² curseth father or mother, let him die the death.

* Exod. 20. 12.

Deut. 5. 16.

Eph. 6. 2.

* Lev. 20. 9.

* Which includes maintenance and relief. ¶ * ¹⁷ ^{Prov. 20. 20.} lightly regards, refuses to do ought for, or uses ill, in words or deeds.

5 But * ye say, Whosoever shall say to his ¹⁴ father or his mother, * ¹⁵ It is a gift by whatsoever * thou mightest be profited by me,

* Mark 7. 11.

¹⁴ i. e. Your Traditions do warrant Children to answer their Parents thus. ¶ ¹⁵ Being in want, and seeking support and relief from his Children. ¶ ¹⁵ i. e. I have consecrated all the overplus of my estate, more than will serve for my own maintenance, as a religious offering or gift to God, and therefore you must excuse me.

6 And honour not his father or his mother, *he shall be ¹⁶ free.* Thus have ye made the commandment of God of none effect by your tradition.

¹⁶ viz. From any obligation to relieve his Parents, and consequently from any transgression of that Law.

7 * Ye ¹⁷ hypocrites, well did Esaias prophesie * ^{Mark 7. 6.} of ¹⁸ you, saying,

¹⁷ Hypocritie is commonly joyn'd with Superstition. ¶ ¹⁸ Of all Hypocrites in general; particularly and immediately of your Forefathers; and chiefly of you in this Age: or at least, it fits you, as well as if it had been spoken directly of you.

8 * ¹⁹ This people ²⁰ draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me.

¹⁹ Isa. 29. 13. ¶ ²⁰ Make a shew in their outward performances, of a great deal of devotion and piety. Here he opens the fountain of this evil, which was, the placing all Religion in outward Ceremonies.

9 But ²¹ in vain they do worship me, ²² teaching for *doctrines* the commandments of men.

²¹ Isa. 1. 13. ^{g. d.} I'll never accept of the worship of such persons; nay, they shall not only not get any good by it, but bring upon 'emself much evil. ¶ ²² Col. 2. 18, &c. Titus 1. 14. Preaching up, and pressing the observation of their Traditions in my Worship, instead of Divine Institutions.

10 ¶ * And he called the ²³ multitude, and * ^{Mark 7. 14.} said unto them, ²⁴ Hear and understand.

²³ To free his Disciples from the crime charg'd upon 'em, and to inform the multitude of the truth in this case, he calls 'em to him, and shews 'em the true spring and fountain of spiritual pollution, and uncleanness. ¶ ²⁴ Consider and weigh my Doctrine, (which differs much from the Doctrine of the Scribes and Pharisees) that you may know the truth.

11 * ²⁵ Not that which goeth into the mouth, ^{Rom. 14. 17.} defileth ^{20. Tit. 1. 15.}

Chap. 15. defileth a man: but ²⁷ that which cometh out of the mouth, this defileth a man.

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²⁵ Rom. 14. 14. 17-20. 1 Tim. 4. 4. Titus 1. 15. Not That meat which is eaten with unwashen hands, renders him unclean in God's account. ¶ ²⁷ The wickedness of the heart vented by the mouth, v. 18, 19.

12 Then came his disciples and said unto him, Knowest thou that the ²⁸ Pharisees were ²⁹ offended after they heard this saying?

²⁸ Who professed a more exact observation of these things, than the Scribes (though they held 'em too.) ¶ ²⁹ More alienated from thy Person and Doctrine.

John 15. 2.

13 But he answered and said, * ³⁰ Every plant which my heavenly Father hath not planted, shall be rooted up.

³⁰ q. d. These obstinate, malicious Pharisees are but like noisome weeds in the Church, which were never placed there by God.

14 ³¹ Let them alone: they be ³² blind leaders of the blind. And ³³ if the blind lead the blind, ³⁴ both shall fall into the ditch.

³¹ Hof. 4. 14. q. d. 'Tis no matter though they be offended, being such as they are, devoted to destruction. It was a necessary truth that Christ preach'd, and therefore their offence at it was to be slighted. ¶ ³² Ch. 23. 16. Luke 6. 39. wilfully and obstinately ignorant, and will not learn. An ignorant and unfaithfull Ministry is a great plague upon a People. ¶ ³³ Isa. 9. 16. ¶ ³⁴ Luke 6. 39. (See there.) Jer. 6. 15. Hof. 4. 9. q. d. True indeed, this People are in a miserable condition; but it is come upon 'em as a just judgment for their wilfull obstinacy, in that they will not learn of me.

15 Then answered ³⁵ Peter, and said unto him, Declare unto us this ³⁶ parable.

³⁵ He first in the name of the rest, and then all of 'em afterwards, Mark 7. 14. ¶ ³⁶ The meaning of that obscure, uncouth Doctrine thou hast deliver'd.

16 And Jesus said, Are ³⁷ ye also yet without understanding?

³⁷ Ch. 16. 9. Heb. 5. 12. who have been so long time with me, and accustomed to my Doctrine, and whom I have instructed so plainly wherein true purity and impurity does consist.

1 Cor. 6. 13.

17 Do not ye yet understand, that * ³⁸ whatsoever entred in at the mouth goeth into the belly, and is ³⁹ cast out into the draught?

³⁸ Whatsoever kind of meat or drink, though never so full of filth. ¶ ³⁹ viz. That part of it which is unfit for nourishment, passes through the body, and is expell'd by nature.

Jun. 3. 6.

18 But * ⁴⁰ those things which proceed out of the mouth, ⁴¹ come forth from the heart, and they ⁴² defile the man.

⁴⁰ Evil words. ¶ ⁴¹ Ch. 12. 34. are the issue of the understanding and will (the faculties of the reasonable soul.)

Gen. 6. 5. & 8. 21.

19 * For ⁴³ out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, ⁴⁴ blasphemies.

⁴³ Prov. 6. 14. Jer. 17. 9. ¶ ⁴⁴ Slandering and speaking evil of others.

20 These are the things which ⁴⁵ defile a man: but to eat with unwashen hands ⁴⁶ defileth not a man.

⁴⁵ Taint him with sin. ¶ ⁴⁶ 'Tis no sin to neglect a needless Ceremony, or superstitious Invention of man, notwithstanding any humane Authority that enjoyns it.

Mark 7. 24.

21 ¶ * Then Jesus went thence, and departed into the ⁴⁷ coasts of Tyre and Sidon.

⁴⁷ The utmost parts of *Palestine*, that border upon *Tyre* (for Christ never preach'd himself to the Cities of the Gentiles, v. 24.)

22 And behold, a Woman of Canaan came out of the same coasts, and cried unto him, saying: Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.

23 But he answered her ⁴⁸ not a word: And his disciples came and besought him, saying, ⁴⁹ Send her away, for she crieth after us.

⁴⁸ Thereby to try her Faith and Constancy. ¶ ⁴⁹ Do what she desires, that she may be quiet.

24 But he answered and said, ⁵⁰ I am not sent, but unto ⁵¹ the lost sheep of the house of Israel.

⁵⁰ My work of Preaching and working Miracles, lies

among the Jews, *Mat.* 13. 46. *Rom.* 9. 4, 5. & 15. 8. ¶ ⁵¹ See Chap. 16. on ch. 10. 6. n. 8, 9.

25 Then ⁵² came she and worshipped him, saying, Lord, help me,

⁵² Luke 18. 1. Eph. 6. 18. ¶ ⁵³ She cannot answer this doubt, and therefore she passes it over, and renews her request. What Christ's Commission is, she'll not dispute; but sure she is, she must be help'd.

26 But he answered and said, It is not meet to take the ⁵⁴ childrens bread, and to ⁵⁵ cast it to dogs.

⁵⁴ That mercy in Preaching the Gospel, and working Miracles, which belongs to the Jews, who are God's peculiar People. ¶ ⁵⁵ To impart it to the Gentiles (who are as yet without the Covenant, *Rev.* 22. 15.)

27 And she said, Truth Lord: yet the ⁵⁶ dogs eat of the crumbs which fall from their master's table.

⁵⁶ Ch. 5. 45. We poor worthless outcasts of the Gentiles, some few of us at least, may be allow'd to partake in some degree of those benefits which the Jews undervalue; or of such small portions of mercy as I beg of Thee, and which will not prejudice them, who have such plenty continually pour'd out upon 'em.

28 Then Jesus ⁵⁷ answered and said unto her, ⁵⁸ O woman, great is thy faith: be it unto thee even

⁵⁷ as thou wilt. And her daughter was made whole ⁵⁹ from that very hour.

29 ¶ * And Jesus departed from thence, and * ⁶⁰ came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 And ⁶¹ great multitudes came unto him, having with them those that were * lame, blind, dumb, * ⁶² maimed, and many others, and cast them down at Jesus feet, and he healed them:

⁶¹ Inasmuch that the multitude wondred when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ * Then Jesus called his disciples unto him, * ⁶³ and said, I have ⁶⁴ compassion on the multitude, because they continue with me now three days, and have ⁶⁵ nothing to eat: and I will not send them away fasting, lest they faint in the way.

⁶³ Ch. 9. 36. *Psal.* 103. 13. *Heb.* 4. 15. ¶ ⁶⁴ *John* 4. 34.

33 And his disciples say unto him, ⁶⁶ Whence should we have so much bread in the wilderness, as to fill so great a multitude?

⁶⁶ *Numb.* 11. 21, 22. *Mark.* 6. 52. A distrustfull speech of a thing they conceive impossible, or very difficult; q. d. What! Would you have us go buy bread for 'em all? Ay, But where shall we have money to do it with?

34 And Jesus saith unto them, ⁶⁷ How many loaves have ye? and they said, Seven, and a few little fishes.

⁶⁷ *Numb.* 11. 22. Christ intended hereby, that they should call to mind his miracle wrought lately upon a like occasion, ch. 14. 15.

35 And he commanded the multitude to ⁶⁸ sit down on the ground. ⁶⁹ ¶ ⁷⁰ ¶ ⁷¹ ¶ ⁷² ¶ ⁷³ ¶ ⁷⁴ ¶ ⁷⁵ ¶ ⁷⁶ ¶ ⁷⁷ ¶ ⁷⁸ ¶ ⁷⁹ ¶ ⁸⁰ ¶ ⁸¹ ¶ ⁸² ¶ ⁸³ ¶ ⁸⁴ ¶ ⁸⁵ ¶ ⁸⁶ ¶ ⁸⁷ ¶ ⁸⁸ ¶ ⁸⁹ ¶ ⁹⁰ ¶ ⁹¹ ¶ ⁹² ¶ ⁹³ ¶ ⁹⁴ ¶ ⁹⁵ ¶ ⁹⁶ ¶ ⁹⁷ ¶ ⁹⁸ ¶ ⁹⁹ ¶ ¹⁰⁰ ¶ ¹⁰¹ ¶ ¹⁰² ¶ ¹⁰³ ¶ ¹⁰⁴ ¶ ¹⁰⁵ ¶ ¹⁰⁶ ¶ ¹⁰⁷ ¶ ¹⁰⁸ ¶ ¹⁰⁹ ¶ ¹¹⁰ ¶ ¹¹¹ ¶ ¹¹² ¶ ¹¹³ ¶ ¹¹⁴ ¶ ¹¹⁵ ¶ ¹¹⁶ ¶ ¹¹⁷ ¶ ¹¹⁸ ¶ ¹¹⁹ ¶ ¹²⁰ ¶ ¹²¹ ¶ ¹²² ¶ ¹²³ ¶ ¹²⁴ ¶ ¹²⁵ ¶ ¹²⁶ ¶ ¹²⁷ ¶ ¹²⁸ ¶ ¹²⁹ ¶ ¹³⁰ ¶ ¹³¹ ¶ ¹³² ¶ ¹³³ ¶ ¹³⁴ ¶ ¹³⁵ ¶ ¹³⁶ ¶ ¹³⁷ ¶ ¹³⁸ ¶ ¹³⁹ ¶ ¹⁴⁰ ¶ ¹⁴¹ ¶ ¹⁴² ¶ ¹⁴³ ¶ ¹⁴⁴ ¶ ¹⁴⁵ ¶ ¹⁴⁶ ¶ ¹⁴⁷ ¶ ¹⁴⁸ ¶ ¹⁴⁹ ¶ ¹⁵⁰ ¶ ¹⁵¹ ¶ ¹⁵² ¶ ¹⁵³ ¶ ¹⁵⁴ ¶ ¹⁵⁵ ¶ ¹⁵⁶ ¶ ¹⁵⁷ ¶ ¹⁵⁸ ¶ ¹⁵⁹ ¶ ¹⁶⁰ ¶ ¹⁶¹ ¶ ¹⁶² ¶ ¹⁶³ ¶ ¹⁶⁴ ¶ ¹⁶⁵ ¶ ¹⁶⁶ ¶ ¹⁶⁷ ¶ ¹⁶⁸ ¶ ¹⁶⁹ ¶ ¹⁷⁰ ¶ ¹⁷¹ ¶ ¹⁷² ¶ ¹⁷³ ¶ ¹⁷⁴ ¶ ¹⁷⁵ ¶ ¹⁷⁶ ¶ ¹⁷⁷ ¶ ¹⁷⁸ ¶ ¹⁷⁹ ¶ ¹⁸⁰ ¶ ¹⁸¹ ¶ ¹⁸² ¶ ¹⁸³ ¶ ¹⁸⁴ ¶ ¹⁸⁵ ¶ ¹⁸⁶ ¶ ¹⁸⁷ ¶ ¹⁸⁸ ¶ ¹⁸⁹ ¶ ¹⁹⁰ ¶ ¹⁹¹ ¶ ¹⁹² ¶ ¹⁹³ ¶ ¹⁹⁴ ¶ ¹⁹⁵ ¶ ¹⁹⁶ ¶ ¹⁹⁷ ¶ ¹⁹⁸ ¶ ¹⁹⁹ ¶ ²⁰⁰ ¶ ²⁰¹ ¶ ²⁰² ¶ ²⁰³ ¶ ²⁰⁴ ¶ ²⁰⁵ ¶ ²⁰⁶ ¶ ²⁰⁷ ¶ ²⁰⁸ ¶ ²⁰⁹ ¶ ²¹⁰ ¶ ²¹¹ ¶ ²¹² ¶ ²¹³ ¶ ²¹⁴ ¶ ²¹⁵ ¶ ²¹⁶ ¶ ²¹⁷ ¶ ²¹⁸ ¶ ²¹⁹ ¶ ²²⁰ ¶ ²²¹ ¶ ²²² ¶ ²²³ ¶ ²²⁴ ¶ ²²⁵ ¶ ²²⁶ ¶ ²²⁷ ¶ ²²⁸ ¶ ²²⁹ ¶ ²³⁰ ¶ ²³¹ ¶ ²³² ¶ ²³³ ¶ ²³⁴ ¶ ²³⁵ ¶ ²³⁶ ¶ ²³⁷ ¶ ²³⁸ ¶ ²³⁹ ¶ ²⁴⁰ ¶ ²⁴¹ ¶ ²⁴² ¶ ²⁴³ ¶ ²⁴⁴ ¶ ²⁴⁵ ¶ ²⁴⁶ ¶ ²⁴⁷ ¶ ²⁴⁸ ¶ ²⁴⁹ ¶ ²⁵⁰ ¶ ²⁵¹ ¶ ²⁵² ¶ ²⁵³ ¶ ²⁵⁴ ¶ ²⁵⁵ ¶ ²⁵⁶ ¶ ²⁵⁷ ¶ ²⁵⁸ ¶ ²⁵⁹ ¶ ²⁶⁰ ¶ ²⁶¹ ¶ ²⁶² ¶ ²⁶³ ¶ ²⁶⁴ ¶ ²⁶⁵ ¶ ²⁶⁶ ¶ ²⁶⁷ ¶ ²⁶⁸ ¶ ²⁶⁹ ¶ ²⁷⁰ ¶ ²⁷¹ ¶ ²⁷² ¶ ²⁷³ ¶ ²⁷⁴ ¶ ²⁷⁵ ¶ ²⁷⁶ ¶ ²⁷⁷ ¶ ²⁷⁸ ¶ ²⁷⁹ ¶ ²⁸⁰ ¶ ²⁸¹ ¶ ²⁸² ¶ ²⁸³ ¶ ²⁸⁴ ¶ ²⁸⁵ ¶ ²⁸⁶ ¶ ²⁸⁷ ¶ ²⁸⁸ ¶ ²⁸⁹ ¶ ²⁹⁰ ¶ ²⁹¹ ¶ ²⁹² ¶ ²⁹³ ¶ ²⁹⁴ ¶ ²⁹⁵ ¶ ²⁹⁶ ¶ ²⁹⁷ ¶ ²⁹⁸ ¶ ²⁹⁹ ¶ ³⁰⁰ ¶ ³⁰¹ ¶ ³⁰² ¶ ³⁰³ ¶ ³⁰⁴ ¶ ³⁰⁵ ¶ ³⁰⁶ ¶ ³⁰⁷ ¶ ³⁰⁸ ¶ ³⁰⁹ ¶ ³¹⁰ ¶ ³¹¹ ¶ ³¹² ¶ ³¹³ ¶ ³¹⁴ ¶ ³¹⁵ ¶ ³¹⁶ ¶ ³¹⁷ ¶ ³¹⁸ ¶ ³¹⁹ ¶ ³²⁰ ¶ ³²¹ ¶ ³²² ¶ ³²³ ¶ ³²⁴ ¶ ³²⁵ ¶ ³²⁶ ¶ ³²⁷ ¶ ³²⁸ ¶ ³²⁹ ¶ ³³⁰ ¶ ³³¹ ¶ ³³² ¶ ³³³ ¶ ³³⁴ ¶ ³³⁵ ¶ ³³⁶ ¶ ³³⁷ ¶ ³³⁸ ¶ ³³⁹ ¶ ³⁴⁰ ¶ ³⁴¹ ¶ ³⁴² ¶ ³⁴³ ¶ ³⁴⁴ ¶ ³⁴⁵ ¶ ³⁴⁶ ¶ ³⁴⁷ ¶ ³⁴⁸ ¶ ³⁴⁹ ¶ ³⁵⁰ ¶ ³⁵¹ ¶ ³⁵² ¶ ³⁵³ ¶ ³⁵⁴ ¶ ³⁵⁵ ¶ ³⁵⁶ ¶ ³⁵⁷ ¶ ³⁵⁸ ¶ ³⁵⁹ ¶ ³⁶⁰ ¶ ³⁶¹ ¶ ³⁶² ¶ ³⁶³ ¶ ³⁶⁴ ¶ ³⁶⁵ ¶ ³⁶⁶ ¶ ³⁶⁷ ¶ ³⁶⁸ ¶ ³⁶⁹ ¶ ³⁷⁰ ¶ ³⁷¹ ¶ ³⁷² ¶ ³⁷³ ¶ ³⁷⁴ ¶ ³⁷⁵ ¶ ³⁷⁶ ¶ ³⁷⁷ ¶ ³⁷⁸ ¶ ³⁷⁹ ¶ ³⁸⁰ ¶ ³⁸¹ ¶ ³⁸² ¶ ³⁸³ ¶ ³⁸⁴ ¶ ³⁸⁵ ¶ ³⁸⁶ ¶ ³⁸⁷ ¶ ³⁸⁸ ¶ ³⁸⁹ ¶ ³⁹⁰ ¶ ³⁹¹ ¶ ³⁹² ¶ ³⁹³ ¶ ³⁹⁴ ¶ ³⁹⁵ ¶ ³⁹⁶ ¶ ³⁹⁷ ¶ ³⁹⁸ ¶ ³⁹⁹ ¶ ⁴⁰⁰ ¶ ⁴⁰¹ ¶ ⁴⁰² ¶ ⁴⁰³ ¶ ⁴⁰⁴ ¶ ⁴⁰⁵ ¶ ⁴⁰⁶ ¶ ⁴⁰⁷ ¶ ⁴⁰⁸ ¶ ⁴⁰⁹ ¶ ⁴¹⁰ ¶ ⁴¹¹ ¶ ⁴¹² ¶ ⁴¹³ ¶ ⁴¹⁴ ¶ ⁴¹⁵ ¶ ⁴¹⁶ ¶ ⁴¹⁷ ¶ ⁴¹⁸ ¶ ⁴¹⁹ ¶ ⁴²⁰ ¶ ⁴²¹ ¶ ⁴²² ¶ ⁴²³ ¶ ⁴²⁴ ¶ ⁴²⁵ ¶ ⁴²⁶ ¶ ⁴²⁷ ¶ ⁴²⁸ ¶ ⁴²⁹ ¶ ⁴³⁰ ¶ ⁴³¹ ¶ ⁴³² ¶ ⁴³³ ¶ ⁴³⁴ ¶ ⁴³⁵ ¶ ⁴³⁶ ¶ ⁴³⁷ ¶ ⁴³⁸ ¶ ⁴³⁹ ¶ ⁴⁴⁰ ¶ ⁴⁴¹ ¶ ⁴⁴² ¶ ⁴⁴³ ¶ ⁴⁴⁴ ¶ ⁴⁴⁵ ¶ ⁴⁴⁶ ¶ ⁴⁴⁷ ¶ ⁴⁴⁸ ¶ ⁴⁴⁹ ¶ ⁴⁵⁰ ¶ ⁴⁵¹ ¶ ⁴⁵² ¶ ⁴⁵³ ¶ ⁴⁵⁴ ¶ ⁴⁵⁵ ¶ ⁴⁵⁶ ¶ ⁴⁵⁷ ¶ ⁴⁵⁸ ¶ ⁴⁵⁹ ¶ ⁴⁶⁰ ¶ ⁴⁶¹ ¶ ⁴⁶² ¶ ⁴⁶³ ¶ ⁴⁶⁴ ¶ ⁴⁶⁵ ¶ ⁴⁶⁶ ¶ ⁴⁶⁷ ¶ ⁴⁶⁸ ¶ ⁴⁶⁹ ¶ ⁴⁷⁰ ¶ ⁴⁷¹ ¶ ⁴⁷² ¶ ⁴⁷³ ¶ ⁴⁷⁴ ¶ ⁴⁷⁵ ¶ ⁴⁷⁶ ¶ ⁴⁷⁷ ¶ ⁴⁷⁸ ¶ ⁴⁷⁹ ¶ ⁴⁸⁰ ¶ ⁴⁸¹ ¶ ⁴⁸² ¶ ⁴⁸³ ¶ ⁴⁸⁴ ¶ ⁴⁸⁵ ¶ ⁴⁸⁶ ¶ ⁴⁸⁷ ¶ ⁴⁸⁸ ¶ ⁴⁸⁹ ¶ ⁴⁹⁰ ¶ ⁴⁹¹ ¶ ⁴⁹² ¶ ⁴⁹³ ¶ ⁴⁹⁴ ¶ ⁴⁹⁵ ¶ ⁴⁹⁶ ¶ ⁴⁹⁷ ¶ ⁴⁹⁸ ¶ ⁴⁹⁹ ¶ ⁵⁰⁰ ¶ ⁵⁰¹ ¶ ⁵⁰² ¶ ⁵⁰³ ¶ ⁵⁰⁴ ¶ ⁵⁰⁵ ¶ ⁵⁰⁶ ¶ ⁵⁰⁷ ¶ ⁵⁰⁸ ¶ ⁵⁰⁹ ¶ ⁵¹⁰ ¶ ⁵¹¹ ¶ ⁵¹² ¶ ⁵¹³ ¶ ⁵¹⁴ ¶ ⁵¹⁵ ¶ ⁵¹⁶ ¶ ⁵¹⁷ ¶ ⁵¹⁸ ¶ ⁵¹⁹ ¶ ⁵²⁰ ¶ ⁵²¹ ¶ ⁵²² ¶ ⁵²³ ¶ ⁵²⁴ ¶ ⁵²⁵ ¶ ⁵²⁶ ¶ ⁵²⁷ ¶ ⁵²⁸ ¶ ⁵²⁹ ¶ ⁵³⁰ ¶ ⁵³¹ ¶ ⁵³² ¶ ⁵³³ ¶ ⁵³⁴ ¶ ⁵³⁵ ¶ ⁵³⁶ ¶ ⁵³⁷ ¶ ⁵³⁸ ¶ ⁵³⁹ ¶ ⁵⁴⁰ ¶ ⁵⁴¹ ¶ ⁵⁴² ¶ ⁵⁴³ ¶ ⁵⁴⁴ ¶ ⁵⁴⁵ ¶ ⁵⁴⁶ ¶ ⁵⁴⁷ ¶ ⁵⁴⁸ ¶ ⁵⁴⁹ ¶ ⁵⁵⁰ ¶ ⁵⁵¹ ¶ ⁵⁵² ¶ ⁵⁵³ ¶ ⁵⁵⁴ ¶ ⁵⁵⁵ ¶ ⁵⁵⁶ ¶ ⁵⁵⁷ ¶ ⁵⁵⁸ ¶ ⁵⁵⁹ ¶ ⁵⁶⁰ ¶ ⁵⁶¹ ¶ ⁵⁶² ¶ ⁵⁶³ ¶ ⁵⁶⁴ ¶ ⁵⁶⁵ ¶ ⁵⁶⁶ ¶ ⁵⁶⁷ ¶ ⁵⁶⁸ ¶ ⁵⁶⁹ ¶ ⁵⁷⁰ ¶ ⁵⁷¹ ¶ ⁵⁷² ¶ ⁵⁷³ ¶ ⁵⁷⁴ ¶ ⁵⁷⁵ ¶ ⁵⁷⁶ ¶ ⁵⁷⁷ ¶ ⁵⁷⁸ ¶ ⁵⁷⁹ ¶ ⁵⁸⁰ ¶ ⁵⁸¹ ¶ ⁵⁸² ¶ ⁵⁸³ ¶ ⁵⁸⁴ ¶ ⁵⁸⁵ ¶ ⁵⁸⁶ ¶ ⁵⁸⁷ ¶ ⁵⁸⁸ ¶ ⁵⁸⁹ ¶ ⁵⁹⁰ ¶ ⁵⁹¹ ¶ ⁵⁹² ¶ ⁵⁹³ ¶ ⁵⁹⁴ ¶ ⁵⁹⁵ ¶ ⁵⁹⁶ ¶ ⁵⁹⁷ ¶ ⁵⁹⁸ ¶ ⁵⁹⁹ ¶ ⁶⁰⁰ ¶ ⁶⁰¹ ¶ ⁶⁰² ¶ ⁶⁰³ ¶ ⁶⁰⁴ ¶ ⁶⁰⁵ ¶ ⁶⁰⁶ ¶ ⁶⁰⁷ ¶ ⁶⁰⁸ ¶ ⁶⁰⁹ ¶ ⁶¹⁰ ¶ ⁶¹¹ ¶ ⁶¹² ¶ ⁶¹³ ¶ ⁶¹⁴ ¶ ⁶¹⁵ ¶ ⁶¹⁶ ¶ ⁶¹⁷ ¶ ⁶¹⁸ ¶ ⁶¹⁹ ¶ ⁶²⁰ ¶ ⁶²¹ ¶ ⁶²² ¶ ⁶²³ ¶ ⁶²⁴ ¶ ⁶²⁵ ¶ ⁶²⁶ ¶ ⁶²⁷ ¶ ⁶²⁸ ¶ ⁶²⁹ ¶ ⁶³⁰ ¶ ⁶³¹ ¶ ⁶³² ¶ ⁶³³ ¶ ⁶³⁴ ¶ ⁶³⁵ ¶ ⁶³⁶ ¶ ⁶³⁷ ¶ ⁶³⁸ ¶ ⁶³⁹ ¶ ⁶⁴⁰ ¶ ⁶⁴¹ ¶ ⁶⁴² ¶ ⁶⁴³ ¶ ⁶⁴⁴ ¶ ⁶⁴⁵ ¶ ⁶⁴⁶ ¶ ⁶⁴⁷ ¶ ⁶⁴⁸ ¶ ⁶⁴⁹ ¶ ⁶⁵⁰ ¶ ⁶⁵¹ ¶ ⁶⁵² ¶ ⁶⁵³ ¶ ⁶⁵⁴ ¶ ⁶⁵⁵ ¶ ⁶⁵⁶ ¶ ⁶⁵⁷ ¶ ⁶⁵⁸ ¶ ⁶⁵⁹ ¶ ⁶⁶⁰ ¶ ⁶⁶¹ ¶ ⁶⁶² ¶ ⁶⁶³ ¶ ⁶⁶⁴ ¶ ⁶⁶⁵ ¶ ⁶⁶⁶ ¶ ⁶⁶⁷ ¶ ⁶⁶⁸ ¶ ⁶⁶⁹ ¶ ⁶⁷⁰ ¶ ⁶⁷¹ ¶ ⁶⁷² ¶ ⁶⁷³ ¶ ⁶⁷⁴ ¶ ⁶⁷⁵ ¶ ⁶⁷⁶ ¶ ⁶⁷⁷ ¶ ⁶⁷⁸ ¶ ⁶⁷⁹ ¶ ⁶⁸⁰ ¶ ⁶⁸¹ ¶ ⁶⁸² ¶ ⁶⁸³ ¶ ⁶⁸⁴ ¶ ⁶⁸⁵ ¶ ⁶⁸⁶ ¶ ⁶⁸⁷ ¶ ⁶⁸⁸ ¶ ⁶⁸⁹ ¶ ⁶⁹⁰ ¶ ⁶⁹¹ ¶ ⁶⁹² ¶ ⁶⁹³ ¶ ⁶⁹⁴ ¶ ⁶⁹⁵ ¶ ⁶⁹⁶ ¶ ⁶⁹⁷ ¶ ⁶⁹⁸ ¶ ⁶⁹⁹ ¶ ⁷⁰⁰ ¶ ⁷⁰¹ ¶ ⁷⁰² ¶ ⁷⁰³ ¶ ⁷⁰⁴ ¶ ⁷⁰⁵ ¶ ⁷⁰⁶ ¶ ⁷⁰⁷ ¶ ⁷⁰⁸ ¶ ⁷⁰⁹ ¶ ⁷¹⁰ ¶ ⁷¹¹ ¶ ⁷¹² ¶ ⁷¹³ ¶ ⁷¹⁴ ¶ ⁷¹⁵ ¶ ⁷¹⁶ ¶ ⁷¹⁷ ¶ ⁷¹⁸ ¶ ⁷¹⁹ ¶ ⁷²⁰ ¶ ⁷²¹ ¶ ⁷²² ¶ ⁷²³ ¶ ⁷²⁴ ¶ ⁷²⁵ ¶ ⁷²⁶ ¶ ⁷²⁷ ¶ ⁷²⁸ ¶ ⁷²⁹ ¶ ⁷³⁰ ¶ ⁷³¹ ¶ ⁷³² ¶ ⁷³³ ¶ ⁷³⁴ ¶ ⁷³⁵ ¶ ⁷³⁶ ¶ ⁷³⁷ ¶ ⁷³⁸ ¶ ⁷³⁹ ¶ ⁷⁴⁰ ¶ ⁷⁴¹ ¶ ⁷⁴² ¶ ⁷⁴³ ¶ ⁷⁴⁴ ¶ ⁷⁴⁵ ¶ ⁷⁴⁶ ¶ ⁷⁴⁷ ¶ ⁷⁴⁸ ¶ ⁷⁴⁹ ¶ ⁷⁵⁰ ¶ ⁷⁵¹ ¶ ⁷⁵² ¶ ⁷⁵³ ¶ ⁷⁵⁴ ¶ ⁷⁵⁵ ¶ ⁷⁵⁶ ¶ ⁷⁵⁷ ¶ ⁷⁵⁸ ¶ ⁷⁵⁹ ¶ ⁷⁶⁰ ¶ ⁷⁶¹ ¶ ⁷⁶² ¶ ⁷⁶³ ¶ ⁷⁶⁴ ¶ ⁷⁶⁵ ¶ ⁷⁶⁶ ¶ ⁷⁶⁷ ¶ ⁷⁶⁸ ¶ ⁷⁶⁹ ¶ ⁷⁷⁰ ¶ ⁷⁷¹ ¶ ⁷⁷² ¶ ⁷⁷³ ¶ ⁷⁷⁴ ¶ ⁷⁷⁵ ¶ ⁷⁷⁶ ¶ ⁷⁷⁷ ¶ ⁷⁷⁸ ¶ ⁷⁷⁹ ¶ ⁷⁸⁰ ¶ ⁷⁸¹ ¶ ⁷⁸² ¶ ⁷⁸³ ¶ ⁷⁸⁴ ¶ ⁷⁸⁵ ¶ ⁷⁸⁶ ¶ ⁷⁸⁷ ¶ ⁷⁸⁸ ¶ ⁷⁸⁹ ¶ ⁷⁹⁰ ¶ ⁷⁹¹ ¶ ⁷⁹² ¶ ⁷⁹³ ¶ ⁷⁹⁴ ¶ ⁷⁹⁵ ¶ ⁷⁹⁶ ¶ ⁷⁹⁷ ¶ ⁷⁹⁸ ¶ ⁷⁹⁹ ¶ ⁸⁰⁰ ¶ ⁸⁰¹ ¶ ⁸⁰² ¶ ⁸⁰³ ¶ ⁸⁰⁴ ¶ ⁸⁰⁵ ¶ ⁸⁰⁶ ¶ ⁸⁰⁷ ¶ ⁸⁰⁸ ¶ ⁸⁰⁹ ¶ ⁸¹⁰ ¶ ⁸¹¹ ¶ ⁸¹² ¶ ⁸¹³ ¶ ⁸¹⁴ ¶ ⁸¹⁵ ¶ ⁸¹⁶ ¶ ⁸¹⁷ ¶ ⁸¹⁸ ¶ ⁸¹⁹ ¶ ⁸²⁰ ¶ ⁸²¹ ¶ ⁸²² ¶ ⁸²³ ¶ ⁸²⁴ ¶ ⁸²⁵ ¶ ⁸²⁶ ¶ ⁸²⁷ ¶ ⁸²⁸ ¶ ⁸²⁹ ¶ ⁸³⁰ ¶ ⁸³¹ ¶ ⁸³² ¶ ⁸³³ ¶ ⁸³⁴ ¶ ⁸³⁵ ¶ ⁸³⁶ ¶ ⁸³⁷ ¶ ⁸³⁸ ¶ ⁸³⁹ ¶ ⁸⁴⁰ ¶ ⁸⁴¹ ¶ ⁸⁴² ¶ ⁸⁴³ ¶ ⁸⁴⁴ ¶ ⁸⁴⁵ ¶ ⁸⁴⁶ ¶ ⁸⁴⁷ ¶ ⁸⁴⁸ ¶ ⁸⁴⁹ ¶ ⁸⁵⁰ ¶ ⁸⁵¹ ¶ ⁸⁵² ¶ ⁸⁵³ ¶ ⁸⁵⁴ ¶ ⁸⁵⁵ ¶ ⁸⁵⁶ ¶ ⁸⁵⁷ ¶ ⁸⁵⁸ ¶ ⁸⁵⁹ ¶ ⁸⁶⁰ ¶ ⁸⁶¹ ¶ ⁸⁶² ¶ ⁸⁶³ ¶ ⁸⁶⁴ ¶ ⁸⁶⁵ ¶ ⁸⁶⁶ ¶ ⁸⁶⁷ ¶ ⁸⁶⁸ ¶ ⁸⁶⁹ ¶ ⁸⁷⁰ ¶ ⁸⁷¹

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¹ Out of a vain curiosity to try his power, whose ordinary Miracles they undervalued in comparison of those of Moses, and the ancient Prophets. ¶ ² Not only of something upon earth, as hitherto, but from Heaven, the place where God dwells; as the raining of Manna, making the Sun stand still, &c. to testify that Thou art owned, and sent by God; see on *ch. 12. 38.*

³ Luke 12. 54.

² He answered and said unto them, ³ When it is evening, ye say, *It will be fair weather: for the skie is red.*

³ And in the morning, *It will be foul weather to day: for the skie is red and lowring.* O ye hypocrites, ye can discern the ⁴ face of the skie, but can ye not *discern the signs of the times?*

⁴ What weather it is like to be by the appearance of the Skie. ¶ ⁵ Why are you not as quick-sighted to gather from the many infallible signs, which, according to the predictions of the Prophets, do shew the coming and presence of the Messia, that he is come?

⁴ A wicked and ⁶ adulterous generation seeketh after a sign, and there shall no sign be given ⁷ unto it, but the sign of the prophet ⁸ Jonas. And he ⁹ left them, and departed.

⁶ See on *ch. 12. 39.* ¶ ⁷ To these obstinate persons; (for he wrought many Miracles afterwards for the benefit of those who were like to make a good use of 'em.) ¶ ⁸ That as Jonas came out of the Whale's belly, so he'd arise from the dead after they had put him to death. See on *ch. 12. 40.* ¶ ⁹ *Ch. 7. 6. Hof. 4. 17.* As being incurable, and therefore unworthy of his gracious presence, and further care of 'em.

¹⁰ Mark 8. 14.

⁵ And ⁶ when his disciples were come to the other side, they had forgotten to take bread.

⁶ ¶ Then Jesus said unto them, Take heed and beware of the ¹⁰ leaven of the ¹¹ Pharisees, and of the ¹² Sadducees.

¹⁰ Luke 12. 1. (see there) ¹¹ *1 Cor. 7. 7.* erroneous Doctrines, which are mingled with, and look like Truth, but do corrupt and deprave it. ¶ ¹² Corrupt glosses of the Law, the Doctrine of Traditions, &c. invented and promoted by them. ¶ ¹³ Rotten and poisonous Doctrines of the mortality of the Soul.

⁷ And they reasoned among themselves, saying, *It is because we have taken no bread.*

⁸ Which when Jesus ¹³ perceived, he said unto them, ¹⁴ O ye of little faith, ¹⁵ why reason ye among your selves, because ye have brought no bread?

¹³ *Ch. 9. 4.* See there. ¶ ¹⁴ *Ch. 6. 30.* ¶ ¹⁵ Why do you trouble your selves about that, having so lately had experience of my power to provide for you?

⁹ ¹⁶ Do ye not yet understand, neither remember the ¹⁷ five loaves of the five thousand, and how many baskets ye took up?

¹⁶ *q. d.* Will you never consider what I have done, nor understand my manner of speaking and teaching? ¶ ¹⁷ *Ch. 14. 17. 21. John 6. 9.*

¹⁸ *Ch. 15. 34. 38.*

¹⁰ Neither the ¹⁸ seven loaves of the four thousand, and how many baskets ye took up?

¹¹ ¹⁹ How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

¹⁹ *q. d.* You should have learnt by these Examples of my power and care, not to have been solicitous for food, nor to have understood my words in such a low, carnal sense, which respect higher things than these.

¹² Then understood they how that he bad them not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

²⁰ Mark 8. 27.

Luke 9. 18.

¹³ ¶ When Jesus came into the coasts of Cefarea Philippi, he ²⁰ asked his disciples, saying, ²¹ Whom do men say, that I, the ²² son of man, am?

²⁰ To clear and confirm them in the knowledge of the Truth. ¶ ²¹ *Heb. 2. 14.* Christ often styles himself by this Title, to shew that he was the promised Seed, that should break the Serpent's head.

²² Luke 9. 7, 8, 9.²³ *Ch. 14. 2.*

Mark 6. 14.

¹⁴ And they said, ²³ Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets.

²⁴ *Ch. 13. 11.*

Luke 12. 48.

¹⁵ He saith unto them, But whom say ²⁴ ye that I am?

¹⁶ And Simon ²⁴ Peter answered and said, Thou art ²⁵ Christ the Son of the living God.

²⁴ Who was one of the longest standing among the Apostles, and of a more forward spirit than the rest. ¶ ²⁵ *John 6. 69. & 11. 27. Acts 8. 37. & 9. 20. 1 John 4. 15. & 5. 5.* the promised Messia, who was ordain'd of God to be the only Saviour of mankind.

¹⁷ And Jesus answered and said unto him, ²⁶ Blessed art thou Simon Bar-jona: for ²⁷ flesh and blood hath not revealed it unto thee, but my ²⁸ father which is in heaven.

²⁶ *Ch. 13. 16. 17.* ¶ ²⁷ Nothing of nature. ¶ ²⁸ *Ch. 11. 25. 1 Cor. 2. 10.* who by his Spirit has made my Doctrine and Miracles efficacious to work this saving knowledge in thee.

¹⁸ And ²⁹ I say also unto thee, that ³⁰ thou art Peter, and ³¹ upon this rock I will build my ³² church: and the ³³ gates of hell shall not ³⁴ prevail against it.

²⁹ I declare unto thee, by way of exchange or requital for what thou hast said of me. ¶ ³⁰ *John 1. 42. q. d.* Thou art truly called Peter (which signifies a Rock or Stone) and hast made good this title, by the strength, steadfastness, and firmness of thy faith, manifested in this confession of me. ¶ ³¹ *1 Cor. 3. 11.* This Truth, and my self confessed in it; and also this Faith, with a heart and life answerable. ¶ ³² Neither the power nor policy of the Devil, or his Instruments. ¶ ³³ *viz.* Finally, so as to root it out of the world, or destroy eternally any one true member of it.

¹⁹ ³⁴ And I will give unto ³⁵ thee the ³⁶ keys of the kingdom of heaven: and ³⁷ whatsoever thou shalt bind on earth, ³⁸ shall be bound in heaven: and whatsoever thou shalt ³⁹ loose on earth, ⁴⁰ shall be loosed in heaven.

³⁴ *Ch. 18. 18. John 20. 23.* ¶ ³⁵ Together with the rest of the Apostles; (for, as the confession which Peter made was the confession of all the Apostles; so also the power here given him, was given to all the rest, respectively, *John 20. 23.*) and in them to all Church-Officers, *ch. 18. 17. 18.* ¶ ³⁶ The Office of Steward in my Church, (*1 Isa. 22. 22.*) to dispense the Mysteries of the Gospel (*1 Cor. 4. 1.*) and to admit and exclude according to those directions I shall give you. ¶ ³⁷ *Ch. 18. 18.* see there; and on *John 20. 23.* whatsoever practice you shall doctrinally declare to be unlawfull, and whose sins forever you shall judicially declare (according to my directions) to remain and abide still upon him unpardon'd, and shall inflict any Church-censure upon him for the same. ¶ ³⁸ Shall be accordingly ratified and confirmed by God. ¶ ³⁹ Declare to be lawfull, and pronounce to be pardon'd and absolv'd from any sentence judicially past upon 'em, *Levit. 13. 13, 15.*

²⁰ * Then charged he his disciples that they should ⁴⁰ tell no man that he was Jesus the Christ.

⁴⁰ *Ch. 17. 9.* Because the glory of his Godhead was not to be fully manifested till after his Resurrection, lest it should have hindred his death, as is plainly implied by that connexion, *Luke 9. 21, 22.* for *1 Cor. 2. 8.* see also on *Ch. 8. 4.*

²¹ ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and ⁴¹ suffer many things of the ⁴² elders, and ⁴³ chief priests, and ⁴⁴ scribes, and be killed, and be ⁴⁵ raised again the third day.

⁴¹ *Ch. 20. 18. & 17. 22. Mark 9. 30. Luke 9. 44. & 18. 31. & 24. 7, 26. John 16. 1.* The Apostles being now confirm'd in the belief of his Person, as the true Messia, he plainly foretels his sufferings; (1.) To forewarn 'em thereof, that they might not take offence thereat (2.) That they might prepare 'emselves for their own trial, which would then befall 'em. (3.) To rectifie their erroneous apprehensions about his temporal Kingdom. ¶ ⁴² The great Council consisted of these three sorts. See on *ch. 21. 23.* ¶ ⁴³ He foretels his Resurrection also, to encourage 'em, and strengthen their Faith, lest they should doubt of the truth of his Godhead.

²² Then ⁴⁶ Peter took him, and began to ⁴⁷ rebuke him, saying, ⁴⁸ Be it far from thee, Lord: ⁴⁹ this shall not be unto thee.

⁴⁶ *Rom. 11. 20.* being of a brisker temper than the rest, and building too much upon his late good success in his confession. ¶ ⁴⁷ Out of his carnal wisdom, love and pity to Christ, because he seem'd so forward to expose himself to sufferings. ¶ ⁴⁸ *q. d.* God forbid any such thing should happen to Thee.

²³ But he turned, and said unto Peter, ⁵⁰ Get thee

Chap. 17. thee behind me, ⁴⁷ Satan, ⁴⁸ thou art an offence unto me: for ⁴⁹ thou favourest not the things that be of God, but ⁵⁰ those that be of men.

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⁴⁶ Prov. 27. 26. ¶ ⁴⁷ q. d. Thou art herein an Adversary to the Redemption and Salvation of Mankind; (which is a work fit for none but a Devil.) They that do the Devil's work, though but unwittingly, are called by his Name, as here; much more if they do it out of an evil principle, as John 6. 70. & 8. 44. Act. 13. 10. Rev. 2. 10. ¶ ⁴⁸ Thou dost that, which in its own nature, has a tendency to draw me from a great duty, and so to make me guilty of sin. ¶ ⁴⁹ Jam. 3. 15. thy judgment and affections are not conformable to God's counsel and design. ¶ ⁵⁰ Which carnal wisdom suggests to thee.

24 Then said Jesus unto his disciples, ⁵¹ If any man will ⁵² come after me, let him ⁵³ deny himself, and ⁵⁴ take up his cross, and ⁵⁵ follow me.

⁵¹ Ch. 10. 38. Mark 8. 34. Luke 14. 27. & 17. 33. He not only foretels his own sufferings, but also forewarns 'em that they, and all his true Disciples, must expect, and prepare for sufferings too. ¶ ⁵² Become my Disciple. ¶ ⁵³ Eph. 4. 16. 1 Cor. 3. 18. Phil. 3. 7, 8. Heb. 11. 24. Not satisfy his own humour and inclination in any thing that is prejudicial to his Soul. That Religion that costs nothing, is worth nothing. ¶ ⁵⁴ Submit readily to whatsoever affliction God lays upon him, or any suffering that befalls him in my service. See on ch. 10. 38. ¶ ⁵⁵ Follow my Example, who denied my self, and took up my Cross.

25 For whosoever will ⁵⁶ save his life, shall ⁵⁷ lose it: and whosoever will ⁵⁸ lose his life for my sake shall ⁵⁹ find it.

⁵⁶ Luke 17. 33. John 12. 25. Gal. 6. 12. Thinks to secure himself by denying or forsaking me. ¶ ⁵⁷ See on ch. 10. 39. ¶ ⁵⁸ Rev. 12. 11. Heb. 11. 35. Expose himself to danger. ¶ ⁵⁹ His life shall sometimes be preserv'd by my providence; but however, for a mortal life he shall obtain an Immortal one.

26 For what is a man profited if he shall gain the whole ⁶¹ world, and ⁶² lose his own soul? or ⁶³ what shall a man give in exchange for his soul?

Phil. 49. 7, 8.

⁶⁰ q. d. Nay further, if by denying me, a man should gain some great outward advantage, yea the whole world. ¶ ⁶¹ All the honours, riches, delights, and enjoyments of the world. ¶ ⁶² Luke 12. 19, 20. Be deprived of eternal happiness, and adjudged to eternal misery, for his refusing to bear my Cross.

Mark 8. 38.

Zech. 14. 5.

Chap. 25. 31.

Job 34. 11.

27 For ⁶⁴ the son of man shall ⁶⁵ come in the glory of his father, ⁶⁶ with his Angels, ⁶⁷ and then he shall ⁶⁸ reward ⁶⁹ every man according to his ⁷⁰ works.

⁶³ Having hitherto spoken nothing but what was matter of sadness to them, here he comforts 'em, by telling 'em of his glory, and promising a reward to 'em. ¶ ⁶⁴ ch. 25. 31. & 26. 64. Zech. 14. 15. Jude 14. ¶ ⁶⁵ Job 34. 11. Psalm. 62. 12. Prov. 24. 12. Esa. 3. 10, 11. Jer. 17. 10. & 32. 19. Ezek. 7. 27. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Gal. 6. 5. Eph. 6. 8. Col. 3. 25. 1 Pet. 1. 17. Rev. 2. 23. & 22. 12. ¶ ⁶⁶ See on Rom. 2. 6.

Mark 9. 1.

Luke 9. 27.

28 Verily I say unto you, ⁷¹ there be some standing here, which shall not taste of death, till they see the son of man ⁷² coming in his kingdom.

⁷⁰ Exercising his Kingly Power in the destruction of the Jewish Nation.

CHAP. XVII.

1 The transfiguration of Christ. 14 He bealeth the lunatick. 22 Foretelleth his own passion. 24 And payeth tribute.

Mark 9. 2.

Luke 9. 28.

AND ⁷³ after six days, Jesus taketh ⁷⁴ Peter, James, and John his brother, and bringeth them up into an high Mountain apart.

⁷³ Mark 5. 37. & 14. 33. These were the chief for gifts and standing among the Apostles, and afterwards were with him in his Agony, (ch. 26. 37.) and now are spectators of his glory, to encourage and prepare them against that Tryal.

2 And was ⁷⁵ transfigured before them, and his face did ⁷⁶ shine as the ⁷⁷ sun, and his ⁷⁸ raiment was white as the light.

⁷⁵ Exod. 34. 29, 30. ¶ ⁷⁶ The Godhead now manifesting it self through his flesh. ¶ ⁷⁷ With a most glorious, and yet vital, with a most delightful and pleasing brightness, which did not at all dazzle their eyes. ¶ ⁷⁸ Not only his

face, but the rest of his body was thus glorious, the splendor whereof darted through his raiment, and made it so illustrious.

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3 And behold, there appeared unto ⁷⁹ them ⁸⁰ Moses and ⁸¹ Elias talking with him.

⁷⁹ Ch. 13. 11. ¶ ⁸⁰ Acts 10. 43. Rom. 3. 21. Luke 24. 26. One the Law-giver, the other the most zealous maintainer and restorer of it, and of the honour of God; and so declare that both Law and Prophets bear witness to Christ, and own his Gospel-dispensation.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a ⁸² bright cloud overshadowed them: and behold a voice out of the cloud, which said, ⁸³ This is my beloved Son; ⁸⁴ in whom I am well pleased, ⁸⁵ hear ye him.

⁸² 2 Pet. 1. 17. Exod. 40. 34. 1 Kings 8. 10. ¶ ⁸³ ch. 3. 17. See there n. 48, 49. ¶ ⁸⁴ Believe and obey him, as my Messenger, Deut. 18. 19.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and ⁸⁶ touched them, and said, ⁸⁷ Arise, and ⁸⁸ be not afraid.

⁸⁶ Whom the Majesty of God had thrown down, Christ the Mediator raises up. ¶ ⁸⁷ q. d. This is not the voice of an angry God, but of one who is well pleased through me, and teaches you the way of Salvation.

8 And when they had lift up their eyes, they saw no man, save Jesus ⁸⁹ only.

† 1 Tim. 2. 5.

9 And as they came down from the mountain, Jesus charged them, saying, ⁹⁰ Tell the vision to no man, until the Son of man be ⁹¹ risen again from the dead.

⁹⁰ See on ch. 16. 20. ¶ ⁹¹ Because then it would be more easily believed; his Resurrection being so eminent an evidence thereof, Rom. 1. 4.

10 And his disciples asked him, saying, ⁹² Why ⁹³ then say the ⁹⁴ scribes, that ⁹⁵ Elias must first come?

⁹² q. d. Since it is so many ways evident, that the Messia is come, and that thou art He; How will that saying of the Scribes hold good, that Elias must first come, and appear in person, before the coming of the Messia, which we do not yet see made good? ¶ ⁹³ Who were the chief Interpreters of Scripture, and best skill'd in the Prophecies thereof, ch. 2. 4. & 7. 29. & 23. 2. ¶ ⁹⁴ ch. 11. 14. Mal. 4. 5.

11 And Jesus answered and said unto them, Elias truly shall first come, and ⁹⁶ restore all things:

⁹⁶ Reform the corrupt state of the Church, both in Doctrine, Worship, and Life, Luke 1. 16, 17.

12 But I say unto you, that ⁹⁷ Elias is come already, and they ⁹⁸ knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

⁹⁷ Ch. 11. 14. That Person that was prophesied of under the name of Elias, is come and gone already. ¶ ⁹⁸ The Grandees of the Jews did not look upon him under that character.

13 Then the disciples understood that he spake unto them of ⁹⁹ John the Baptist.

⁹⁹ Who came in the spirit and power of Elias, Luke 1. 17.

14 ¶ ¹⁰⁰ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

Mark 9. 14.

Luke 9. 37.

15 Lord have mercy on my Son, for he is ¹⁰¹ lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

¹⁰¹ Troubled with Fits of the Falling-sickness, at certain times of the Moon. (which the Devil took the advantage of, to increase the distemper.)

16 And I brought him to thy disciples, and they ¹⁰² could not cure him.

¹⁰² Whence probably the Scribes took occasion to deride both them and their Master, Mark 9. 14-16.

17 Then Jesus answered, and said, ¹⁰³ O faithless and perverse generation, how long shall I be ¹⁰⁴ with you? how long shall I suffer ¹⁰⁵ you? bring him hither to me.

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²⁶ Christ speaks this chiefly, if not only, to his Disciples. ¶ ²⁷ Giving you power to work Miracles, and teaching you how to exercise this power, and yet you are full of doubts. ¶ ²⁸ Your ignorance, unbelief, and other infirmities.

¹⁸ And Jesus ²⁷ rebuked the devil, and he departed out of him: and the child was cured from that very hour.

²⁷ Hereby shewing his Authority over him, as his subject, and his indignation against him, as his enemy.

¹⁹ Then came the disciples to Jesus apart, and said, Why could not we cast him out?

²⁰ And Jesus said unto them, Because of your unbelief: for verily I say unto you, * If ye have faith as a ³⁰ grain of mustard-seed, ³¹ ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

²⁸ They seeing his condition so sad, by reason of the fierceness of the Devil that posselt him, and that for so long a time together, questioned whether the power they had received, would enable them to cast him out, and cure the man. ¶ ²⁹ viz. Of this sort, that is, miraculous Faith. ¶ ³⁰ Luke 17. 6. i. e. In the least measure and degree. ¶ ³¹ Ch. 21. 21. 1 Cor. 12. 2. i. e. You shall be able to effect the greatest works, and overcome the greatest difficulties, having a word of God for your warrant.

²¹ Howbeit ³² this kind goeth not out, but by ³³ prayer and fasting.

³² viz. Which is more obdurate, malicious, and outrageous than some others. ¶ ³³ viz. Added to your Faith, for the quickening thereof.

²² ¶ And while they abode in Galilee, Jesus said unto them, ³⁴ The Son of man shall be betrayed into the hands of men.

³⁴ Ch. 16. 21. See there. Still he inculcates this, and always adds some new circumstances, as here, That his death should be violent, by Enemies.

²³ And they shall kill him, and the third day he shall be raised again: and they were exceeding sorry.

²⁴ ¶ And when they were come to Capernaum, they that received ³⁵ tribute-money, came to Peter, and said, ³⁶ Doth not your Master pay tribute?

³⁵ A Tax paid yearly by every Jew, to the service of the Temple, to the value of fifteen pence, (which afterwards the Romans took to themselves.) ¶ ³⁶ They question it, because they thought he was no great friend to the Temple.

²⁵ He saith, yes; And when he was come into the house, Jesus ³⁷ prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their ³⁸ own children, or of ³⁹ strangers?

³⁷ Ch. 9. 4. ¶ ³⁸ Those of their own family. ¶ ³⁹ Other folks, their Subjects.

²⁶ Peter saith unto him, Of strangers. Jesus saith unto him, Then are the ⁴⁰ children free.

⁴⁰ q. d. Then I, who am the Son of God, should not pay this tribute, which is for the service of God my Father, in his Temple.

²⁷ ¶ Notwithstanding, lest we should ⁴² offend them go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find, ⁴³ a piece of money: that take and give unto them for me and thee.

⁴¹ q. d. Though I am not bound by the Law of God to pay it, yet— ¶ ⁴² 1 John 2. 10. Give 'em occasion to think that we slight authority, and so discourage 'em from following me: or, lest others should take occasion, by my example, to do so too, to the disturbance of peace and order. ¶ ⁴³ To the value of two shillings six-pence; shewing hereby both his Power and Poverty.

C H A P. XVIII.

1 Christ teacheth to be humble. 7 Touching offences, and forgiving one another.

* Mark 9. 33. Luke 9. 46. & 22. 24. **A**T the same time came the Disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

¹ That Kingdom thou talkest so much of; (which, though they expected should be perfected in Heaven, yet they made account should be begun on earth, and administered in a pompous manner, as other earthly Kingdoms are.) The best are subject to Earthly-mindedness, Ambition, &c.

² And Jesus called a little child unto him, and set him in the midst of them,

³ And said, Verily I say unto you, * ² Except * Psal. 131. 2. ye be ³ converted, and become as little ⁴ children, ye ¹ Pet. 2. 7. shall not ⁵ enter into the kingdom of heaven.

² Ch. 19. 14. 1 Cor. 14. 20. ¶ ³ Repent of this your Pride and Ambition, and be turned from it. ¶ ⁴ Be humble, and mortifie such ambitious inclinations. ¶ ⁵ Partake of the Privileges of my Kingdom, which shall be begun in a spiritual manner here, and completed hereafter.

⁴ Whosoever therefore shall ⁶ humble himself as this little child, the same is ⁷ greatest in the kingdom of heaven.

⁶ Think meanly of himself, and prefer others above himself. ¶ ⁷ Isa. 57. 15. & 66. 2. Most highly valued by God, and all those that judge rightly of things.

⁵ And whoso shall ⁸ receive one such little child in my name, receiveth me.

⁸ John 13. 20. Shew any kindness to (ch. 10. 42.) one that is thus humble and little in his own eyes, for my sake, and because of his relation to me.

⁶ * But whoso shall ¹¹ offend one of these ¹² little * Mark 9. 1. ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

¹¹ Luke 17. 1, 2. Do any thing to discourage another, and stop him in the way of holiness, or turn him out of it, or draw him into sin, or do that which has a tendency thereto. ¶ ¹² John 21. 15. (1.) Lowly-minded persons, who seem little in their own eyes. (2.) Are little in regard of spiritual growth, and so are apt to take offence: or (3.) are little in the esteem of the World.

⁷ ¶ Wo unto the ¹³ world because of ¹⁴ offences: for it must ¹⁵ needs be that offences come: but * ¹⁶ wo to that man ¹⁷ by whom the offence cometh. * Chap. 26. 24.

¹³ All sorts, both good and bad; for the good will be hindered, and the bad made worse thereby. ¶ ¹⁴ Any unnecessary word or deed, that may incline another to evil, or hinder him from good. ¶ ¹⁵ Luke 17. 1. 1 Cor. 11. 19. 2 Thes. 2. 11, 12. viz. In regard of the corruption of nature, the malice of the Devil, and the permission of God for the punishment of some, and trial of others. ¶ ¹⁶ He shall not escape unpunished. (God's permission neither enforces any man's will, nor excuses any evil act.) ¶ ¹⁷ Who gives occasion of offence unnecessarily.

⁸ * ¹⁸ Wherefore if thy ¹⁹ hand or thy foot offend * Mark 9. 43. thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.

⁹ And if thine ¹⁹ eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire.

¹⁸ q. d. For, scandal is so mischievous a thing, not only to the Giver, but also to the Taker, that if it arise from thy self, or any of thy members, it must be cut off, Deut. 13. 6. ¶ ¹⁹ See on ch. 5. 29, 30. n. 80-83.

¹⁰ Take heed that ye ²⁰ despise not one of these ⁹ little ones; For I say unto you, that in heaven * ²¹ their angels do ²² always behold the ²³ face of my * Zech 13. 7. Father which is in heaven.

²⁰ Undervalue 'em, as if they did not deserve to be regarded, or to have any care taken not to offend 'em; or, as if you might neglect to do 'em any good you can. ¶ ²¹ Psal. 34. 7. & 91. 4. Which God employs for their defence and service, Heb. 1. 14. ¶ ²² Have continual access to God to receive commands for their protection, and for the punishment of those that despise and oppress 'em. ¶ ²³ Psal. 16. 11. Exod. 33. 18.

¹¹ ²⁴ For the Son of man is come to ²⁵ save that which was lost.

²⁴ Luke 19. 10. q. d. Yea, so great is God's care of 'em, that he has sent me to redeem 'em, (and therefore don't you despise 'em.) ¶ ²⁵ 1 Tim. 1. 15. To reduce any one, and every one of his sheep that goes astray, (and therefore be you diligent to do so too.)

¹² ²⁶ How think ye? if a man have an hundred * Luke 15. 4. sheep

* Chap. 20. 17. Mark 8. 31. & 9. 30. & 10. 33. Luke 9. 22. 44. & 8. 31.

* Mark 9. 33. † Gr. Didrachma, in value fifteen pence. See Exo. 30. 13.

† Gr. Stater. It is half an ounce of silver, in value two shillings six-pence.

Chap. 18. sheep, and one of them be ²⁷ gone astray, doth he not leave the ninety and nine, and ²⁸ goeth into the mountains, and seeketh that which is gone astray?

4035. ¹³ And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety, and nine which went not astray.

¹⁴ Even so it is not the ²⁹ will of your Father which is in heaven, that one of these little ones should ³⁰ perish.

²⁹ Rom. 9. 19. Eph. 1. 5. ¶ ³⁰ John 10. 28. viz. By scandal, contempt, or neglect; (and therefore you must carefully avoid that, and use all means to promote their salvation.)

*Ecl. 19. 13. ¹⁵ ¶ Moreover, * if thy ³¹ brother shall ³² trespass against thee, go and ³³ tell him his fault between thee and him ³⁴ alone: if he shall ³⁵ hear thee, thou hast ³⁶ gained thy brother.

³¹ Levit. 19. 17. Luke 17. 3. A professed Believer. ¶ ³² Have wronged thee in particular, or become guilty of any sin in private, which is come to thy knowledge. ¶ ³³ Convince him of his fault, by shewing him wherein he has transgressed any Scripture-Rule. ¶ ³⁴ Prov. 25. 9. ¶ ³⁵ Confess his fault, and promise amendment. ¶ ³⁶ James 5. 19, 20. Both to God, by repentance; to thy self, to be thy friend; and to himself, by reducing him from his destructive courses, into the way of salvation.

¹⁶ But if he will not hear thee, then take with thee ³⁷ one or two more, ³⁸ that in the mouth of two or three witnesses every word may be established.

³⁷ To join in the admonition. ¶ ³⁸ Deut. 19. 15. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28. That the reproof may be of more force and authority, being administered by two or three.

¹⁷ And if he shall neglect to hear them, tell it unto the ³⁹ church: but if he neglect to hear the church, ⁴⁰ let him be unto thee as an heathen man, and a publicane.

³⁹ Numb. 16. 33. See there. The Governours of that particular Congregation, whereof he is a Member, together with the whole Society, (Acts 8. 1.) that they may rebuke him before all, (1 Tim. 5. 20.) and all may join together in using their endeavours and authority, to reclaim and reform him. ¶ ⁴⁰ Shun all converse and society with him, Rom. 16. 17. 1 Cor. 5. 11. 2 Thes. 3. 14. 2 John 10.

¹⁸ Verily I say unto ⁴¹ you, ⁴² whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

⁴¹ My Apostles, and all succeeding Pastours of my Church. ¶ ⁴² John 20. 23. 1 Cor. 5. 4. Whatsoever sentence you shall pass, either for the punishing the guilty, or absolving the penitent, it shall be ratified by God. See on ch. 16. 19. n. 37-39.

¹⁹ Again I say unto you, that if two ⁴³ of you shall ⁴⁴ agree on earth, as touching any thing that they shall ⁴⁵ ask, it shall be done for them of my Father which is in heaven.

⁴³ Church-Officers. ¶ ⁴⁴ in your Judgment and Sentence, either of Absolution or Condemnation. ¶ ⁴⁵ 1 John 3. 22. & 5. 14. viz. Agreeably to the Word and Will of God.

²⁰ For where ⁴⁶ two or three are gathered together ⁴⁷ in my name, there am I in the ⁴⁸ midst of them.

⁴⁶ Either Church-Officers, or private Christians. ¶ ⁴⁷ By my Authority, and upon a good account, for the glory of God, and welfare of the Church. ¶ ⁴⁸ Ch. 28. 26. Rev. 1. 13. viz. By my Spirit, Grace, and Power, to quicken their prayers, guide their counsels, satisfy their desires, and confirm their sentence passed in my name.

²¹ ¶ Then came Peter to him, and said, Lord, ⁴⁹ how oft shall my brother ⁵⁰ sin against me, and I forgive ⁵¹ him? till seven times?

⁴⁹ Ver. 15. ¶ ⁵⁰ Luke 17. 4. ¶ ⁵¹ viz. Professing repentance.

²² Jesus saith unto him, I say not unto thee, until seven times: * but, ⁵² until seventy times seven.

⁵² i. e. So often as he does repent, and promise amendment, how often so ever it be. How often then will God forgive us?

²³ ¶ Therefore is the ⁵³ kingdom of heaven

likened unto a certain king which would ⁵⁴ take account of his servants. Chap. 19.

⁵³ i. e. The state of the Church, in respect of our interest in the privileges of it, or exclusion from 'em. The design of this Parable is to shew, that except we forgive wrongs done to us, as often as our brother repents, and begs pardon at our hands, we deprive our selves of pardon from God, against whom we sin often than any one can do against us. ¶ ⁵⁴ Luke 19. 15.

²⁴ And when he had begun to reckon, one was brought unto him, which ought him ten thousand ⁵⁵ talents.

²⁵ But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

²⁶ The servant therefore fell down, and ⁵⁶ worshipped him, saying, Lord, have patience with me, and I will pay thee all.

²⁷ Then the Lord of that servant was moved with compassion, and loosed him, and ⁵⁷ forgave him the debt.

⁵⁷ Such are God's bottomless, boundless compassions towards repenting sinners.

²⁸ But the same servant went out, and found one of his fellow-servants, which ought him an hundred ⁵⁸ pence: and he laid hands on him, and took him by the throat, saying, pay me that thou owest.

²⁹ And his fellow-servant fell down at his feet, and besought him, saying, † Have patience with me, and I will pay thee all.

³⁰ And he would not; but went and cast him into prison, till he should pay the debt.

³¹ * So when his fellow-servants saw what was done, they were very sorry, and came and told unto their Lord all that was done.

³² Then his Lord, after that he had called him, said unto him, ⁵⁹ O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

⁵⁹ He did not upbraid him before, for his great debt, but only now, for his great cruelty.

³³ ⁶⁰ Shouldst not thou also have had compassion on thy ⁶¹ fellow-servant, even as I had pity on thee?

⁶⁰ Luke 6. 36. ¶ ⁶¹ To whom thou wast much more obliged, than I to thee.

³⁴ And his Lord was wroth, and delivered him to the tormentours, ⁶² till he should pay all that was due unto him.

⁶² 'Tis no part of Christ's intent to reach, that God having once forgiven sins, will afterwards punish for 'em; but the full scope is set down in the next verse; and shew'd n. 53.

³⁵ * So likewise shall my heavenly Father do also unto you, ⁶³ if ye from your hearts forgive not every one his brother their trespasses. * Matt. 6. 14. Mark 11. 26. James 2. 13. Ch. 6. 15. Mark 11. 26. Col. 3. 13.

CHAP. XIX.

2 Christ healeth the sick. 3 Answereth the Pharisees touching divorcement. 16 How to attain everlasting life.

AND it came to pass, * that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan: 4036. * Mark 10. 24.

² * And great multitudes followed him, and he * Chap. 12. 15; healed them there.

³ ¶ The Pharisees also came unto him, * tempting him, and saying unto him, Is it lawful for a man to put away his wife ² for every cause?

² Ch. 16. 1. & 22. 15. Trying if they could get any thing from him to his prejudice, ch. 22. 15. ¶ ² Upon every slight occasion, at the Husband's pleasure? (as the manner of the Jews was.)

⁴ And he answered and said unto them, Have ye not ³ read, that he which made *them* at the beginning, made them ⁴ male and female?

³ q. d. The Word of God being duly considered, will determine

Chap. 19. determine the case, without telling you my Opinion, Gen. 1. 27. & 5. 2. Mal. 2. 15. ¶ 4 i. e. One man, and one woman, (to condemn Polygamie, Mal. 2. 15.) and one flesh, v. 5. (to condemn Divorce, Mal. 2. 16.)

3036.

5 And ⁵ said, ⁶ For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain ⁷ shall be one flesh.

⁵ These are Adam's words, (Gen. 2. 24.) but here ascribed to God, because he spake 'em by inspiration from God. ¶ ⁶ 1 Cor. 6. 16. Eph. 5. 31. viz. Because one man is joyed in marriage to one woman; and the first wife of the first man was taken out of him, and made of his bone. ¶ ⁷ Shall be as if they were but one body, in regard of mutual affection and agreement for the mutual welfare of each other, and of conjugal Society for the propagation of posterity.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joyned together, let not man ⁸ put asunder.

* Viz. Except for Fornication, v. 9.

* Matt. 5. 31.

7 They say unto him, * ⁹ Why did Moses then command to give a writing of divorcement, and to ¹⁰ put her away?

⁹ Ch. 5. 31. Deut. 24. 1. ¶ ¹⁰ Moses did not command to put her away, but only permitted it; and when a man did put away his wife, commanded to give her a bill of divorce.

8 He saith unto them, Moses, because of the hardness of your hearts, ¹² suffered you to put away your wives: but from the ¹¹ beginning it was not so.

¹¹ Deut. 9-6. & 31. 27. Ezek. 2. 4. Acts 7. 41. Left out of your wicked and malicious disposition, you should make away your wives, whom you dislike. ¶ ¹² Acts 13. 18. & 14. 16. Made a Judicial, or Political, Civil Law, whereby, upon Reason of State, viz. to prevent a greater civil mischief, he did so far allow of it, as to exempt them that did it from any civil punishment; (but still it was a transgression of the Moral Law, and so a sin against God.) ¶ ¹³ Jer. 6. 16. 1 Cor. 11. 23.

* Mark 10. 11.

9 * And ¹⁴ I say unto you, ¹⁵ Whosoever shall put away his wife, except *it be* for ¹⁶ fornication, and shall marry another, committeth adultery: and who so marieth her which is put away, doth commit adultery.

¹⁴ I now determine, according to the Original Law of God. ¶ ¹⁵ ch. 5. 32. Luke 16. 18. 1 Cor. 7. 11. ¶ ¹⁶ In which case the Marriage-covenant being broken, the Marriage-bond is fundamentally dissolved, and it lies in the power of the party wrong'd to prosecute it to a formal dissolution, by Divorce; and then the wrong'd party is at liberty to marry again.

10 ¶ His disciples say unto him, if the case of the man be ¹⁷ so with *his* wife, it is ¹⁸ not good to marry.

¹⁷ Viz. That the Marriage-bond can no otherwise be dissolved. (This was a point which the Scribes and Doctors had never taught the People, and therefore they understood it not.) ¶ ¹⁸ Prov. 21. 9, 19. This was a rash speech of persons as yet carnal, and accustomed to this liberty, and did not well consider the temptations of a single life, and the inability of many to bear it.

11 But he said unto them, ¹⁹ All men cannot receive this saying, save *they* ²⁰ to whom it is given.

¹⁹ 1 Cor. 7. 2, 7, 9, 17. ¶ ²⁰ To whom God has given the special gift of continency.

12 For there are some eunuchs, which were so born from *their* mothers womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have ²¹ made themselves eunuchs, for the kingdom of heavens sake. ²² He that is able to receive *it*, let him receive *it*.

²¹ Who having the gift of continency, are resolved to live single, that they may have the less trouble and distraction in the service of God, 1 Cor. 7. 32-35. ¶ ²² 1 Cor. 7. 17. He that has this gift, let him make use of it, according as his calling and other occasions do permit.

* Mark 10. 13.

Luke 18. 15.

13 ¶ * Then were there brought unto him little children that he should ²⁴ put *his* hands on them, and ²⁵ pray, and the disciples ²⁶ rebuked them.

²⁴ In order to his blessing of 'em, and hoping for some good to 'em thereby. See on v. 15. ¶ ²⁵ i. e. Bless 'em, (Mark 10. 16. see there.) They lookt upon Christ as a great

Prophet, and highly in favour with God; and such were wont to bless, (Gen. 43. 13-15.) and their blessing was highly prized. ¶ ²⁶ Numb. 11. 28. Luke 9. 49. As thinking that his business was with men, and not with children, and that therefore he'd not trouble himself with 'em.

14 But Jesus said, suffer little children, and forbid them not to come unto me: for ²⁷ of such is the kingdom of heaven.

²⁷ Ch. 18. 3. 1 Cor. 14. 20. 1 Pet. 2. 2. q. d. They, how little soever, have an interest in the privileges of the Gospel-dispensation now, as well as they had of the Legal formerly, and accordingly are capable of eternal blessedness in heaven.

15 And he ²⁸ laid *his* hands on them, and departed thence.

²⁸ An Ancient Rite or Ceremony used by the Jews in all sorts of benedictions, whereby some person in Authority did, in God's name, bless (as Gen. 48. 14. and here) or bestow some Benefit (as Mark 6. 5. & 16. 18. Luke 4. 40. & 13. 13. Acts 28. 8.) or Privilege, viz. setting apart for some Office, (Numb. 8. 20.) and bestowing qualifications for it; as Numb. 27. 18-20. Deut. 34. 9. Acts 8. 17. & 9. 17. & 13. 3. & 19. 6. 1 Tim. 4. 14. It was used in token of their bestowing such a benefit, and thereby, to design the person upon whom it was bestowed. See on Gen. 48. 14.

16 ¶ * And behold, one came, and said unto him, * Mark 10. 17. * Good master, what good thing shall I ²⁹ do that I ³⁰ may have eternal life? Luke 18. 18. Luke 10. 25. Rom. 10. 2.

17 And he said unto him, ³⁰ Why callest thou me good? ³¹ there is none ³² good but one, *that is*, God: but if thou wilt enter into life, ³³ keep the commandments.

³⁰ q. d. If thou tak'st me for a meer man, this title belongs not to me. ¶ ³¹ 1 Sam. 2. 2. Psal. 119. 68. ³² viz. Perfectly, essentially, unchangeably, transcendently, and of himself. ¶ ³³ Levit. 18. 5. Rom. 10. 5. Yield sincere obedience to all that God requires of thee, either by himself, or by his Messengers: Or, if thou expectest salvation by thy own good works, then thou must keep the Moral Law fully and perfectly.

18 He saith unto him, Which? Jesus said, Thou shalt do no ³⁴ murder, * Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness: Exod. 20. 13. Deut. 5. 17.

³⁴ He instances in the duties of the Second Table, because Hypocrites are most failing in these.

19 * Honour thy father, and *thy* mother: and, * Chap. 15. 4. * Thou shalt love thy neighbour as thy self. Lev. 19. 18.

20 The young man saith unto him, All these things have ³⁵ I kept from my youth up: what lack I yet? Rom. 13. 9. Gal. 5. 14. James 2. 8.

³⁵ Titus 1. 16. I have perform'd all the outward duties therein mention'd (which was all that the Scribes and Pharisees taught was requir'd by the Law.)

21 Jesus said unto him, If thou wilt ³⁶ be perfect, * go and ³⁷ sell that thou hast, and give to the * Chap. 6. 10. poor, and thou shalt have treasure in heaven: and 1 Tim. 6. 18, come and follow me. 19.

³⁶ Approve thy self to God to be so indeed, as thou dreamest thou art. ¶ ³⁷ Luke 12. 32. & 16. 9. This was a particular command given to this person upon a special occasion, viz. to discover his unsoundness, and convince him of his secret covetousness; and that he neither loved God above all, (because he would not obey his Command) nor his Neighbour as he ought.

22 But when the young man heard that saying, he went away ³⁸ sorrowfull: for he had great possessions.

³⁸ Ch. 13. 22. An unregenerate man may be sorry that he cannot have Heaven upon his own terms, viz. together with the world.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that * a rich man shall ³⁹ hardly enter into the kingdom of heaven. 1 Tim. 6. 9, 10.

³⁹ Ch. 13. 22. Job 31. 24. Psal. 62. 11. Prov. 11. 28. 1 Cor. 1. 26. James 5. 1. 1 Tim. 6. 9, 10. (Because it is hard to withdraw the heart from the love of riches.)

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter ⁴⁰ into the kingdom of God.

† Into the way to Heaven, by entertaining the Gospel, which

Chap. 20. which requires self-denial, resigning all to God, and trusting in him, and not in riches, *Mark 10. 24.*

3036. 25 When his disciples heard it, they were exceedingly amazed, saying, 40 Who then can be saved?

40 Because most men either are rich, or desire to be rich, or are guilty of more gross sins.

26 But Jesus beheld them, and said unto them, 41 With men this is impossible, but 42 with God all things are possible.

41 *q. d.* Though man, by the power of Nature, can't withdraw his heart from the inordinate love of riches, yet God by his grace can enable him thereto. ¶ 42 *Job 42. 2. Jer. 32. 17. Zach. 8. 6. Luke 1. 37. Phil. 4. 13.*

* *Mark 10. 28. Luke 18. 28.* 27 ¶ Then answered Peter and said unto him, Behold, we have 43 forsaken all, and followed thee; 44 what shall we have therefore?

43 *Ch. 4. 20. Luke 5. 11.* ¶ 44 What recompence wilt thou make us here in this world?

28 And Jesus said unto them, Verily I say unto you, that 45 ye which have 46 followed me in the regeneration, when the Son of man shall sit in the throne of his glory, * ye also shall 48 sit upon twelve thrones, 49 judging the twelve tribes of Israel.

* *1 Cor. 6. 2, 3. Rev. 2. 26.* 45 *Ye my Apostles.* ¶ 46 *Been my Assistants in this new state of the Church under the Gospel-dispensation (Luke 22. 28.) and are to be further instrumental therein: Or, (joining the word [Regeneration] with the following words) at the day of Judgment, when there shall be new Heavens and Earth, and your Bodies shall be raised up again in a better manner, (1 Cor. 15. 42, 43.) and your Souls made perfectly happy, (Acts 3. 21. 2 Pet. 3. 13. ¶ 47 Rev. 3. 21. ¶ 48 Luke 22. 30. you shall not only partake of the heavenly treasure, (v. 21.) but shall be in the highest degree of dignity there. ¶ 49 Testifying how far forth they received or rejected the Doctrine you preach'd to 'em, and concurring in the Sentence that I shall pass upon 'em accordingly.*

29 And 50 every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall 51 receive an hundred-fold, and shall inherit everlasting life.

50 *Deut. 33. 9.* All others who have approved themselves faithful to me, and have been losers for me in any outward respect. ¶ 51 His outward losses shall be recompenc'd with inward, spiritual advantages, of gifts, graces, comforts, &c. which is abundantly better than all that he lost; yea, and many times, he that has left one house, or friend for Christ, shall have many friends for one, to receive him into their houses, and supply his wants.

* *Mark 10. 31.* 30 * 52 But many that 53 are first, shall be last; and the last shall be first.

52 *Ch. 20. 16. Luke 13. 30.* (*see there.*) *q. d.* Yet don't think that this, and other promises of blessedness, belong to you Jews only; (as you are too apt to do) for, though, 'tis true, for the present you are the only peculiar people of God, to whom all Church-privileges do belong, (*Rom. 3. 2. & 9. 4, 5.*) yet shortly, the Gentiles (who are now [*the last*] i. e. in a state of alienation from God and happiness, *Eph. 2. 12.*) shall be admitted to a Fellowship in Church-privileges with you (*Acts 10. 45-47. & 11. 17, 18.*) yea and the body of the Jewish Nation, being rejected and unchurch'd for their obstinate impenitency (*Acts 13. 46.*) the Gentiles shall be adopted into their room, and become the only people of God, as the Jews were before; as is more fully declared in the following Parable, *ch. 20. 1-16.* ¶ 53 Not only take themselves to be so, or are so in the esteem of others, but really and truly are so at present.

C H A P. XX:

1 Of the labourers in the vineyard. 20 Christ teacheth his disciples to be lowly.

FOR * the kingdom of heaven is like unto a man that is an householder, which went out early in the morning 3 to hire labourers into his vineyard.

* *q. d.* And this point mentioned, *ch. 19. 30.* (*see there*) I'll further illustrate, and make plain to you by this Parable: The scope whereof is to shew, that God is free in dispensing his favours, and obliged to none; and therefore the Jews ought not to envy or grudge against the Gentiles for being made partakers of the same Church-privileges with themselves: Nay, that they shall shortly, for their obstinate

impenitency, be wholly rejected, and the Gentiles taken into their room. ¶ The bestowing of Church-privileges on this, or that particular People in order to their being made fit for Heaven. ¶ To call People to the knowledge and service of the true God.

2 And when he had 4 agreed with the labourers for * 5 a peny a day, he 6 sent them into his vineyard.

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4 Made a Covenant with the Jews to be his peculiar People. ¶ 5 Many benefits they should thereupon partake of. ¶ 6 Employ'd 'em in his service.

3 And he went out about the 7 third hour, and saw others standing 8 idle in 9 the market-place,

7 This notes the several messages God sent unto 'em by his Prophets in several Ages. ¶ 8 Doing nothing for God and their own Souls. ¶ 9 Minding only this present world, and their secular affairs and concerns.

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the 7 sixth and 7 ninth hour, and did likewise.

6 And about the 10 eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle?

10 This notes the calling of the Gentiles at the end of the legal Dispensation.

7 They say unto him, Because 11 no man hath hired us. He saith unto them, 12 Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

11 We have not yet been called by the Preaching of the Word: (This represents only how the case stood with 'em, and not that they themselves made any such excuse.)

¶ 12 Betake your selves to my service, and the performance of those duties I require of you.

8 So when 13 even was come, the Lord of the vineyard said unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first,

13 The time for reckoning, and rewarding.

9 And when they came that were hired about the eleventh hour, they received every man a 14 peny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a 14 peny.

14 This must be some common reward bestowed upon all the labourers; which therefore I take to be an interest in Church-privileges.

11 And when they had received it, they 15 murmured against the good man of the house,

15 *Luke 15. 28, 29.* found fault with his dealings, as if they had not been just.

12 Saying, These last have 16 wrought but one 17 hour, and thou hast made them 16 equal unto us, which have 17 born the burthen and heat of the day.

16 This notes the Jews envy at the Gentiles for the grace and favour shew'd 'em, which they could not endure to hear of, *Acts 22. 21, 22.* ¶ 17 *1 Cor. 4. 11. 2 Cor. 11. 23, 24.* been employ'd in thy service so long together, and undergone many difficulties therein.

13 But he answered one of them, and said, Friend, I do thee 18 no wrong: didst not thou 19 agree with me for a peny?

18 Though God be bountifull to some, yet he is just to all. ¶ 19 Aim only at the outward Privileges and Advantages belonging to the Church, and its Members, in that service thou didst perform unto me.

14 20 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

20 Be content with that which thou didst aim at, and don't envy others.

15 * 21 Is it not lawfull for me to do what I * *Rom. 9. 21.* will with mine own? 22 is thine * eye evil, because * *Deut. 15. 9.* I am good? *Prov. 23. 6.*

21 *Ch. 11. 25. Rom. 9. 15.* My grace is free, and I may dispense it where I please. ¶ 22 Art thou envious? (This is the only crime here charged upon 'em (and not their pleading of merit; as many think) that they envied the Gentiles the Grace of God.)

* See on ch. 18. 28.

¶ Or, continued one hour only.

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Chap. 20. 16 So ²³ the last shall be first, and the first last: for ²⁴ many be ²⁵ called, but few ²⁶ chosen.

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²³ Mark 10. 31. Luke 13. 30. the Gentiles shall be admitted to the participation of Church-privileges, and the Jews excluded. See on *ch.* 19. 30. ¶ ²⁴ The whole body of the Jewish Nation. ¶ ²⁵ *ch.* 22. 14. made members of the Visible Church. ¶ ²⁶ Ordain'd by God to eternal life, (*Acts* 13. 48.) and do sincerely believe, and walk in the way of life, *Matt.* 7. 13.

17 ¶ And Jesus going up to Jerusalem, ²⁷ took the twelve disciples ²⁸ apart in the ²⁹ way, and said unto them,

²⁷ Luke 18. 31. ¶ ²⁸ *Acts* 10. 41. ¶ ²⁹ *Deut.* 6. 7.

18 ³⁰ Behold, we go up to Jerusalem, and the Son of man shall be ³¹ betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

³⁰ *Acts* 21. 13. *q. d.* This is that Journey I have often told you of formerly, which will be my last. ¶ ³¹ *ch.* 16. 21.

* Chap. 27. 2. Luke 23. 1. John 18. 28, &c. Acts 3. 13. 19 * And shall ³² deliver him to the Gentiles, to ³³ mock, and to scourge, and to crucify him: and the third day he shall rise again.

³² Pres't the Roman Governour to put him to death. ¶ ³³ *Ista* 53. 73.

* Mark 10. 35. * Chap. 4. 21. 20 ¶ * Then came to him the mother of * Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may ³⁴ sit the one on thy right hand, and the other on the left ³⁵ in thy kingdom.

³⁴ *Ch.* 19. 28. may be next thy self in dignity and authority. ¶ ³⁵ When thou shalt enjoy that glorious Kingdom we expect here on Earth. (still they dream't of a temporal Kingdom of Christ, or at least such a Kingdom as should be administered after an earthly manner, with outward pomp and splendor.)

22 But Jesus answered and said, ³⁶ Ye know not what ye ask. ³⁷ Are ye able to ³⁸ drink of the cup that I shall drink of, and to ³⁹ be baptized with the baptism that I am baptized with? They say unto him, ⁴⁰ We are able.

³⁷ *q. d.* You are much mistaken about the nature of my Kingdom, which is wholly spiritual; and therefore will not gratify your carnal expectations, but rather, on the contrary, is attended with manifold troubles. ¶ ³⁸ *q. d.* If you'd partake of the Privileges of my Kingdom, you must prepare your selves to share with me in sufferings, which are the way to it. ¶ ³⁹ *Psal.* 75. 8. endure such inward troubles and perplexities of Soul, as I am hereafter to have my share in, *ch.* 26. 39, 40. *John* 18. 11. ¶ ⁴⁰ Bear such outward afflictions and persecutions, as I have already met with, and shall further undergo, *Luke* 12. 50. ¶ ⁴¹ We are ready to endure any thing in order thereto, *ch.* 26. 35.

23 And he saith unto them, Ye shall ⁴² drink indeed of my cup, and ⁴³ be baptized with the baptism that I am baptized with: but ⁴⁴ to sit on my right hand and on my left is ⁴⁵ not mine to give; but ⁴⁶ it shall be given to them for whom it is prepared of my Father.

* Chap. 25. 34.

⁴² Taft of inward afflictions and desertions, and have your share of outward sufferings for the Gospel, as well as my self, *Acts* 12. 2. & 5. 40. *Rev.* 1. 9. ¶ ⁴³ To assign those high degrees of glory in my Kingdom. ¶ ⁴⁴ *John* 5. 19. *viz.* Out of any private, carnal respect, as upon the account of kindred, friendship, or the like. ¶ ⁴⁵ I shall bestow 'em as my Father has appointed, and in conjunction with him, and not without regard to his decree, as you now desire: Or, this passage may be thus translated [*It is not mine to give, save to those for whom it is prepared of my Father.*]

* Mark 10. 41.

Luke 22. 24, 25. 24 * And when the ten heard it, they were ⁴⁷ moved with indignation against the two brethren.

⁴⁶ *Prov.* 13. 10. not because they disliked the request, but because they would every one have got this precedency for themselves.

25 But Jesus called them unto him, and said, ⁴⁷ Ye know that the princes of the Gentiles ⁴⁸ exercise dominion over them, and they that are great, ⁴⁹ exercise authority upon them.

⁴⁷ *Luke* 22. 25. Here he shews, that though in secular Kingdoms the Grantees are endued with Dignity and Au-

thority, yet it should not be so in his Kingdom. ¶ ⁴⁸ Do rule over their Subjects according to their own will and pleasure.

26 But ⁴⁹ it shall not be so among you: but * whosoever will be ⁵⁰ great among you, let him be your ⁵¹ minister.

27 And whosoever will be ⁵² chief among you, let him be your ⁵³ servant.

⁴⁹ 1 *Pet.* 5. 3. No such civil, compulsory, external Power and Authority, shall be exercised by you over one another, or over the Church; but your Power is only spiritual, over the Souls and Consciences of men, 2 *Cor.* 10. 4, 5. Christ here absolutely forbids to his Apostles and Ministers the use of all Civil Power; and likewise all ambitious affectation of any Power whatsoever. ¶ ⁵⁰ *ch.* 23. 11. *q. d.* the way to obtain honour, esteem and respect in my Kingdom, is to be serviceable to the Souls of others: And the more service any one does in this way, the more honour shall he have. See on *Luke* 22. 25. ¶ ⁵¹ 1 *Cor.* 9. 19. See on *Luke* 22. 26.

28 Even as the * Son of man came not ⁵⁴ to be * ministrif unto, but to ⁵⁵ minister and to give his life a ⁵⁶ ransom for * many.

* Chap. 26. 10.

⁵⁴ To take upon him an earthly Dominion, or stately Preheminence; like a temporal Monarch. ¶ ⁵⁵ *Luke* 22. 27. *John* 13. 14. *Phil.* 2. 7. to perform all fitting service both for the Souls and Bodies of others. ¶ ⁵⁶ 2 *Cor.* 5. 21. *Eph.* 1. 7. 1 *Tim.* 2. 6. *Titus* 2. 14. to redeem 'em from the wrath of God, slavery of sin and Satan, and eternal death. ¶ ⁵⁷ *Mar.* 14. 24. *i. e.* all, both Jews and Gentiles, and some of all sorts, 1 *Tim.* 2. 6.

29 * And as they departed from Jericho, a great * multitude followed him.

* Mark 10. 46. Luke 18. 35.

30 ¶ And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They said unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they ⁵⁸ followed him.

⁵⁸ Mercy is then duly improved when it engages us to follow Christ.

C H A P. XXI.

1 Christ riding to Jerusalem on an ass, 12 casteth out the buyers and sellers.

AND * when they drew nigh unto Jerusalem, * and were come to Bethphage, unto * the mount of Olives, then sent Jesus two disciples, ⁵⁹ saying unto them, Go into the village over against you, and straight-way ye shall find an ass tied and a colt with her: loose them, and bring them unto me.

* Mark 11. 1.

Luke 19. 29.

* *Ch.* 20. 18.* *Zech.* 14. 4

2 Saying unto them, Go into the village over against you, and straight-way ye shall find an ass tied and a colt with her: loose them, and bring them unto me.

3 And ⁶⁰ if any man say ought unto you, ye shall say, The Lord hath need of them; and straight-way he ⁶¹ will send them.

⁶⁰ Christ foresees every difficulty which we meet with in the way of duty, and provides accordingly. ¶ ⁶¹ Here he shews his Kingly and Divine Authority again. ¶ ⁶² Here he shews his Divine Power over the hearts and wills of men.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

⁵⁹ *Ista* 62. 11. ¶ ⁶⁰ The Inhabitants of Jerusalem. ¶ ⁶¹ *Zech.* 9. 9. *John* 12. 15. ¶ ⁶² Thy proper, lawful, only King, to whom alone the Kingdom belongs. ¶ ⁶³ For thy benefit. ¶ ⁶⁴ *ch.* 11. 29. & 12. 19, 20. *Psal.* 45. 4. 2 *Cor.* 10. 1. not affrighting, but comforting; not rejecting, but receiving wounded sinners, and offering himself to the slaughter, like a gentle Lamb, for their salvation. ¶ ⁶⁵ Hereby to make some

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some shew of his Kingship (though in another manner than earthly Kings do. ¶ ¹³ To demonstrate that his Kingdom was spiritual, and not of this world. ¶ ¹⁴ i. e. The Ass he rode upon was but a Colt.

* Mark 11. 2. 6 * And the disciples went, and did as Jesus commanded them,

* King 9. 13. 7 And brought the ass, and the colt, and * put on them their clothes, and they set him thereon.

8 And a very great multitude ¹⁴ spread their garments in the way; * others cut down ¹⁵ branches from the trees, and strawed them in the way.

* John 12. 13. See 1 Mac. 13. 51. & 2 Mac. 10. 7. ¹⁴ 2 Kings 9. 13. John 12. 13. ¶ ¹⁵ As they used to do at the Feast of Tabernacles (Levit. 23. 40.) which prefigur'd God's pitching his Tabernacle in our flesh, John 1. 14. (so that these were signs that the People took him for the Messiah.)

9 And the multitudes that went before, and that followed, cried, saying, ¹⁶ Hosanna to the Son of David: * ¹⁷ Blessed is he that cometh in the ¹⁸ name of the Lord; Hosanna in the highest.

* Psal. 118. 24-26. i. e. acknowledging him to be the Son of David, the Messiah, they cried, Hosanna, i. e. Save this King, we pray Thee, and prosper him. ¶ ¹⁷ ch. 23. 39. i. e. we own him for the fountain of Blessing, and desire that he may be more and more owned as such, and praised by all. ¶ ¹⁸ Sent by God into the world, with Power and Authority from him.

* Mark 11. 15. Luke 19. 45. John 2. 13, 15. 10 * And when he was come into Jerusalem, ¹⁹ all the city was ²⁰ moved, saying, Who is this?

11 And the multitude said, This is Jesus, the prophet of * Nazareth of Galilee.

* Chap. 2. 23. 12 ¶ And Jesus went into ²¹ the temple of God, and ²² cast out all them that ²³ sold and bought in the temple, and overthrew the tables of the ²⁴ money-changers, and the seats of them that sold doves.

²¹ As to his Court or Palace; to shew that his Kingdom was not a temporal, but a spiritual one, and his Power and Authority did especially concern matters of the Church. ¶ ²² Psal. 93. 5. John 2. 15. ¶ ²³ Deut. 14. 25, 26. They turn'd the outer Court into a Market-place, to buy and sell Cattel for Sacrifices; which the Priests permitted out of Covetousness, because they had a share in the gain. ¶ ²⁴ Such as changed out-landish Coin for those that lived in foreign Countries, into current Money, to pay their half shekel (Exod. 30. 12.) or to buy Sacrifices, and other Oblations, (and they had some profit for this change.)

13 And said unto them, It is written, My house shall be called the ²⁵ house of prayer, but ye have made it ²⁶ a den of thieves.

* Isa. 56. 7. a special place appointed for God's publick solemn Worship. ¶ ²⁶ Jer. 7. 11. a place for the abode of such as exercise fraudulent dealing, and unlawfull gain (which is no better than robbery.)

14 And the blind and the lame came to him in the temple, and he healed them.

* Isa. 26. 11. 15 And when the chief priests and scribes saw the ²⁷ wonderfull things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they were ²⁸ fore displeased,

* Acts 4. 2. & 13. 45. 16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, ²⁹ Out of the mouth of babes and sucklings thou hast perfected praise?

* Psal. 8. 2. q. d. They don't blaspheme, as you think, but God has stirr'd up these weak Instruments to acknowledge me to be the Messiah, and thereby to advance his own glory, that so he may shame and confound you, who reject me, 1 Cor. 1. 27, 28.

17 ¶ And he left them, and went out of the city into * Bethany, and he lodged there.

* Mark 11. 12. 18 * Now in the morning as he returned into the city, he hungred.

† Gr. one fig-tree. 19 And when he saw ³⁰ a fig-tree in the way, he came to it, and found nothing thereon, but ³¹ leaves only, and said unto it, ³² Let no fruit grow on thee ³³ henceforward for ever. And presently the fig-tree withered away?

³⁰ Luke 13. 6. ¶ ³¹ 2 Tim. 3. 5. ¶ ³² Luke 19. 42. Heb. 12. 17. Be thou blasted, and made fit for nothing but to be cut down and burnt; (the antecedent for the consequent) as a sign that the Jews were devoted to destruction for their barrenness, when Christ came looking for fruit from 'em. ¶ ³³ Luke 19. 42.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away?

21 Jesus answered and said unto them, Verily I say unto you, If ye have ³⁴ faith, and ³⁵ doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this ³⁶ mountain, Be thou removed, and be thou cast into the Sea; it shall be done.

³⁴ Ch. 17. 20. Luke 17. 6. viz. miraculous faith. ¶ ³⁵ Jam. 1. 6. Rom. 4. 20. ¶ ³⁶ See on ch. 17. 20. n. 31. Luke 17. 6.

22 And * ³⁷ all things whatsoever ye shall ask in * Luke 11. 9. prayer, believing, ye shall receive.

³⁷ Ch. 7. 7. Mark 11. 24. John 15. 7. 1 John 3. 22. & 5. 14. Such things as God has promis'd absolutely, we may pray for, and believe absolutely; but such as are promis'd only conditionally, we must pray for, and believe but conditionally.

23 ¶ * And when he was come into the temple, * Mark 11. 27. Luke 20. 1. the ³⁸ chief priests and the ³⁹ elders of the people came unto him as he was teaching, and * said, By * Exod. 2. 14. Acts 4. 7. & 7. 27. what authority dost thou ⁴⁰ these things? and who gave thee this authority?

³⁸ The Heads of the Families of the Priests, who were members of the Sanhedrim or great Council of the Nation, to whom it belonged to take cognisance of such things. ¶ ³⁹ Such as were Heads of Families of other Tribes, besides the Tribe of Levi, and were men of note and esteem, and chosen to be Rulers and Magistrates, and in places of Authority over the People, Exod. 19. 7. Numb. 11. 16. Ruth 4. 4. 1 Sam. 15. 30. ¶ ⁴⁰ viz. to teach, reform abuses, ride in triumph as the Son of David, &c.

24 And Jesus answered and said unto them, I also will ⁴¹ ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

⁴¹ Since it was neither fit to refuse wholly to answer them in a business of such moment, nor yet to answer clearly, because they ask'd not for satisfaction, but to cavil, therefore he wisely propounds a counter-question, the answer to which would contain an answer to their demand.

25 ⁴² The baptism of John, whence was it? from heaven, or ⁴³ of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe ⁴⁴ him?

⁴² The exercise of his Ministry in teaching, baptizing, reproving, &c. ¶ ⁴³ By Commission from you, or of his own head? ¶ ⁴⁴ Luke 7. 36. viz. in that Testimony he gave of me, when he told you that I was the Messiah.

26 But if we shall say, Of men; we ⁴⁵ fear the ⁴⁶ people; * for all hold John as a prophet. ⁴⁵ Ch. 14. 5. Luke 20. 6. * Mark 6. 20.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, ⁴⁶ Neither tell I you by what authority I do these things.

⁴⁶ Prov. 26. 4. q. d. since you wilfully suppress the truth that you know, I'll not acquaint you with what you wilfully seem ignorant of.

28 ¶ But ⁴⁷ what think you? A certain man had ⁴⁸ two sons, and he came to the ⁴⁹ first, and said, Son, ⁵⁰ go work to day in my vineyard.

⁴⁷ Christ does not content himself to have stop'd their mouths, but by another Parabolical question, (which was such that they could not pretend ignorance what to answer to it) draws 'em to pass sentence against themselves, for their unreasonable stubbornness and obduracy. ¶ ⁴⁸ Luke 15. 11. ¶ ⁴⁹ Which notes such as stand out a great while against the convictions of the Word, but at last are prevail'd with by 'em to obey. ¶ ⁵⁰ See ch. 20. 7. n. 12.

29 He answered and said, ⁵¹ I will not: but ⁵² afterward he repented, and went.

⁵¹ Eph. 2. 12. This is the language of their wicked lives, when God calls at first to repentance, and obedience. ¶ ⁵² Luk. 15. 17.

30 And he came to the second, and said likewise.

Chap. 21. wife. And he answered and said, ⁵³ I go, sir; and went ⁵⁴ not.

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⁵³ *Ch. 23. 73. Luke 18. 11. Exod. 29. 8.* This notes such as profess and pretend obedience in their words, but don't live answerably. ⁵⁴ *Ch. 19. ch. 23. 73.*

³¹ Whether of them twain did the will of his father? They say unto him, ⁵⁵ The first. Jesus saith unto them, ⁵⁶ Verily I say unto you, that the ⁵⁷ publicans and the harlots go into the kingdom of God before ⁵⁸ you.

* Luke 7. 29.
30.

⁵⁵ Thus they pass sentence against themselves, in the person of another; as *David* did, *2 Sam. 12. 5.* ⁵⁶ *Ch. 9. 9. Luke 7. 29. 30.* Many of those who were formerly the most infamous sinners, and made no profession of Religion (like the first Son,) embrace the Gospel, own me for the true Messiah, and walk in the way of holiness, which is the way to Heaven. ⁵⁷ Who make a fair profession of obedience to God (like the second Son) but continue still in your impenitence and unbelief.

* Luke 3. 12,
13.

³² For John came unto you ⁵⁹ in the way of righteousness, and ⁶⁰ ye believed him not: * but the publicans and the harlots ⁶¹ believed him. And ye when ye had seen *it*, ⁶² repented not afterward, that ye might believe him.

⁵⁹ Leading a holy and unblamable life, and teaching you the right way of salvation, by calling you to repentance, (*Ch. 3. 8.*) and believing in me the Messiah, now come. ⁶⁰ *Ch. 11. 18. viz.* in what he said concerning me, and the way to life. ⁶¹ Confessed their sins, repented of 'em, received his Baptism, and walk'd answerably to it. ⁶² This did not work upon you neither.

* Psa. 80. 9.
Cant. 8. 11.
Jer. 2. 21.
Mark 12. 1.
Luke 20. 9.
* Chap. 25. 14,
15.

³³ ¶ Hear another parable: There was a certain ⁶³ householder * which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and * ⁶⁴ went into a far country.

⁶³ Here the Householder notes God the Father; his Planting a Vineyard notes his Establishing a Church among the Jews (*Isa. 5. 1.*) and furnishing it with all needfull helps and means to make it spiritually fruitfull; his letting it out to Husbandmen notes his committing the care of it to the publick Pastours, the Priests and Levites, and Governours of the Church; his Servants are the Prophets and Apostles, to stir 'em up to Faith and Obedience, or Holiness of Life; his Son is Jesus Christ; and the scope is to shew the Jews their obstinate impenitency under all means, and their incurableness in their evil entreating of God's Messengers from time to time, and their crucifying of Christ; for which God will unchurch 'em, and set up a Church among the Gentiles, and ruine the Commonwealth of the Jews. ⁶⁴ Was not visibly present with 'em; so that they thought he did not remember, nor regard 'em, nor behold what they did.

* Cant. 8. 11,
12.

³⁴ And when the [†] time of the fruit drew near, he sent his servants to the husbandmen, * that they might receive the fruits of it.

[†] *Psal. 1. 3.* When God more especially expected obedience from 'em, and they could have no excuse for their disobedience.

³⁵ And the husbandmen took his servants, and ⁶⁵ beat one, and killed another, and stoned another.

⁶⁵ *Ch. 23. 37. 2 Chron. 36. 16. Acts 7. 59. & 14. 19.*

³⁶ Again, he sent other servants, more than the first: and they did unto them likewise.

³⁷ But last of all, he sent unto them his son, saying, They will reverence my son.

* Chap. 26. 3.
& 27. 1.
John 11. 53.

³⁸ But when the husbandmen saw the son, they said among themselves, This is the heir, * ⁶⁶ come, let us kill him, and let us [†] seize on his inheritance.

⁶⁶ *Ch. 26. 3, 4. Gen. 37. 18. John 11. 53.* ¶ [†] Dispose of all things in the Church according to our own pleasure.

* Heb. 13. 12.

³⁹ And they caught him, and ⁶⁷ cast him out of the vineyard and slew him.

⁴⁰ When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

* See Luke 20.
16.

⁴¹ * ⁶⁸ They say unto him, He will miserably ⁶⁹ destroy those wicked men, and will ⁷⁰ let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

⁶⁸ At first they express a great indignation against such wicked servants; but afterwards, when they perceived by Christ's words, and his approving their answer, that he aim'd at themselves, then they retract it again. ⁶⁹ *Luke 19. 27. ¶ 70 Ch. 8. 11. Rom. 11. 19.*

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⁴² Jesus saith unto them, ⁷¹ Did ye never read in the scriptures, ⁷² The stone which the ⁷³ builders rejected, the same is become the ⁷⁴ head of the corner: this is the ⁷⁵ Lord's doing, and it is ⁷⁶ marvellous in our eyes?

⁷¹ *q. d.* You don't observe and consider that *David*, by the Spirit of God, did foretel the same thing, *viz.* That the Rulers should reject the Messiah when he came among 'em. ⁷² *Psal. 118. 22. Isa. 28. 16. Mark 12. 10. Luke 20. 17. Acts 4. 11. Rom. 9. 33. 1 Pet. 2. 7.* See there. This was spoken immediately of *David* (who was refused by *Saul*, and the Grandees of the Jews) but intended principally of Christ, *Acts 4. 11.* ⁷³ They whose Office it was to build up the Church, the Jewish Rulers. ⁷⁴ The strength and beauty of the Church, to unite the several parts thereof, *viz.* both Jews and Gentiles together, *Eph. 2. 14, &c.* ⁷⁵ The special, wonderfull work of God. ⁷⁶ *1 Tim. 3. 16.* Both admirable, and acceptable to all true Believers.

⁴³ ⁷⁷ Therefore say I unto you, * ⁷⁸ The kingdom of God shall be taken from you, and given to a ⁷⁹ nation bringing forth the fruits thereof.

⁷⁷ *Viz.* for this great wickedness, in rejecting me the Messiah. ⁷⁸ All Church-privileges leading to Heaven. ⁷⁹ The Gentiles, who'll make a better use thereof than you have done.

⁴⁴ And * whosoever shall ⁸⁰ fall on this stone, * *Luke 20. 18.* ⁸¹ shall be broken: but ⁸² on whomsoever it shall *Rom. 9. 33.* fall, it will ⁸³ grind him to powder.

⁸⁰ *Isa. 8. 15. Zach. 12. 3. 1 Pet. 2. 8.* through ignorance be offended at Christ, and his mean condition in the world, and so be discouraged from believing in him. ⁸¹ Some of his bones shall be broken; *i. e.* he shall wound and prejudice himself thereby. ⁸² Shall, by his malicious opposition of Christ, bring down his judgments upon himself. ⁸³ *Psal. 2. 9.* Destroy him utterly, in the most dreadful manner (as befel the Jews, in their destruction by the *Romans.*)

⁴⁵ And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

⁴⁶ But when they ⁸⁴ sought to lay hands on him, they feared the multitude, because * they took him * *Luke 7. 16.* for a prophet. *John 7. 40.*

⁸⁴ *2 Tim. 4. 3. i. e.* sought for some specious pretence, that they might do it without inraging the multitude.

C H A P. XXII.

1 The marriage of the kings son. 9 The calling of the Gentiles. 12 The wedding garment.

AND Jesus answered, * and spake unto them * *Luke 14. 16.* again by ¹ parables, and said,

2 ² The kingdom of heaven is like unto a ³ certain king, which ⁴ made a marriage for his son.

³ *i. e.* God in his dispensations towards his Church and People, deals as if a King should make a marriage, &c. In the former Parable, Christ threatned destruction chiefly to the Rulers of the Jews; here he more plainly threatens the rejection and ruine of the whole Nation, for their refusal of the Gospel, and offers of Grace by him. ⁴ *Luke 14. 16.* ¶ ⁵ Appointed the Preaching of the Gospel to be the means for bringing and marrying Souls to Christ.

3 And sent forth his ⁶ servants to call them that were ⁷ bidden to the wedding: and they would ⁸ not come.

⁶ *John* the Baptist, the Apostles and seventy Disciples, to invite 'em to repent, believe in Christ, and embrace the Gospel. ⁷ Formerly instructed concerning the coming of the Messiah, and invited to partake of the Privileges of the Gospel. ⁸ *Isa. 65. 2.*

4 Again he sent forth ⁹ other servants, saying, Tell them which are bidden, Behold, I have ¹⁰ prepared my dinner: my oxen and my fatlings are killed, and ¹¹ all things are ready: come unto the marriage.

⁹ The Apostles, and such as Preach'd to the Jews after the Resurrection and Ascension of Christ. ¹⁰ *1 Pet. 9. 3.* ¹¹ Christ

Chap. 22. ¶ ¹¹ Christ hath fully accomplished the work of man's Redemption, and is ready to receive repenting sinners.
 4036. 5 But they ¹¹ made light of it, and went their ways, one to his ¹⁴ farm, another to his ¹⁴ merchandise.

¹³ Gen. 19. 14. ¶ ¹⁴ ch. 13. 22. 1 Tim. 6. 10. Minded their worldly affairs, more than their Souls.

6 And the ¹⁵ remnant took his servants, and ¹⁶ entreated them spitefully, and slew them.

¹⁵ Such as did not concern themselves at all about matters of Religion. ¶ ¹⁶ Acts 5. 40. & 7. 59. & 14. 5. 19.

* Dan 9. 26. 7 But when the king heard thereof, he was wroth: and he sent forth ⁸ his ¹⁷ armies, and destroyed those murderers and burnt up their city.

¹⁷ Luke 19. 43. The Romans, employ'd by him.

8 Then saith he to his servants, The wedding is ready, but they which were ¹⁸ bidden were ¹⁹ not worthy.

¹⁸ First invited, viz. the Jews, Acts 3. 26. ¶ ¹⁹ Acts 13. 46.

9 Go ye therefore into the ²⁰ high-ways, and as many as ye shall find, ²¹ bid to the marriage.

²⁰ Rom. 10. 18. Into all parts of the world, among the Gentiles. ¶ ²¹ Preach the Gospel to 'em, Acts 13. 46.

10 So those servants went out into the high-ways, and ²² gathered together all, as many as they found, both ²³ bad and good: and the ²⁴ wedding was furnished with guests.

²² Persuaded 'em to believe the Gospel, and make profession of Christ, and the Christian Religion. ¶ ²³ ch. 13. 38. 47. Poor and Rich, prophane and civil; (who are good, comparatively) of which some became sincere, others were but Hypocrites. ¶ ²⁴ Multitudes made profession of the Gospel, and so became members of the Church; whereby it was much enlarged.

11 ¶ And ²⁵ when the king ²⁶ came in to see the guests, he saw there ²⁷ a man which had not on a ²⁸ wedding-garment:

²⁵ Here he prevents an Objection, which the Jews might make; What! Will believing in Christ alone suffice for salvation? Shall the Gentiles be saved let 'em live as they list? ¶ ²⁶ Luke 19. 15. ¶ ²⁷ This [one] represents all that are of such a disposition and conversation; that whole Society and body of men that are so. ¶ ²⁸ Rom. 13. 14. 2 Cor. 5. 3. Eph. 4. 24. Col. 3. 10. 12. Rev. 3. 4. & 16. 15. & 19. 8. A holy life, answerable to his profession, and the Privileges he was called to partake of.

12 And he saith unto him, ²⁹ Friend, ³⁰ how camest thou in hither, not having a wedding garment? And he was ³¹ speechless.

²⁹ One whom I have dealt friendly withal in admitting to this wedding. ¶ ³⁰ With what face canst thou come in? ¶ ³¹ Hypocrites will have nothing to plead for 'emselves at the last day.

13 Then said the king to the servants, † Bind him hand and foot, and take him away, and cast him* into outer darkness: there shall be weeping and gnashing of teeth.

† This notes the unavoidableness of their punishment.

14 For ³² many are called, but few are chosen:

15 ¶ ³³ Then went the Pharisees and ³⁴ took counsel how they might ³⁵ intangle him in his talk.

³³ Psal. 2. 2. Jer. 18. 18. ¶ ³⁴ Jer. 18. 18. Propound some captious Question to him, which he could not answer either way without prejudice.

16 And they sent out unto him ³⁶ their disciples, with the ³⁷ Herodians, saying, ³⁸ Master, we know that thou art ³⁹ true, and teachest the way of God in truth, neither ⁴⁰ carest thou for any man: for thou regardest not the person of men.

³⁶ Who, together with the generality of the People, were against paying Tribute, looking upon 'emselves as a free-born Nation, (John 8. 33.) and therefore if he allowed of it, he'd incur their hatred and displeasure, as a betrayer of their liberties. ¶ ³⁷ Some of Herod's Party, who maintained his Interest against his opposers; for Religion, they were of the Sadducees persuasion; as appears by comparing ch. 16. 6. with Mark 8. 15. for civil matters, they were great sticklers for the Roman Interest, and so were for paying Tribute; and therefore if he disallowed it, he'd expose himself to their accusation of being guilty of Sedition against Cesar. ¶ ³⁸ Psal. 12. 2. & 55. 21. ¶ ³⁹ 2 Cor.

2. 17. 1 Thess. 2. 4. Speakest what thou thinkest. ¶ ⁴⁰ Speak-est thy mind freely, not caring who is displeased.

17 Tell us therefore, What thinkest thou? Is it ⁴⁰ lawful to give tribute unto Cesar, or not.

⁴⁰ Jer. 12. 3. Agreeable to the Law of God.

18 But Jesus perceived their ⁴¹ wickedness, and said, Why ⁴² tempt ye me, ye hypocrites?

⁴¹ Their mischievous and treacherous design, notwithstanding their fair pretences. ¶ ⁴² Try to insnare me.

19 Shew me the tribute-money. And they brought unto him a * peny.

20 And he saith unto them, Whose is this image and † superscription?

21 They say unto him, Cefars. Then saith he unto them, * ⁴³ Render ⁴⁴ therefore unto Cesar, the things which are Cefars; and ⁴⁵ unto God, the ⁴⁶ things that are God's.

⁴³ Prov. 24. 21. Rom. 13. 7. ¶ ⁴⁴ q. d. Since hereby it appears that Cesar is your Sovereign, therefore you must pay him all those dues which belong to a Sovereign from his Subjects. ¶ ⁴⁵ q. d. Yet I don't hereby deprive God of any of his dues; for they may both stand together; your Estates and these outward things being subject to Cesar; but your Consciences only to God. ¶ ⁴⁶ All that duty and service which you owe unto him.

22 When they had heard these words they marvelled, and left him and went their way.

23 ¶ ⁴⁷ The same day came to him the Sadducees, which ⁴⁸ say that there is no resurrection, and asked him,

24 ⁴⁸ Saying, Master, ⁴⁹ Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

⁴⁸ To confute that Opinion which they conceived was encumbered with such absurdities. ¶ ⁴⁹ Deut. 25. 5.

25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the † seventh.

27 And last of all the woman died also.

28 Therefore ⁵⁰ in the resurrection, whose wife shall she be of the seven? for they all had her.

⁵⁰ q. d. If there be any such future estate (as you hold.)

29 Jesus answered and said unto them, Ye do err, ⁵¹ not knowing the scriptures, nor the ⁵² power of God.

⁵¹ Not considering what the Scriptures do deliver concerning this matter, and the state of persons then. ¶ ⁵² Phil. 3. 21. Luke 1. 37.

30 For in the resurrection they neither marry, nor are given in marriage; but * are ⁵³ as the Angels * John 3. 2. of God in heaven.

⁵³ This he speaks of the Saints, and those who are raised to glory. See on Luke 20. 36. n. 54.

31 ⁵⁴ But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

⁵⁴ Having overthrown the foundation of their Error, and answered their Cavil, he confirms the Truth by Scripture.

32 ⁵⁵ I am the ⁵⁶ the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God ⁵⁷ of the dead, but ⁵⁸ of the living.

⁵⁵ i. e. A God in Covenant with Abraham, &c. and that not only in respect of their Souls, but bodies too, (as appears by their Circumcision) and therefore their bodies also must be raised again, and they must both in Soul and Body partake of a happiness suitable to my Wisdom, Power and Goodness to bestow; which is greater than this life can afford; and therefore it must be in another world. ¶ ⁵⁶ Exod. 3. 6. Acts 7. 32. Heb. 11. 16. Not only [I have been] or, [I will be] but [I am] at present; (and therefore they have a present being.) ¶ ⁵⁷ Of such as are finally and irrecoverably dead, without any possibility of living again. ¶ ⁵⁸ And therefore they were then alive in some sense, when God spake this of 'em, which was long after their death.

33 And when the multitude heard this they were ⁵⁹ astonished at his ⁶⁰ doctrine.

⁵⁹ Ch. 7. 28. ¶ ⁶⁰ At the readiness, clearness, solidity, and

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* See on Chap. 18. 28.

† Or, inscription

* Chap. 17. 25.

* Mark 12. 18. Luke 20. 27.

† Acts 23. 8.

† Gr. seven.

* See on ch.

20. 16. n.

24-26.

* Mark 12. 13.

Luke 20. 20.

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and acuteness of his Answers, fetching such Mysteries out of Scripture, as no man before ever observed to be in it.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were ⁶¹ gathered together.

⁶¹ To try if they could puzzle him with some Question out of the Law; being envious at the credit he had gain'd with the People by his Confutation of the Sadducees.

35 Then one of them *which was* a ⁶² lawyer, asked him a question, ⁶³ tempting him, and saying,

⁶² An Interpreter of the Law of Moses. ¶ ⁶³ He pretended to his Companions, that it was to discover Christ's ignorance, and so to expose him; but it was really (as appears by *Mark* 12. 28. 32, 33, 34.) to hear his Opinion concerning this weighty point, whom he observed to be profoundly skill'd in the Scripture.

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, ⁶⁴ Thou shalt love the Lord thy God ⁶⁵ with all thy heart, and with all thy soul, and with all thy mind.

⁶⁴ *Deut.* 6. 5. & 10. 12. & 30. 6. *Prov.* 23. 26. *Luke* 10. 27. God's Holiness consists in loving Himself, but man's in loving God. ¶ ⁶⁵ With all the powers, faculties and abilities of thy Soul, manifesting it also in thy life.

38 This is the ⁶⁶ first and great commandment.

⁶⁶ The substance of all the Commands of the first Table, which shew our Duty to God.

39 And the ⁶⁷ second *is* ⁶⁸ like unto it, ⁶⁹ Thou shalt ⁷⁰ love ⁷¹ thy neighbour ⁷² as thy self.

⁶⁷ That which is to be lookt at next, after the immediate Worship of God, and which is the summ of the second Table, shewing our duty to Man. ¶ ⁶⁸ As spiritual, and of equal authority and importance, and to be equally observed. ¶ ⁶⁹ *Lev.* 19. 18. *Rom.* 13. 9. *Gal.* 5. 14. *1 Tim.* 1. 5. *James* 2. 8. ¶ ⁷⁰ Mind his concerns, and promote his interest and welfare. ¶ ⁷¹ Every one to whom thou hast an opportunity of doing good, *Luke* 10. 36, 37. ¶ ⁷² *1 John* 3. 8. With an affection of the same kind (*viz.* hearty and regular) and equal in degree to what thou oughtest to bear to thy self.

* Matt. 7. 12.

40 * ⁷³ On these two commandments hang all the law and the prophets.

⁷³ *i.e.* The design of the whole Scripture of the Old Testament, is to press these two duties.

* Mark 12. 35.
Luke 20. 41.

41 ¶ While the Pharisees were gathered together Jesus ⁷⁴ asked them,

⁷⁴ To convince 'em of their ignorance, and confute their false Opinion of the Messia that he was but a meer Man.

42 Saying, what think ye of Christ, whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David ⁷⁵ in spirit call him Lord, saying,

⁷⁵ Not by any light of nature, or strength of reason, but by the inspiration of the Holy Ghost (*2 Pet.* 1. 21.)

44 ⁷⁶ The Lord said unto my Lord, ⁷⁷ Sit thou on my right hand, ⁷⁸ till I make thine enemies thy footstool?

⁷⁶ *Psal.* 110. 1. *Acts* 2. 34. *1 Cor.* 15. 25. *Heb.* 1. 13. & 10. 13. God the Father appointed to this glory from all eternity, the Messia, who being God as well as Man, is my Lord. ¶ ⁷⁷ Quietly and surely possess and enjoy that state of dignity and Godlike excellency (as my eldest Son,) which no creature is capable of, *Heb.* 1. 13. See on *Eph.* 1. 20. ¶ ⁷⁸ And continue thou for ever in the possession of thy Glory and Kingdom.

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

C H A P. XXIII.

1 *The Scribes and Pharisees good doctrine, but evil example of life.* 34 *The destruction of Jerusalem.*

Then spake Jesus to the multitude, and to his disciples,

2 Saying, ¹ The Scribes and Pharisees sit in Moses seat.

¹ The Scribes were the ordinary Teachers of the People,

(See on *ch.* 2. 4.) called Guides, *v.* 16. and said, to bind burthens, *i.e.* impose (in their teaching) hard Duties, *v.* 4. to shut up the Kingdom of Heaven, *viz.* by their neglect to teach sound, wholesome Doctrine, which might bring men to heaven, *v.* 13. to make long Prayers, *v.* 14. to gain Profelytes, *v.* 15. to treat about the obligation of Oaths, *v.* 16, 18. Then for the Pharisees here mention'd, they were probably some of the Scribes (being join'd together with 'em all along in this Chapter) only such as made profession of greater strictness than the others did: By all which it appears that this must needs be the Chair of Doctrine (and not of judicature) that the Scribes and Pharisees succeed'd Moses in.

3 All therefore whatsoever they bid you ² observe, *that* observe and do; but do not ye after their works: for ³ they say, and do not.

* Rom. 2. 19.

² *Viz.* According to the true intent of the Law. Corrupt Teachers clad with lawfull Authority, must be heard (where there are no others) and obeyed, in what they teach according to the will of God.

4 For they ⁴ bind heavy burthens, and grievous to be born, and lay *them* on mens shoulders, but they themselves will not ⁵ moye them with one of their fingers:

⁴ *Luke* 11. 46. *Acts* 15. 10. *Gal.* 6. 13. Impose many strict Injunctions, over and above what the Law requires, and severely exact obedience thereto from others. ¶ ⁵ Observe the least part thereof themselves.

5 ⁶ But all their works they do for to be seen of men: ⁷ they make broad their ⁸ phylacteries, and ⁹ enlarge the ¹⁰ borders of their garments,

⁶ *Ch.* 6. 1, 2. 5. 16. *q.d.* True indeed, they seem to be very holy and strict, but 'tis only in such things as make an outward shew, whereby to get applause from men. ¶ ⁷ *Numb.* 15. 38. *Deut.* 22. 12. They were commanded, *Deut.* 6. 8. To bind the words of the Law for a sign upon their hands, and that they should be as frontlets between their eyes; *i.e.* that they should meditate upon 'em frequently, and practice 'em diligently: but *this* they understood in a literal, carnal sense, and so wrote several Precepts of the Law upon pieces of Parchment, which they bound upon their Armes and Foreheads, that they might seem zealous observers of the Law; and made 'em broader than ordinary, that they might be the better taken notice of. See on *Exod.* 13. 9. ¶ ⁸ The Jews wore fringes at the bottom of their upper garments, according to those commands, *Numb.* 15. 38-40. *Deut.* 22. 12. and these also they made broader than ordinary, that they might seem the more eminently religious.

6 ⁸ And love the uppermost rooms at feasts, and the chief seats in the synagogues,

⁸ *Mark* 12. 38, 39. *Luke* 11. 43. & 20. 46. *3 John* 9.

7 And ⁹ greetings in the markets, and to be called of men, ¹⁰ Rabbi, Rabbi.

⁹ To have reverence and respect shew'd 'em in Publick Meetings. ¶ ¹⁰ To have honourable titles often given to 'em, and to be the Lords and Guides of the People's Faith.

8 * But ¹¹ be not ye called Rabbi: for one is ¹² your Master, *even* Christ, and all ye are ¹³ brethren.

* See 2 Cor. 1. 24.
1 Pet. 5. 3.

¹¹ *Jam.* 3. 1. Affect not ambitiously such titles, nor any vain applause, or precedency one above another, nor to Lord it over the Consciences of your Brethren. ¶ ¹² Your chief Lawgiver and Teacher, who only can teach powerfully, and inwardly, and in matters of Faith and Worship is only to be followed. ¶ ¹³ Equal in Office, and equally subject to Christ.

9 And ¹⁴ call no man your father upon the earth: for one is ¹⁵ your father which is in heaven.

¹⁴ *1 Cor.* 7. 23. Give not up your selves absolutely to the conduct of any man's Judgment or Opinion in matters of Faith. ¶ ¹⁵ *Mal.* 1. 6. *ch.* 19. 17. God only is He to whose Doctrine and Precepts you owe this absolute Faith and Obedience.

10 ¹⁶ Neither be ye called masters: for one is ¹⁷ your master, *even* Christ.

¹⁶ *James* 3. 1. Don't take upon you to domineer over others in such cases; nor don't admit of any more subjection from others than belongs to you. ¶ ¹⁷ See *x.* 12. Your absolute Teacher; and you must look upon your selves as all Learners under me.

11 But he that is ¹⁸ greatest among you, shall be your ¹⁹ servant.

¹⁸ *Ch.* 20. 26, 27. Does excel others in gifts and parts, or in credit and esteem. ¶ ¹⁹ Let him be so much the more ready to do good to others. See *ch.* 20. *x.* 50.

12 And

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12 And ²⁰ whosoever shall exalt himself, shall be abased; and he that shall ²¹ humble himself, shall be exalted.

²⁰ Dan. 4. 37. Job 22. 29. Prov. 29. 23. Luke 1. 51. 52. & 14. 11. & 18. 14. James 4. 6. 1 Pet. 5. 5. ²¹ Job 22. 29. Prov. 15. 33.

13 ¶ But ²² wo unto you Scribes and Pharisees, hypocrites; for ye ²³ shut up the kingdom of heaven against men: for ye neither ²⁴ go in your selves, neither ²⁵ suffer ye them that are ²⁶ entering, to go in.

²² Luke 11. 52. ¶ ²³ John 9. 22.— Deprive 'em of the Means of Salvation, whereby they might attain happiness. ¶ ²⁴ Embrace the Gospel, and believe in me. ¶ ²⁵ Hinder them by your threats, blasphemous speeches concerning my Doctrine and Miracles, and the like. ¶ ²⁶ Willing to receive my Doctrine.

14 Wo unto you scribes, and pharisees, hypocrites; for ye ²⁷ devour ²⁸ widows houses, and for a ²⁹ pretence make long prayers; therefore ye shall receive the greater damnation.

²⁷ Mark 12. 40. Luke 20. 47. 2 Tim. 3. 6. Consume their Estates who entertain you; or persuade shallow Widows to entrust you with their Estates, and then defraud 'em of the same. ¶ ²⁸ Who are helpless, and easily deceived. ¶ ²⁹ viz. Of greater holiness and devotion.

15 Wo unto you scribes and pharisees, hypocrites; for ye ³⁰ compass sea and land to make one proselyte, and when he is made, ye make him ³¹ twofold more the child of hell than your selves.

³⁰ Gal. 4. 17. ¶ ³¹ More addicted to your Errours, and more opposite to the Gospel.

16 Wo unto you, ye ³² blind guides, which say, * Whosoever shall swear by the temple, it is ³³ nothing: but whosoever shall swear by the ³⁴ gold of the temple, he is a debtor.

³² Isa. 56. 10, 11. ch. 15. 14. See there n. 32. ¶ ³³ He is not obliged thereby. ¶ ³⁴ Offerings and gifts to the Temple: This they did, to beg a high esteem in the People of those gifts, that so they might be the more free and ready to offer 'em.

17 Ye ³⁵ fools, and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the ³⁶ gift that is upon it, he is ³⁷ guilty.

19 Ye ³⁸ fools, and blind: for whether is greater, the gift, or the altar, that ³⁹ sanctifieth the gift?

20 Whofo therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whofo shall swear by the temple, sweareth by it, and by him that ⁴⁰ dwelleth therein.

22 And he that shall swear by heaven sweareth by * the ⁴¹ throne of God, and by him that sitteth thereon.

23 Wo unto you scribes and pharisees, hypocrites; for ye pay tithe of mint and ⁴² anise, and cummin, and * have omitted the weightier matters of the law, ⁴³ judgment, mercy, and ⁴⁴ faith: these ought ye ⁴⁵ to have done, and not to leave the other undone.

⁴² Luke 11. 42. ¶ ⁴³ 1 Sam. 15. 22. Hos. 6. 6. Micah 6. 8. Righteous dealing. ¶ ⁴⁴ Faithfulness in promises and contracts. ¶ ⁴⁵ Most punctually, and exactly to have observed.

24 ⁴⁶ Ye blind guides, which ⁴⁷ strain at a gnat, and swallow a camel.

⁴⁶ John 18. 38. Scruple small matters, and make no conscience of great sins.

25 Wo unto you scribes and pharisees, hypocrites; for ye ⁴⁸ make clean the outside of the cup, and of the platter; but ⁴⁹ within they are full of ⁵⁰ extortion and ⁵¹ excess.

⁴⁸ Luke 11. 39. Mark 7. 4. Use many external washings for your bodies, not commanded by God, and pretend great holiness in the manner of eating your meat. ¶ ⁴⁹ Your hearts and consciences. ¶ ⁵⁰ viz. Of meat and drink gotten by injustice. ¶ ⁵¹ Used with intemperance.

26 Thou ⁵² blind Pharisee, ⁵³ cleanse first that which is within the cup and platter, that the ⁵⁴ outside of them may be clean also.

⁴⁸ Jer. 4. 14. Cleanse thy heart, by mortifying thy corrupt affections of injustice and intemperance; and be merciful and charitable, Luke 11. 41. ¶ ⁴⁹ 1 Cor. 6. 20. All your outward enjoyments may be sanctified, Titus 1. 15.

27 * Wo unto you scribes and pharisees, hypocrites; for ye are like unto ⁵⁵ whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 * Wo unto you scribes and pharisees, hypocrites; because ye ⁵⁶ build the tombs of the prophets; and garnish the sepulchres of the righteous.

⁵⁶ Pretend a great deal of respect to the ancient Prophets, and to disallow what your Fathers did to them, and yet are as ready to practice the like your selves.

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 ⁵⁷ Wherefore ye be witnesses unto your selves; that * ye are the children of them which killed the prophets.

⁵⁷ q. d. This practice of yours, though pretended to be done out of respect to the Prophets, yet seems rather to be an approbation of your Father's wickedness, if one look upon it, either in the nature of the thing (for hereby you keep in memory what your fathers did against 'em: whereas, if you did detest it, you would rather do all you could that it might be utterly forgotten) or if one may judge of your affections to the dead Prophets, by your usage of the living, viz. my self and Apostles.

32 * ⁵⁸ Fill ye up then the measure of your fathers.

⁵⁸ Gen. 15. 16. See there. q. d. I will suffer you to go on in that way of persecution, which your Fathers walk't in, till you arrive at the highest degree of wickedness therein, by putting me, the Messiah, to death.

33 Ye serpents, ye ⁵⁹ generation of vipers, ⁶⁰ how can ye escape the damnation of hell?

⁵⁹ Ch. 3. 7. See there n. 16. ¶ ⁶⁰ Here he cites and summons 'em to God's Tribunal, and foretels their utter and eternal destruction.

34 ¶ Wherefore behold, ⁶¹ I send unto you ⁶² prophets, and wise men, and scribes: and ⁶³ some of them ye shall kill and crucifie, and ⁶⁴ some of them shall ye ⁶⁵ scourge in your synagogues, and persecute them from city to city.

⁶¹ Luke 11. 49. ¶ ⁶² My Apostles, and other Teachers and Ministers of the Gospel. ¶ ⁶³ Acts 5. 40. & 22. 19. 2 Cor. 11. 24, 25.

35 ⁶⁶ That upon you may come ⁶⁷ all the righteous blood shed upon the earth, from the blood of righteous ⁶⁸ Abel unto the blood of ⁶⁹ Zacharias, ⁷⁰ son of Barachias, whom ye slew between the temple and the altar.

⁶⁶ q. d. And so it will come to pass at last, by your killing, and persecuting me, and my Apostles, and so filling up the measure of your sins, that God will reckon with you for all together; not only for your own sins, but those of your Forefathers, the guilt whereof you have involved your selves in, by your approving of 'em. And though this doth abundantly exceed what God had declared concerning his visiting the sins of the Fathers upon the Children (Exod. 20. 5.) yet that is only concerning such as are guilty of false Worship themselves, but this is concerning such as moreover are guilty of persecuting the true Worshipers of God even unto death, which they were guilty of in the highest degree, in killing Christ himself, and so justifying and approving all that was done by their Forefathers. ¶ ⁶⁸ Rev. 18. 24. All the guilt and punishment for that blood. ¶ ⁶⁹ Gen. 4. 8. Zach. 1. 1. From the first to the last of those that are mention'd in the Old Testament.

36 Verily I say unto you. All ⁷¹ these things shall come upon this generation.

⁷¹ These Judgments that I have now denounc't against 'em.

37 O Jerusalem, Jerusalem, ⁷² thou that killest the prophets, and ⁷³ stonest them which are sent unto thee, how often would * I have ⁷⁴ gathered thy children together even as a hen gathereth her chickens ⁷⁵ under her wings, and ye ⁷⁶ would not!

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* Luke 11. 44. ⁷⁰ Acts 23. 3.

* Luke 11. 47.

* Acts 7. 51, 52. ⁷¹ Theff. 2. 15.

* Theff. 2. 16.

Tit. 1. 11.

Ch. 5. 33, 34.

Ch. 5. 22.

See there n. 68.

Or, debtor,

or, bound.

Exod. 29. 37.

1 Kings 8. 13.

2 Chron. 6. 2.

Acts 7. 49.

Ch. 5. 34.

See there n. 91.

Gr. ἀνίσχυς,

dill.

Chap. 9. 13.

& 12. 7.

* 2 Chr. 24. 21.

* 2 Esdr. 1. 30.

* Psal. 17. 8.

& 91. 4.

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38 Behold, your ⁶⁶ house is left unto you desolate. ⁶⁷ Temple and City shall be destroyed, *ch.* 24. 2.

39 For I say unto you, ⁶⁸ Ye shall not see me henceforth till ye shall say, ⁶⁹ Blessed is he that cometh in the name of the Lord.

⁷⁰ I'll come no more among you at Jerusalem, till you shall entertain me with triumph, *Luke* 19. 34. (which was at his last going thither.) ¶ ⁷¹ *Ch.* 21. 9. *Psal.* 118. 26.

CHAP. XXIV.

1 The destruction of the temple. 29 Of Christ's coming to judgment.

* Mark 13. 1. Luke 21. 5. AND * Jesus went out, and departed from the temple; and his disciples came to him for to shew him the buildings of the temple.

¹ Both by way of admiration, at the magnificence of it, and of pity that such a stately pile of building should be destroyed, as he foretold, *ch.* 23. 38.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, ² There shall not be left here one stone upon another, that shall not be thrown down. ³ ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

⁴ To set up thy glorious, temporal Kingdom; (which they still dream't of.) ¶ ⁵ They join these together, because they thought that the end of the world would immediately follow the destruction of the Temple.

4 And Jesus answered, and said unto them, Take heed that no man deceive you.

⁶ Jer. 29. 8. & 37. 9. *Luke* 21. 8. 1 *Cor.* 6. 9. & 15. 33. & 3. 18. *Eph.* 5. 6. *Col.* 2. 18. 2 *Thess.* 2. 3. *Gal.* 6. 7. 1 *John* 3. 7.

5 For * many shall come in my name, saying, I am Christ: and shall deceive many. ⁶ Jer. 23. 21. *q. d.* One of the first fore-runners hereof shall be the arising of many deceivers and false Christs.

6 And ye shall hear ⁷ of wars, and ⁸ rumors of wars; see that ye be not ⁹ troubled: for all these things must come to pass, but the ¹⁰ end is not yet.

¹¹ Great broils, and commotions among your selves, and war with your neighbour States. ¶ ¹² *Psal.* 46. 2, 3. & 112. 7. *Iſa.* 8. 12. *viz.* so as to forsake your Faith in me, and the discharge of your duty in Preaching the Gospel. ¶ ¹³ Jer. 4. 27. & 5. 10, 18.

* Hagg. 2. 22. Zech. 14. 13. 7 For * nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these are the beginning of sorrows.

* Mark 13. 9. Luke 21. 12. John 15. 20. Rev. 2. 10. 9 * Then shall they ¹⁰ deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

¹¹ *Ch.* 13. 21. shall forsake me, and turn Apostates, and Persecutors. 10 And then shall many be ¹¹ offended, and shall betray one another, and shall hate one another.

11 And many ¹² false prophets shall rise and shall deceive many.

¹³ *Acts* 20. 30. 2 *Cor.* 11. 13. 2 *Pet.* 2. 1. Hereticks, such as the Nicolaitans, Gnosticks, &c.

12 And because ¹³ iniquity shall abound, the love of many shall ¹⁴ wax cold.

¹⁵ The sins of Persecution, Apostasy, Heresie, &c. or, by reason of the extreme sharpness of the Persecution, great multitudes shall fall off from Christianity. ¶ ¹⁶ 2 *Tim.* 1. 15. & 4. 16.

* Mark 13. 13. Heb. 3. 6, 14. 13 * But ¹⁴ he that shall endure unto the end, the same shall be saved.

14 And this * gospel of the kingdom * shall be preached in ¹⁵ all the world, for ¹⁶ a witness unto all nations, and then shall the ¹⁷ end come.

¹⁸ Not only to the Jews (as formerly) but among all the chief and principal Nations, in these parts of the world, (as & 9. 35. it came to pass, *Acts* 2. 5. *Rom.* 1. 8. & 10. 18. & 15. 19. *Rom.* 10. 18. *Col.* 1. 6, 23.) ¶ ¹⁹ To testify that there is a remedy provided for 'em, so that if they perish, 'tis their own fault. ¶ ²⁰ *viz.* of the Jewish Church and State.

15 * When ye therefore shall see the ¹⁶ abomination ¹⁷ of desolation, spoken of by ¹⁸ Daniel the prophet, ¹⁹ stand in the holy place, (who so readeth, let him ²⁰ understand.)

²¹ The Army of the Romans, who being Gentiles, were abomination to the Jews. ¶ ²² Which threatens utter destruction, and will make a horrid desolation. ¶ ²³ *Dan.* 9. 27. & 12. 11. ¶ ²⁴ Set down in a close Siege of Jerusalem, the holy City, and coming within view of the Temple. ¶ ²⁵ Endeavour to find out the meaning of that place in Daniel, (implying, that the Jews did not understand it) because from thence may be gathered the time of the coming of the Messia, and of his Death, and ceasing of the Sacrifices, and Destruction of the Temple, and Rejection of the Nation.

16 Then let them which be in Judea, flee into the ¹⁷ mountains.

¹⁸ *Gen.* 12. 17. *viz.* of Arabia, or some other place of security, and not think to escape in any part of the Land of Judea.

17 Let him which is on the house-top, ¹⁸ not come down to take any thing out of his house:

¹⁹ Make no stay, but hast away with all possible speed, and not endanger his life to save his goods.

18 Neither let him which is in the field, return back to take his cloaths.

19 And ²⁰ wo unto them that are with child, ²¹ *Luke* 23. 29, and to them that give suck in those days.

20 But pray ye that your flight be not in the winter, neither on the ²¹ sabbath-day.

²² Because the Jews generally counted it unlawful to go above a mile (see on *Acts* 1. 12.) on the Sabbath-day.

21 For then shall be ²² great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

²³ *Luke* 21. 23, 24. not only by reason of the Roman Armies, but of those outrages and slaughters committed by themselves one upon another; the seditious first privately murdering whom they pleased; then the Zealots killing all that sided with the Romans: then the Commanders of the Zealots falling out among themselves, and slaughtering one another.

22 And except those days should be ²³ shortened, there should ²⁴ no flesh be saved: but for the ²⁵ elects sake those days shall be ²⁶ shortened.

²⁷ *viz.* by the taking of Jerusalem sooner than in reason could have been expected. ¶ ²⁸ *Iſa.* 1. 9. scarce any of the Jews would have been left alive. ¶ ²⁹ Partly, who were then living; but chiefly, for their sakes who were to be born of them in the Ages to come. ¶ ³⁰ So that they should not be of such long continuance, as their wickedness did deserve.

23 * Then ³¹ if any man shall say unto you, Lo, * *Mark* 13. 21, here is ³² Christ, or there: believe it not.

³³ *Luke* 17. 23. & 21. 8. ¶ ³⁴ *Luke* 17. 23. the Messia that shall deliver you from these distresses.

24 For * there shall arise false Christs, and false prophets, and shall shew great signs and wonders, inſomuch that * (if it were ³⁵ possible) they shall deceive the very elect. ³⁶ Behold, ³⁷ I have told you before.

25 Behold, ³⁸ I have told you before. 26 Wherefore, if they shall say unto you, Behold he is in the desert, got not forth: behold, he is in the ³⁹ secret chambers, believe it not. ⁴⁰ For as the lightning cometh out of the east, and shineth even unto the west, ⁴¹ so shall also the coming of the Son of man be.

⁴² *Luke* 17. 24. ¶ ⁴³ So suddenly will I come to execute vengeance on the Jews by the Romans.

28 For ⁴⁴ whereſoever the carcase is, there will the eagles be gathered together.

⁴⁵ *Job* 39. 40. *Luke* 17. 37. 1 *Thess.* 4. 17. In all parts of Judea, where these odourate, impenitent Jews shall be found, the

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*Ezek. 32. 7.
Joel 2. 10, 31.
& 3. 15.
Mark 13. 24.
Luke 21. 25.

the Roman Armies (whose Ensign is the Eagle) will quickly find 'em out and destroy 'em.

29 ¶ Immediately after the tribulation of those days, * shall the ⁴² sun be darkened, and the ⁴² moon shall not give her light, and the ⁴² stars shall fall from heaven, and the ⁴² powers of the heavens shall be shaken.

⁴² There shall be a dissolution of the whole frame of Government both in Church and State; Religion, Laws, Liberties, all shall be destroyed; there shall be a total decay of all glory, excellency, and prosperity; and instead thereof, nothing but sadness, misery, and confusion shall succeed; so that there shall not be the face of a Commonwealth any more among 'em. Such calamities are thus expressed in the Prophets, as *Isa. 13. 10.* speaking of the miseries of *Babylon*: and *Joel 2. 30, 31.* which words are a prediction of this very destruction of the Jews, and so applied by *Peter, Acts 2. 19, 20.* and under the like terms the destruction of the *Roman Empire*, as idolatrous, is described and foretold, *Rev. 6. 12-14.* And 'tis thus expressed in allusion to the destruction of the world at the last day, of which, this desolation is a kind of representation and pledge.

30 And then shall appear the ⁴³ sign of the Son of man in heaven: and then shall ⁴⁴ all the tribes of the earth mourn, and ⁴⁵ they shall see the Son of man coming in the clouds of heaven, with power and great glory.

⁴³ *Rev. 1. 7.* Such a manifestation of Christ's presence and power in this punishment of the Jews, as should convince 'em that it was for their crucifying of him that it was come upon 'em; or, perhaps, some extraordinary Prodigy in the Heavens, which should manifest that he did now, as it were, appear from Heaven against 'em in this dreadful Judgment. ¶ ⁴⁴ The Jews in all places shall take notice of it with sorrow, as a notable act of revenge from Christ upon those that were guilty of his death. ¶ ⁴⁵ They shall find and feel to their cost, the Power, Glory and Majesty of Christ displaying it self in their destruction.

*Chap. 13. 41.
¶ Or, trumpet
and a great
noise.

31 * ⁴⁶ And he shall send his ⁴⁷ angels with a great sound of a ⁴⁸ trumpet, and they shall ⁴⁹ gather together his elect from the four winds, from one end of heaven to the other.

⁴⁶ *1 Cor. 15. 52. 1 Thess. 4. 16.* ¶ ⁴⁷ His Apostles and Ministers, *Acts 26. 19.* ¶ ⁴⁸ The Preaching of the Gospel. ¶ ⁴⁹ Convert his Elect among the Gentiles in all parts of the world, *Acts 13. 46, 47.* See *n. 16.*

* Luke 21. 29.

32 Now learn * a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see ³⁴ all these things, know * that it is near, even at the doors.

*Jam. 5. 9.
¶ Or, be.

³⁴ *Viz.* The Jews doing on false Christs (*v. 12.*) hearkning to false Prophets, (*v. 5.*) persecuting the Preachers of the Gospel, (*v. 9.*) growing tumultuous and seditious, (*v. 10.*) rumors of Wars arising, (*v. 6.*) Armies coming in upon *Judea*, *v. 15.*

34 Verily I say unto you, * This generation shall not pass, till ³⁵ all these things be fulfilled.

³⁵ Before that this Company of men now living are all dead. ¶ ³⁶ The calamities foretold in this Chapter to befall the Jews.

*Psal. 102. 26.
Ila. 51. 6.
Chap. 5. 18.
Mark 13. 31.

35 * ³⁷ Heaven and earth shall pass away; but my words shall not pass away.

³⁷ *Ch. 5. 19. 2 Pet. 3. 10. Psal. 102. 26. Ila. 40. 8. & Heb. 1. 11.*

36 ¶ But of that day and hour knoweth no man, no, not the angels of heaven, * but ³⁷ my Father only.

³⁷ *Acts 1. 7.* not excluding the Son, as God, but creatures only.

* Luke 17. 26.
1 Thess. 5. 2.
* Gen. 6. 3, 4.
& 7. 1.
Luke 17. 26.
1 Pet. 3. 20.

37 But as the days ³⁸ of Noe were, so shall also the coming of the Son of man be.

38 * For as in the days that were before the flood, ³⁹ they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark,

³⁹ They were drown'd in their carnal delights, and secular affairs, and never thought of a change, and so were surpriz'd by it.

39 And ⁴⁰ knew not until the flood came, and took them all away, ⁴¹ so shall also the coming of the Son of man be.

³⁹ Hard'ned themselves against the belief and consideration of any such thing. ¶ ⁴⁰ So shall the generality of the Jews be surprized by this approaching destruction, being wholly secure, and not looking for any such thing.

40 Then ⁴¹ shall two be in the field, the one shall be taken, and the other left.

⁴¹ *Luke 17. 34-36. Mal. 3. 18.* there shall much of God's Providence be discern'd, in rescuing one from that calamity, wherein another shall fall, and making a strange distinction between persons in the same visible Circumstances.

41 Two women shall be grinding at the mill, the one shall be taken, and the other left.

42 ¶ ⁴² Watch therefore, for ye know not what hour your Lord doth ⁴³ come.

⁴² *Ch. 25. 13.* (see there) *Mark 13. 33, 35. Luke 21. 36. Rom. 13. 11. 1 Cor. 16. 13. 1 Thess. 5. 6. 1 Pet. 5. 8. Rev. 16. 15.* ¶ ⁴³ *Ch. 25. 13.* viz. to take vengeance on you.

43 ¶ ⁴⁴ But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

⁴⁴ *Luke 12. 39. 1 Thess. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.*

44 Therefore be ye also ⁴⁵ ready: for in such ⁴⁶ an hour as you think not, the Son of man cometh.

45 ⁴⁷ Who then is a ⁴⁸ faithful and ⁴⁹ wise servant, whom his Lord hath made ⁵⁰ ruler over his household ⁵¹ to give them meat in due season?

⁴⁷ *Luke 12. 42.* ¶ ⁴⁸ *Ch. 25. 21.* *1 Cor. 4. 2.* neglecting no part of his duty. ¶ ⁴⁹ Taking the fittest season for every thing. ¶ *Acts 20. 28. Luke 19. 17.* ¶ ⁵⁰ To dispense the spiritual food of the Word and Sacraments.

46 ⁵² Blessed is that servant, whom his Lord, ⁵³ when he cometh, shall find so doing.

47 ⁵⁴ Verily I say unto you, that he shall ⁵⁵ make him ruler over all his goods.

⁵⁴ *Ch. 25. 21. Luke 19. 17. & 22. 29, 30.* ¶ ⁵⁵ Highly promote and reward him, and that more than others.

48 But and ⁵⁶ if that evil servant shall say in his heart, ⁵⁷ My Lord delayeth his coming,

⁵⁶ *Luke 12. 45.* This implies a prediction, that there would be many such unfaithful ones found among the Governours of the Church. ¶ ⁵⁷ *2 Pet. 2. 3, 4. q. d.* The godly are hated, the wicked are befriended, and honour and interest runs that way, and yet Christ comes not to rectify these disorders.

49 And shall begin to ⁵⁸ finite his fellow-servants, and to ⁵⁹ eat and drink with the drunken:

⁵⁸ *Ila. 66. 5. 3 John 9. 10.* to persecute and tyrannize over his godly Brethren, and abuse Church-Censures, and his Trust and Authority to the discouraging of any in the way to Heaven. ¶ ⁵⁹ Indulge himself in licentious courses, and countenance the prophane.

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of;

51 And shall cut him ⁵² asunder, and appoint him ⁵³ his ⁵⁴ portion with the hypocrites: * there shall be weeping and gnashing of teeth.

* Or, off.
*Job 20. 19.
Psal. 11. 6.
* Chap. 8. 12;*

C H A P. XXV.

1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.

T H E N * shall the ¹ kingdom of heaven be likened unto ten ² virgins, which ³ took their lamps, and ⁴ went forth to ⁵ meet the ⁶ bridegroom.

¹ *viz.* When Christ comes to visit the Jewish Nation with his Judgments, (*ch. 24. 42.*) or any of us with any Judgment, or Death. Christ knowing our proneness to Security, presses again the duty of Watchfulness (treated of in the latter part of the former Chapter) by this and the following Parable; yet with this difference, that in this he urgeth Watchfulness, to get Grace against we have need of it, afore death comes; which may happen we know not how soon: In the next he presses Watchfulness for the improving those Gifts and Graces for the good of others, which he bestows upon us, because we must be accountable for 'em, we know not how soon. The former concerns all, though,

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though, perhaps, more especially the Jews; the latter seems chiefly to relate to Ministers, upon whom God has bestowed gifts, for the service of others. ¶ ¹ He does not say [*is*] viz. now at present, (as is usual in other Parables) but [*shall be like*] i. e. hereafter, viz. in time of common Calamity, when Judgments or Death are ready to seize on us. ¶ ² The external state of the Christian Church, chiefly among the Jews. ¶ ³ Bride-Maids to wait upon the Bride; which notes, visible Professors, not defiled with any scandalous sin, nor erroneous opinion (2 Cor. 11. 2.) nor false Worship, Rev. 14. 4. ¶ ⁴ Made profession of Holiness, in order to their being accepted by Christ. ¶ ⁵ Performed duties, and gave some outward Testimonies of their waiting for his coming. ¶ ⁶ The Bride-Maids on the Wedding-night, were wont to go to the house where the Bride was, having burning Lamps in their hands, there to wait for the Bridegroom's coming; which, when they heard of, they went out to meet him with their burning Lamps, or Torches, to conduct him to the house where the Bride was, and so to celebrate the Wedding: which notes some outward respect to Christ, (as Gen. 19. 1. & 46. 29.) and desire to see him, (as Numb. 23. 15.) and to accompany him to the Bride-chamber, and Marriage-feast, i. e. to partake of Happiness by him. ¶ ⁸ Christ, whose own the Church is.

2 And five of them were ⁹ wife, and five were ¹⁰ foolish.

⁹ Viz. spiritually, i. e. endued with saving Grace, (which is the true Wisdom.) ¶ ¹⁰ Hypocrites, such as divided between the Means and the End, and would have the End (Happiness) but neglected the Means, (Holiness:) persons void of saving Grace, but yet had some common work upon 'em.

3 They that were foolish ¹¹ took their lamps, and took ¹² no oil with them:

¹¹ See n. 5. because (1.) Conscience would not be quiet without a form of godliness. (2.) Empty Lamps are easily carried. (3.) They thought there was Oil in 'em, through self-conceit: Or, (4.) They thought they had time enough to get it. ¶ ¹² None of the saving Graces of the Spirit: the root of the matter was wanting, which should lend forth continual fruits of holiness.

4 But the wife took ¹³ oil in their vessels with their lamps.

¹³ True Grace in their Souls, ready for use.

5 While the bridegroom ¹⁴ tarried, they ¹⁵ all ¹⁶ slumbered and ¹⁷ slept.

¹⁴ Ch. 24. 48. 2 Pet. 3. 4. viz. from his Ascension till his coming to Judgment, wherein he gave 'em time for repentance, and to prepare for his coming, Rom. 2. 4. Rev. 2. 21. ¶ ¹⁵ The generality even of the wife and godly themselves, as well as the foolish. ¶ ¹⁶ Cant. 5. 2. slumbered first, and slept afterwards, i. e. ceased at present from the lively exercise of grace, and grew secure and forgetful of their latter end; though in several degrees, some more, some less.

6 And ¹⁷ at midnight there was a ¹⁸ cry made, Behold, ¹⁹ the bridegroom cometh, ²⁰ go ye out to meet him.

¹⁷ 1 Thess. 5. 2. When they were most secure, and he was least expected, Luke 12. 46. ¶ ¹⁸ ¶ by the Ministers of the Gospel calling upon persons to prepare for death, and judgment, (Prov. 1. 24.) and by his Providences, Mic. 6. 9. ¶ ¹⁹ Phil. 4. 5. Heb. 10. 25. Jam. 5. 8, 9. Christ is ready to execute Judgments on you; or to call you out of the world by death: Or, you are told by God's Ministers, that for ought you know, it may be so, and therefore had best to prepare: Warnings are given you of some kind or other. ¶ ²⁰ Prepare your selves for it, by the exercise of your graces.

7 Then all those virgins arose, and ²¹ trimmed their lamps.

²¹ Ch. 5. 16. The Wife set upon the exercise of grace; the Foolish adorn'd their Profession, and made as fair a shew as they could, by an appearance of repentance, and devotion.

8 And the foolish said unto the wife, ²² Give us of your oil, for ²³ our lamps are ²⁴ gone out.

¶ ²² Bestow some of your grace upon us. (This represents the sorry shifts that persons in distress will make to relieve themselves, and that they'll use the means next at hand, though never so improbable.) ¶ ²³ Our temporary, or seeming Faith, now fails, and will not abide the trial, (Ch. 13. 6, 12, 21.) and our groundless Presumption is overthrown, ch. 7. 27.

9 But the wife answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them ²⁵ that sell, and buy for your selves.

²⁵ The Dispensers of the Word and Sacraments, whose Ministry God makes use of for the conferring of grace.

10 And while they went to buy, the bridegroom came, and they that were ²⁶ ready went in with him to the marriage; and ²⁷ the door was shut.

²⁶ Whom God had peculiarly design'd thereto. ¶ ²⁷ Psal. 95. 11. Luke 13. 25. the time of mercy was past: When devouring Judgments, or Death, are ready to seize on us, then 'tis (commonly) too late to get grace: Or, the Day of grace, as to the Church and Nation of the Jews in general was past, Luke 19. 42. though some particulars were afterward converted.)

11 ²⁸ Afterward came also the other virgins, saying, ²⁹ Lord, Lord, open to us.

²⁸ Heb. 12. 17. ¶ ²⁹ Ch. 7. 22. Luke 13. 25.

12 But he answered and said, Verily I say unto you, ³⁰ I know you not.

13 ³¹ Watch ³² therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

³¹ Ch. 24. 42. see there, n. 60. Abstain from sin, live in a continual exercise of grace, and performance of duty, 1 Pet. 5. 8. and improvement of present opportunities for service. Rev. 16. 15. ¶ ³² Viz. lest, being destitute of true grace, you be shut out, v. 10.

14 ¶ ³³ For the ³⁴ kingdom of heaven is ³⁵ as ³⁶ a man travelling into a far country, who called his own servants, and delivered unto them his goods:

³³ q. d. Since Death may seize upon you afore you are aware; (v. 13.) therefore watch also, by a diligent improvement of your gifts for the good of others; see n. 1. ¶ ³⁴ i. e. the Members of the Church, especially Ministers, shall be dealt withal, as servants that had talents committed to 'em. ¶ ³⁵ Mark 13. 34. Luke 19. 12. Christ, when he ascended up to Heaven, Eph. 4. 8.

15 And unto one he ³⁷ gave ³⁸ five ³⁹ talents: to another ⁴⁰ two, and to another ⁴¹ one; to every man according to his several ⁴² ability, and straightway took his journey.

³⁷ Rom. 12. 6. different measures of gifts. ¶ ³⁸ 2 Cor. 3. 5. capacity, employment, or place he was in; more to those in a publick capacity; fewer (ordinarily) to those in a private.

16 Then he that had received the five talents went and ⁴³ traded with the same, and made ⁴⁴ them other five talents.

⁴³ 1 Pet. 4. 10. employ'd his gifts to the edification of others, and promoting the Kingdom of Christ.

17 And likewise he that ⁴⁵ had received two, he also ⁴⁶ gained other two.

18 But he that had received one, went and ⁴⁷ digged in the earth, and hid his lord's money. ⁴⁸ Phil. 2. 21.

19 After a long time, the lord of those servants cometh, and ⁴⁹ reckoneth with them. ⁴⁹ Luke 16. 2.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliverest unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, ⁵⁰ Well done, thou good and faithful servant; thou hast been faithful over a ⁵¹ few things, ⁵² I will make thee ⁵³ ruler ⁵⁴ over many things: ⁵⁵ enter thou into ⁵⁶ the joy of ⁵⁷ thy lord. ⁵⁴ Chap. 24. 47. Heb. 12. 2.

⁵⁰ Rom. 2. 29. ¶ ⁵¹ Luke 19. 17. & 16. 10. q. d. That little thou hast done for me on earth, thou hast done it faithfully. The best services we can perform are poor, mean things in comparison of the reward we shall receive for 'em. ¶ ⁵² Psal. 49. 14. Rev. 2. 26, 27. ¶ ⁵³ Luke 22. 30. John 12. 26. & 17. 24. partake of the same joy, and in the same place, that I thy Lord do, 2 Tim. 2. 12.

22 He also that had received ⁵⁸ two talents, came and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents besides them. ⁵⁸ 2 Cor. 8. 12.

23 His lord said unto him, ⁵⁹ Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. ⁵⁹ Ver. 21.

24 Then he which had received the ⁶⁰ one talent, came and said, Lord, I knew thee that thou

art

Chap. 25. art an hard man, ⁴⁰ reaping where thou hast not sown, and gathering where thou hast not strawed :

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⁴¹ He that has the meanest gifts and parts, must be accountable for 'em. ¶ ⁴² Requiring more of us, than we had ability to perform. This represents those that would lay the blame of their neglects and miscarriages upon God.

²⁵ And I was ⁴⁷ afraid, and went and hid thy talent in the earth : lo, there thou hast *that* is thine.

⁴⁷ *Viz.* either lest I should lose my talent by mischance, or gain less than thou didst expect.

²⁶ His lord answered and said unto him, Thou wicked and ⁴⁸ slothfull servant, thou knewest that ⁴⁹ I reap where I sowed not, and gather where I have not strawed :

⁴⁸ *q. d.* The true cause of thy neglect is thy slothfulness, and not thy inability. ¶ ⁴⁹ Expect increase.

²⁷ ⁵⁰ Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

⁵⁰ *q. d.* This should rather have been an Argument of diligence, than negligence.

²⁸ Take therefore the talent from him, and ⁵¹ give it unto him which hath ten talents.

⁵¹ Not as if the same gift which is taken from one, is bestowed upon another, but only to note that which follows, *v. 29.* that he that does not use those gifts he has, shall be deprived of the Comfort of 'em here, and the Reward of 'em hereafter ; and he that employs 'em faithfully, shall be enriched with more, so amply rewarded, as if the happiness which others expect should be bestowed on him.

* Mark 4. 25.
Luke 8. 18.
& 19. 26.

²⁹ * ⁵² For unto every one ⁵³ that hath ⁵⁴ shall be given, and he shall have ⁵⁵ abundance : but from him that ⁵⁶ hath not ⁵⁷ shall be taken away, even that which he hath.

⁵² *Ch. 13. 12.* ¶ ⁵³ *i. e.* That makes it appear that he has by employing it according to its nature. ¶ ⁵⁴ *Psalm 27. 14.* He shall be still encreasing his stock, and gaining more of the same kind. ¶ ⁵⁵ A full and glorious estate in spiritual riches, and all manner of graces, whereby to put him into a capacity of the highest glory ; and likewise, a great enlargement of his gifts, to the edification of others. ¶ ⁵⁶ Is as if he had none, because he does not use what he has ; and so it's all one in effect as if he had nothing at all. He received his gifts in vain, *1 Cor. 15. 10.* *2 Cor. 6. 1.* ¶ ⁵⁷ That stock of gifts which God bestowed on him, but he employ'd not, shall be diminish'd in this world, and wholly withdrawn in the other. He shall lose the Comfort and Reward of 'em, *Ezek. 33. 13.* *2 John 8.* *Gal. 3. 4.*

* Chap. 8. 12.

³⁰ And ⁵⁸ cast ye the ⁵⁹ unprofitable servant ⁶⁰ into outward darkness : there shall be weeping and gnashing of teeth.

⁵⁸ If he be punish'd that hides one Talent, how much more shall he that hides or mispends many ? ¶ ⁵⁹ *Chap. 3. 10.*

* Zech. 14. 5.
2 Thess. 1. 7.
Jude 14.
Rev. 1. 7.

³¹ ¶ * ⁶⁰ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon ⁶¹ the throne of his glory.

⁶⁰ Christ having spoken so much of his coming to Judgment in these Parables, and of preparedness against that time, here gives us a notable scheme or draught of the last Judgment, and the manner of Process that will then be used, so far forth as is usefull for us to know, *viz.* what those great Points are that will then be insisted upon, and according to which Judgment must pass upon us, that so we may govern our selves accordingly, and may know beforehand, what to expect, and what we must trust to. ¶ ⁶¹ *Ch. 16. 27.* *Phil. 2. 9, 10.* *1 Thess. 4. 16.* *Rev. 3. 21.*

* Rom. 14. 10.
* 2 Cor. 5. 10.
* Ezek. 20. 37.
& 34. 17, 20.
Chap. 13. 49.
* Mal. 3. 18.

³² And * before him shall be gathered ⁶² all nations ; and * he shall ⁶³ separate them one from another, as a shepherd divideth his sheep from the goats :

³³ And he shall set the sheep on his ⁶⁴ right hand but the ⁶⁵ goats on the left.

⁶⁴ In a place of more honour ; or, of highest dignity, where Christ himself sits, (*Psalm 110. 1.* *Heb. 1. 3.*) on the same throne with him, *Rev. 3. 21.* ¶ ⁶⁵ Goats are hypocrites (*ch. 24. 51.*) for Goats were clean both for Sacrifice and Food.

* Chap. 20. 23.
Mark 10. 40.

³⁴ Then shall the King say unto them on his right hand, Come ye blessed ⁶⁶ of my Father, ⁶⁷ inherit the ⁶⁸ kingdom * prepared ⁶⁹ for you from the ⁷⁰ foundation of the world.

⁶⁹ Who has chosen them to it, (*Eph. 1. 4, 5.*) prepared it for them, (*John 14. 2.*) given his Son to purchase it, (*John 3. 16.*) and his Spirit to fit 'em for it, *2 Cor. 5. 5.* ¶ ⁶⁶ (There's the certainty and stability of this happiness.) ¶ ⁶⁷ (There's its excellency.) ¶ ⁶⁸ (There's its suitability.) ¶ ⁶⁹ (There's its freeness.)

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³⁵ * For I was an hungred, and ye ⁷⁰ gave me * *Jam. 1. 27.* meat : I was thirsty, and ye gave me drink : * I was * *Heb. 13. 2.* a stranger, and ye took me in :

⁷⁰ *Isa. 58. 7.* *Ezek. 18. 7.* He mentions neither their Sins nor their habits of Grace, of Faith, Love, &c. but only their good works, and those, such as are acts of self-denying obedience, and evident to all ; which do discover a principle of holiness within.

³⁶ * Naked, and ye clothed me : I was sick, * *Jam. 2. 15, 16.* and ye visited me : * I was in prison, and ye came * *2 Tim. 1. 16.* unto me.

³⁷ ⁷¹ Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ?

⁷¹ They wonder that Christ should remember such sorry services, which they don't count worthy mentioning.

³⁸ When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

³⁹ Or when saw we thee sick, or in prison, and came unto thee ?

⁴⁰ And the King shall answer, and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it ⁷² unto me.

⁷² *Ch. 10. 24.* *Prov. 19. 17.* & *14. 31.* *Heb. 6. 10.*

⁴¹ Then shall he say also unto them on the left hand, * ⁷³ Depart from me, ye cursed into ⁷⁴ everlasting fire, prepared for the ⁷⁵ devil and his angels.

* *Psalm 6. 8.*
Chap. 7. 23.
Luke 13. 27.

⁷³ *2 Thess. 1. 9.* ¶ ⁷⁴ *Isa. 66. 24.* ¶ ⁷⁵ The Prince of unclean Spirits, and all his apostate Angels with him.

⁴² ⁷⁶ For I was an hungred, and ye gave me ⁷⁷ no meat : I was thirsty, and ye gave me no drink :

⁷⁶ *James 2. 13.* *Deut. 23. 4.* ¶ ⁷⁷ All their charge consists in sins of omission.

⁴³ I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

⁴⁴ Then shall they also answer him, saying, Lord, ⁷⁸ when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

⁷⁸ They pretend excuses for their neglects, but all will fail 'em at that day.

⁴⁵ Then shall he answer them, saying, Verily I say unto you, ⁷⁹ In as much as ye did it not to one ⁸⁰ of the least of these ye did it not to me.

⁷⁹ *Prov. 14. 31.*
Zech. 2. 8.
⁸⁰ *Dan. 12. 2.*
John 5. 29.

⁴⁶ And ⁸¹ these shall go away into everlasting punishment : but the righteous into life eternal.

C H A P. XXVI.

1 The rulers conspire against Christ. 14 Judas selleth him. 17 Christ eateth the passover.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

² * Ye know that after two days is the feast of the passover and the Son of man is betrayed to be crucified. *Mark 14. 1.* *Luke 22. 1.* *John 13. 1.*

³ * Then assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

³ See on *ch. 21. 23.* *n. 38, 39.* Here is the whole Sanhedrin, or great Council, consisting of three Estates as it were, *viz.* Chief Priests, or Heads of the Families, Elders, or Judges, and Scribes, or Doctors of the Law, having the High Priest for their President. These were the supreme Authority both in Civil, and Ecclesiastical Affairs.

⁴ And consulted that they might take Jesus by subtilty, and kill him.

⁴ So as that the people might not know of it.

5 But

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though, perhaps, more especially the Jews; the latter seems chiefly to relate to Ministers, upon whom God has bestowed gifts, for the service of others. ¶ ¹ He does not say [is] viz. now at present, (as is usual in other Parables) but [shall be like] i. e. hereafter, viz. in time of common Calamity, when Judgments or Death are ready to seize on us. ¶ ² The external state of the Christian Church, chiefly among the Jews. ¶ ³ Bride-Maids to wait upon the Bride; which notes, visible Professors, not defiled with any scandalous sin, nor erroneous opinion (2 Cor. 11. 2.) nor false Worship, Rev. 14. 4. ¶ ⁴ Made profession of Holiness, in order to their being accepted by Christ. ¶ ⁵ Performed duties; and gave some outward Testimonies of their waiting for his coming. ¶ ⁶ The Bride-Maids on the Wedding-night, were wont to go to the house where the Bride was, having burning Lamps in their hands, there to wait for the Bridegroom's coming; which, when they heard of, they went out to meet him with their burning Lamps, or Torches, to conduct him to the house where the Bride was, and so to celebrate the Wedding: which notes some outward respect to Christ, (as Gen. 19. 1. & 46. 29.) and desire to see him, (as Numb. 23. 15.) and to accompany him to the Bride-chamber, and Marriage-feast, i. e. to partake of Happiness by him. ¶ ⁸ Christ, whose own the Church is.

2 And five of them were ⁹ wise, and five were ¹⁰ foolish.

⁹ Viz. Spiritually, i. e. endued with saving Grace, (which is the true Wisdom.) ¶ ¹⁰ Hypocrites, such as divided between the Means and the End, and would have the End (Happiness) but neglected the Means, (Holiness:) persons void of saving Grace, but yet had some common work upon 'em.

3 They that were foolish ¹¹ took their lamps, and took ¹² no oil with them:

¹¹ See n. 5. because (1.) Conscience would not be quiet without a form of godliness. (2.) Empty Lamps are easily carried. (3.) They thought there was Oil in 'em, through self-conceit: Or, (4.) They thought they had time enough to get it. ¶ ¹² None of the saving Graces of the Spirit: the root of the matter was wanting, which should send forth continual fruits of holiness.

4 But the wise took ¹³ oil in their vessels with their lamps.

¹³ True Grace in their Souls, ready for use.

5 While the bridegroom ¹⁴ tarried, they ¹⁵ all ¹⁶ slumbered and ¹⁷ slept.

¹⁴ Ch. 24. 48. 2 Pet. 3. 4. viz. from his Ascension till his coming to Judgment, wherein he gave 'em time for repentance, and to prepare for his coming, Rom. 2. 4. Rev. 2. 21. ¶ ¹⁵ The generality even of the wise and godly themselves, as well as the foolish. ¶ ¹⁶ Cant. 5. 2. slumbered first, and slept afterwards, i. e. ceased at present from the lively exercise of grace, and grew secure and forgetful of their latter end; though in several degrees, some more, some less.

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²⁶ Heb. 12. 17. ¶ ²⁷ Ch. 7. 22. Luke 13. 25.

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⁴⁴ Rom. 2. 29. ¶ ⁴⁵ Luke 19. 17. & 16. 10. q. d. That little thou hast done for me on earth, thou hast done it faithfully. The best services we can perform are poor, mean things in comparison of the reward we shall receive for 'em. ¶ ⁴⁶ Psal. 49. 14. Rev. 2. 26, 27. ¶ ⁴⁷ Luke 22. 30. John 12. 26. & 17. 24. partake of the same joy, and in the same place, that I thy Lord do, 2 Tim. 2. 12.

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Luke 13. 25.

Chap. 7. 23.

John 10. 14.

Mark 13. 33.

Luke 21. 36.

1 Cor. 16. 13.

1 Thess. 5. 6.

1 Pet. 5. 8.

Rev. 16. 15.

Chap. 21. 33.

Chap. 18. 24.

1 Pet. 3. 18.

Phil. 2. 21.

Luke 16. 2.

Chap. 24. 47.

Heb. 12. 2.

2 Cor. 8. 12.

Ver. 27.

Chap. 25. art an hard man, ⁴⁶ reaping where thou hast not sown, and gathering where thou hast not strawed :

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⁵¹ Not as if the same gift which is taken from one, is bestowed upon another, but only to note that which follows, ⁵² 29. that he that does not use those gifts he has, shall be deprived of the Comfort of 'em here, and the Reward of 'em hereafter ; and he that employs 'em faithfully, shall be enriched with more, so amply rewarded, as if the happiness which others expect should be bestowed on him.

29 * ⁵² For unto every one ⁵³ that hath ⁵⁴ shall be given, and he shall have ⁵⁵ abundance : but from him that ⁵⁶ hath not ⁵⁷ shall be taken away, even that which he hath.

⁵² *Ch. 13. 12.* ¶ ⁵³ *i. e.* That makes it appear that he has by employing it according to its nature. ¶ ⁵⁴ *Psal. 27. 14.* He shall be still increasing his stock, and gaining more of the same kind. ¶ ⁵⁵ A full and glorious estate in spiritual riches, and all manner of graces, whereby to put him into a capacity of the highest glory ; and likewise, a great enlargement of his gifts, to the edification of others. ¶ ⁵⁶ Is as if he had none, because he does not use what he has ; and so it's all one in effect as if he had nothing at all. He received his gifts in vain, *1 Cor. 15. 10.* *2 Cor. 6. 1.* ¶ ⁵⁷ That stock of gifts which God bestowed on him, but he employ'd not, shall be diminish'd in this world, and wholly withdrawn in the other. He shall lose the Comfort and Reward of 'em, *Ezek. 33. 13.* *2 John 8.* *Gal. 3. 4.*

30 And ⁵⁸ cast ye the ⁵⁹ unprofitable servant ⁶⁰ into outward darkness : there shall be weeping and gnashing of teeth.

⁵⁸ If he be punish'd that hides one Talent, how much more shall he that hides or mispends many ? ¶ ⁵⁹ *Chap. 3. 10.*

31 ¶ * ⁶⁰ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon ⁶¹ the throne of his glory.

⁶⁰ Christ having spoken so much of his coming to Judgment in these Parables, and of preparedness against that time, here gives us a notable scheme or draught of the last Judgment, and the manner of Process that will then be used, so far forth as is usefull for us to know, *viz.* what those great Points are that will then be insisted upon, and according to which Judgment must pass upon us, that so we may govern our selves accordingly, and may know beforehand, what to expect, and what we must trust to. ¶ ⁶¹ *Ch. 16. 27.* *Phil. 2. 9, 10.* *1 Thess. 4. 16.* *Rev. 3. 21.*

32 And * before him shall be gathered ⁶² all nations ; and * he shall ⁶³ separate them one from another, as a shepherd divideth his sheep from the goats :

33 And he shall set the sheep on his ⁶⁴ right hand but the ⁶⁵ goats on the left.

⁶⁴ In a place of more honour ; or, of highest dignity, where Christ himself sits, (*Psal. 110. 1.* *Heb. 1. 3.*) on the same throne with him, *Rev. 3. 21.* ¶ ⁶⁵ Goats are hypocrites (*Job. 24. 51.*) for Goats were clean both for Sacrifice and Food.

34 Then shall the King say unto them on his right hand, Come ye blessed ⁶⁶ of my Father, ⁶⁷ inherit the ⁶⁸ kingdom * prepared ⁶⁹ for you from the ⁷⁰ foundation of the world.

⁶⁶ Who has chosen them to it, (*Eph. 1. 4, 5.*) prepared it for them, (*John 14. 2.*) given his Son to purchase it, (*John 3. 16.*) and his Spirit to fit 'em for it, *2 Cor. 5. 5.* ¶ ⁶⁷ (There's the certainty and stability of this happiness.) ¶ ⁶⁸ (There's its excellency.) ¶ ⁶⁹ (There's its suitableness.) ¶ ⁷⁰ (There's its freeness.)

35 * For I was an hungred, and ye ⁷⁰ gave me * *Jam. 1. 27.* meat : I was thirsty, and ye gave me drink : * I was * *Heb. 13. 2.* a stranger, and ye took me in :

⁷⁰ *Isa. 58. 7.* *Ezek. 18. 7.* He mentions neither their Sins nor their habits of Grace, of Faith, Love, &c. but only their good works, and those, such as are acts of self-denying obedience, and evident to all ; which do discover a principle of holiness within.

36 * Naked, and ye clothed me : I was sick, * *Jam. 2. 15, 16.* and ye visited me : * I was in prison, and ye came * *2 Tim. 1. 16.* unto me.

37 ⁷¹ Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ?

⁷¹ They wonder that Christ should remember such sorry services, which they don't count worthy mentioning.

38 When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

39 Or when saw we thee sick, or in prison, and came unto thee ?

40 And the King shall answer, and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it ⁷² unto me.

⁷² *Ch. 10. 24.* *Prov. 19. 17.* & *14. 31.* *Heb. 6. 10.*

41 Then shall he say also unto them on the left hand, * ⁷³ Depart from me, ye cursed into ⁷⁴ everlasting fire, prepared for the ⁷⁵ devil and his angels. *Psal. 6. 8.* *Chap. 7. 23.* *Luke 13. 27.*

⁷³ *2 Thess. 1. 9.* ¶ ⁷⁴ *Isa. 66. 24.* ¶ ⁷⁵ The Prince of unclean Spirits, and all his apostate Angels with him.

42 ⁷⁶ For I was an hungred, and ye gave me ⁷⁷ no meat : I was thirsty, and ye gave me no drink :

⁷⁶ *James 2. 13.* *Deut. 23. 4.* ¶ ⁷⁷ All their charge consists in sins of omission.

43 I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, ⁷⁸ when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

⁷⁸ They pretend excuses for their neglects, but all will fail 'em at that day.

45 Then shall he answer them, saying, Verily I say unto you, ⁷⁹ In as much as ye did it not to one of the least of these ye did it not to me. *Prov. 14. 31.* *Zech. 2. 8.* *Dan. 12. 2.* *John 5. 29.*

46 And ⁸⁰ these shall go away into everlasting punishment : but the righteous into life eternal.

C H A P. XXVI.

1 The rulers conspire against Christ. 14 Judas selleth him. 17 Christ eateth the passover.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 * Ye know that after two days is the feast of * *Mark 14. 1.* the passover and the Son of man is betrayed to be *Luke 22. 1.* crucified. *John 13. 1.*

3 * Then assembled together the * chief priests * *Psal. 2. 2.* and the * scribes, and the * elders of the people, *John 11. 47.* unto the palace of the high priest, who was called *Acts 4. 25, &c.* Caiaphas,

* See on *ch. 21. 23. n. 38, 39.* Here is the whole Sanhedrim, or great Council, consisting of three Estates as it were, *viz.* Chief Priests, or Heads of the Families, Elders, or Judges, and Scribes, or Doctors of the Law, having the High Priest for their President. These were the supreme Authority both in Civil, and Ecclesiastical Affairs.

4 And consulted that they might take Jesus by ⁸¹ subtilty, and kill him.

⁸¹ So as that the people might not know of it.

5 But

* Mark 4. 25.
Luke 8. 18.
& 19. 26.

* Zech. 14. 5.
* Thess. 1. 7.
Jude 14.
Rev. 1. 7.

* Rom. 14. 10.
* 2 Cor. 5. 10.
* Ezek. 20. 37.
& 34. 17, 20.
Chap. 13. 49.
* Mal. 3. 18.

* Chap. 20. 23.
Mark 10. 40.

Chap. 26. 5. But they, ¹ said, ² Not on the feast-day, lest there be an uproar among the people.

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³ Resolved of it in Council. ¶ ⁴ They would take him on that day, if there were opportunity, yet they resolved not to kill him on that day: but when they had him, not knowing what a day might bring forth, and thirsting after his blood, they crucified him on that day also; God so ordering it, and over-ruling them therein, that the true Passover should suffer in the great, chief, and most solemn day of it.

* Mark. 14. 3 John 11. 1, 2. & 12. 3. * Chap. 21. 17. † Luke 23. 37.

6. ¶ ¹ Now when Jesus was in * Bethany in the house of Simon the ² leper.

³ Who had been so formerly, but now was cured.

7. † There came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head as he sat at meat.

8. But when his disciples saw it, they had ⁶ indignation, saying, To what purpose is this waste?

* Eccles. 4. 4.

9. For this ointment might have been sold for much, and given to the poor.

10. When Jesus understood it, he said unto them, Why ⁷ trouble ye the woman? for she hath wrought ⁸ a good work upon me.

¹⁷ viz. by mis-interpreting her action, and finding fault with her for it. ¶ ⁸ A seasonable, commendable act; as testifying her courtesie, gratitude, faith, love and piety.

* John 12. 8.

* See Chap. 18.

2. & 28. 20.

11. * For ye have the poor ⁹ always with you, but * me ye have not ¹⁰ always.

⁹ Deut. 15. 11. ¶ ¹⁰ Acts 3. 21. viz. in my bodily presence, to refresh and cherish that, and shew your love and respect to me in such ways.

12. For in that she hath poured this ointment on my body, she did it ¹¹ for my burial.

¹¹ John 19. 40. out of a secret impulse upon her spirit to do that, which, (from the circumstance of the time, and nature of the thing) may be interpreted, as an embalming of my Body; (though, it's like, the thought of no such thing.) This custom of embalming was used as a sign and memorial of the Resurrection.

13. Verily I say unto you, Wheresoever this gospel shall be preached in the ¹² whole world, there shall also this, that this woman hath done, be told for a memorial of her.

¹² Implying, the Preaching of the Gospel to the Gentiles.

* Mark 14. 10.

Luke 22. 3.

* Chap. 10. 4.

14. ¶ ¹ Then one of the twelve, called * Judas Iscariot, went unto the chief priests.

15. And said unto them, ¹³ What will ye give me, and I will ¹⁴ deliver him unto you? And they covenanted with him for ¹⁵ thirty pieces of silver.

¹³ Zech. 11. 12. ¶ ¹⁴ viz. privately, without noise or danger. ¶ ¹⁵ Exod. 31. 32. which amounts to about three pound, eight shillings, and six pence of our money.

16. And from that time he sought opportunity to betray him.

* Mark 14. 12.

Luke 22. 7.

17. ¶ ¹ Now the ¹⁶ first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

¹⁶ On the Thursday, which was the fourteenth day of the month Nisan.

18. And he said, Go into the City to such a man, and say unto him, The Master saith, ¹⁷ My time is at hand; I will ¹⁸ keep the passover at thy house with my disciples.

¹⁷ The season of my death. ¶ ¹⁸ Eat the Pascal Lamb, (at which time, the rest of the Jews also did eat it: For all the expressions here used, and circumstances mention'd, import nothing that was singular in Christ's case, but all seem to imply, that that was common and general. See on John. 18. 28.)

19. And the disciples did as Jesus had appointed them, and they made ready the passover.

* Mark 14. 18.

Luke 22. 14.

John 13. 21.

20. * Now when the even was come, he sat down with the twelve.

21. And as they did eat, he said, Verily, I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowfull, and

began every one of them to say unto him, Lord, Is it I? Chap. 26.

23. And he answered and said, He that ¹⁹ dip-peth his hand with me in the dish the same shall be- tray me. 4036. Psal. 41. 9.

24. The Son of man ²⁰ goeth, as it is ²¹ written of him: but ²² wo unto that man by whom the son of man is betrayed: it had been good for that man, if he had not been born.

²⁰ Is ready to be put to death. ¶ ²¹ viz. Psal. 55. 12-14. (as John 13. 18.) This he adds, that they might not stumble at it, considering that nothing befel him by chance, or besides his expectation, or his own will, or the decree of his Father, or the Predictions of the Prophets. ¶ ²² (See how many means Christ uses to bring him to repentance.)

25. Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, ²³ Thou hast said.

²³ This is a form of speech used by the Jews, whereby they did modestly, and with least offence to him that asked, and with least arrogance in themselves, assent to what was asked.

26. ¶ ¹ And ²⁴ as they were eating, Jesus ²⁵ took bread, and ²⁶ blessed it, and ²⁷ brake it, and gave it to the disciples, and said Take, eat; ²⁸ this is ²⁹ my body. * Mark 14. 22. Luke 22. 19. † Many Greek Copies have, gave thanks.

²⁴ At the conclusion of that Supper; (Luke 20. 22. 1 Cor. 11. 25.) as they continued sitting together, and the Table still covered. ¶ ²⁵ 1 Cor. 11. 24. ¶ ²⁶ Praised God for his mercy to mankind, and implor'd a blessing upon the Bread, and conferr'd a blessing on it for the end appointed, and so consecrated, or set it apart for this holy use. ¶ ²⁷ To note the extremity of his sufferings, and that his body was, as it were, broken thereby (1 Cor. 11. v. 24.) being torn and wounded by the Nails and Spears, &c. ¶ ²⁸ This Bread. ¶ ²⁹ A sign or representation, and hereafter to be a memorial also, of my Body, and of my sufferings in it; and also a seal and pledge, whereby I make over to you all the benefits I have purchased thereby; Or, this taking and eating is a holy rite of commemorating my death, and a means of making all worthy Receivers partakers of the benefits thereof.

27. And he took the ³⁰ cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

³⁰ Here is both Bread and Wine, Meat and Drink, to shew, that we have compleat nourishment in Christ.

28. For ³¹ this is my blood ³² of the new testa- ment, which ³³ is shed for ³⁴ many ³⁵ for the remission of sins. Jer. 31. 31.

³¹ The Wine in this Cup. ¶ ³² By shedding of which I confirm the New Covenant (as the Old Covenant was confirmed by the Blood of Beasts, Exod. 24. 8.) and thereby make it a Testament (Heb. 9. 16, 17.) and whereby all worthy Receivers are really invested in all the benefits thereof: And it's called the [New Testament] in opposition to the Old, and because it was dispensed and made known more clearly, fully, and powerfully, than before under the Law, or Old Testament. ¶ ³³ Now ready to be shed, as n. 20. & 71. ¶ ³⁴ Ch. 20. 28. Matth. 1. 21. Rom. 5. 15. for all, both Jews and Gentiles, that enter into Covenant, and perform the conditions thereof. ¶ ³⁵ To purchase pardon of sin at God's hands, and to make all worthy Receivers partakers thereof; together with the other benefits of the Covenant of Grace.

29. But I say unto you, ³⁶ I will not drink henceforth of this fruit of the vine, ³⁷ untill that day when I drink it ³⁸ new with you in ³⁹ my Fathers kingdom.

³⁶ Luke 22. 16. I shall no more hereafter partake with you in these outward Elements of this Sacrament, or any other Feast, but onely of the thing signified thereby. ¶ ³⁷ Till that time (which is coming) when you and I shall joyn together in Heaven, to be partakers of Eternal pleasure, and fulness of joy and gladness, Psal. 104. 15. ¶ ³⁸ Which shall never wax old, but always continue fresh and affecting, and be as delightfull and pleasing as at first enjoyment. ¶ ³⁹ When my Mediatory, dispensatory Kingdom shall be delivered up to my Father, 1 Cor. 15. 24, 28.

30. And when they had sung ¶ an hymn, they went out into the mount of Olives. ¶ Or, a Psalm.

31. Then saith Jesus unto them, * All ye shall be offended because of me this night: ⁴¹ for it is written, I will smite the shepherd, and the sheep of the flock shall be ⁴² scattered abroad. * Mark 14. 27. * Chap. 11. 6.

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⁴⁰ Mat. 11. 6. *John* 16. 32. so far disheartened by what you shall see befall me, as that you shall forsake me, out of carnal fear of suffering with me. ¶ ⁴¹ *q. d.* and thereby shall be fulfilled that Prophecy of *Zechariah*, *Zech.* 13. 7. See also, *n. 21.* ¶ ⁴² *John* 16. 32.

32. ⁴³ But after I am risen again, ⁴⁴ I will go before you into Galilee.

⁴⁵ *q. d.* But this your scandal and scattering shall not long continue; for I'll not forsake you, though you forsake me, but I'll gather you together again, and meet you, and converse familiarly with you. ¶ ⁴⁶ *Ch.* 28. 10, 16. *Mark* 14. 28. & 16. 7.

33. Peter answered and said unto him, Though all men shall be ⁴⁰ offended because of thee, ⁴⁵ yet will I never be offended.

⁴⁵ *Psal.* 30. 6. *Jer.* 12. 23. *Luke* 22. 33. *John* 13. 37. Christ had warn'd him of this twice afore, *viz.* *John* 13. 38. & *Luke* 22. 34. and yet see how confident he is still. The flesh presumes, and knows not its own strength, till temptation comes.

⁴⁶ *John* 13. 38. 34. Jesus said unto him, * Verily I say unto thee that this night, ⁴⁶ before the cock crow, thou shalt ⁴⁷ deny me ⁴⁸ thrice.

⁴⁹ Before the second and chief Cock-crowing, *i. e.* that time of the night, so called, be ended; which was a little before break of day. ¶ ⁵⁰ Not only forsake me, like the rest, but flatly deny me. While the Cock praises its Creator, Peter denies his Redeemer. ¶ ⁵¹ Not only once, by surprisal, but thrice, and that with some distance between, and space to recollect thy self; and being admonish'd once by the Cock's crowing. When men once give way to temptation, there would be no end of defection, if mercy did not stop their course.

35. Peter said unto him, Though I should die with thee, yet will I not deny thee. ⁴⁹ Likewise also said all the disciples.

⁵⁰ Unexperienc'd Christians can hardly believe themselves to be so weak, and wicked, as, upon tryal they find they are.

⁵¹ *Mark* 14. 32. *Luke* 22. 39. 36. ¶ * Then cometh Jesus with them unto ⁵⁰ a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and ⁵¹ pray yonder.

⁵² *John* 18. 1. ¶ ⁵³ As we must not vain-gloriously publish our private devotions, so neither need we scrupulously conceal 'em; when the knowledge thereof may tend to edification.

⁵⁴ *Chap.* 4. 21. 37. And he took with him ⁵² Peter, and * the ⁵² two sons of Zebedee, and began to be ⁵³ sorrowful, and ⁵⁴ very heavy.

¶ Who had seen the glory of his Transfiguration (*Ch.* 17. 1.) and so had least reason to take offence at his sufferings. ¶ ⁵⁵ The Godhead did not now so strengthen and assist the Manhood, as at other times, but did withdraw, as it were, and hide it self for a time, that the Manhood might suffer. ¶ ⁵⁶ *Isa.* 53. 4.

38. Then saith he unto them, My ⁵⁵ soul is exceeding sorrowful, ⁵⁶ even unto death: tarry ye here, and ⁵⁷ watch with me.

⁵⁷ *Isa.* 53. 4. *John* 12. 27. *Gal.* 3. 13. As Christ took upon him the infirmities and passions common to our Souls, as well as to our Bodies; so he suffered for us in Soul as well as in Body, *Isa.* 53. 10. ¶ ⁵⁸ *q. d.* so that it is ready to make an end of me. ¶ ⁵⁹ *Viz.* (1) That you may pray, and fortify your selves against the approaching temptation. (2) That your presence may be some comfort to me. (3) That you may be witnesses hereafter, of what you see to befall me. (4) That you may be instructed, and encouraged by my example.

⁶⁰ *Heb.* 5. 7. *Chap.* 20. 22. 39. And he went a little further, and fell on his face, and * prayed, saying, O my Father; if it be ⁵⁸ possible, let this * ⁵⁹ cup pass from me: nevertheless, not as ⁶⁰ I will, but as ⁶¹ thou wilt.

⁶² *i. e.* agreeable to thy will, (as *Luke* 22. 42.) and if man's Salvation may be attain'd without it. ¶ ⁶³ *John* 12. 27. my portion of sufferings both in Soul and Body. ¶ ⁶⁴ *John* 5. 30. & 6. 38. *Acts* 21. 14. 2 *Sam.* 15. 20. *viz.* according to my humane, natural will, (which is willing to shun sufferings) and according to what seems most desirable to nature. ¶ ⁶⁵ According to the condition agreed upon between us, for the Redemption of the Elect.

40. And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray ⁶² that ye enter not into temptation: the ⁶³ spirit indeed is ⁶⁴ willing, but the ⁶⁵ flesh is weak. Chap. 26.
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⁶⁶ That the afflictions and temptations now approaching, may not overcome you. ¶ ⁶⁷ *Cant.* 5. 2. *Rom.* 7. 18. the renewed part. ¶ ⁶⁸ *viz.* to oppose temptation. ¶ ⁶⁹ *Gal.* 5. 17. the Body is easily overcome by the Devil, and rendered unfit for service.

42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, ⁶⁶ thy will ⁶⁷ be done. *Acts* 21. 14.

43. And ⁶⁷ he came and found them asleep again, for their eyes were ⁶⁸ heavy.

⁶⁹ To shew his care of 'em, and admonish 'em of their duty, and make 'em sensible of their infirmity. ¶ ⁷⁰ Overcome with heaviness of sleep.

44. And he left them, and went away again, and prayed the third time, saying the ⁶⁹ same words.

⁷¹ To the same purpose or effect.

45. Then cometh he to his disciples, and saith unto them, ⁷⁰ Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is ⁷¹ betrayed into the hands of ⁷² sinners.

⁷³ This is spoken ironically, to upbraid 'em for their unseasonable drowsiness. ¶ ⁷⁴ Shall presently be apprehended, and delivered to the *Romans*, to be put to death. ¶ ⁷⁵ *Gentile Romans*, *Mat.* 20. 19. with *Gal.* 2. 15.

46. Rise, let us be going: behold, he is at hand that doth betray me.

47. ¶ And * while he yet spake, lo, ⁷³ Judas one * *Mark* 14. 43. of the twelve came, and with him a ⁷⁴ great multitude, with swords and staves, from the chief *Luke* 22. 47. *John* 18. 3. priests and elders of the people.

⁷⁵ *viz.* to meet the Traitor and his Complices, *John* 18. 4. ¶ ⁷⁶ That neither he might escape, nor the People rescue him.

48. Now he that betrayed him, gave them ⁷⁵ a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

⁷⁶ Because the Souldiers and Officers knew him not by face.

49. And forthwith he came to Jesus, and said, * Hail master; and † kissed him.

* *Psal.* 28. 3. & 55. 21. ¶ † 2 *Sam.* 20. 9.

50. And Jesus said unto him, ⁷⁶ Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

⁷⁷ *q. d.* Dost thou thus requite thy friend for all my kindness to thee?

51. And behold ⁷⁷ one of them which were with Jesus stretched out his hand, and drew his sword, and stroke a ⁷⁸ servant of the high priest, and smote off his ear.

⁷⁹ Which was Peter, (*John* 18. 10.) to shew thereby some of his promised courage. ¶ ⁸⁰ Who, likely, was one of the forwardest to apprehend Christ.

52. Then said Jesus unto him, Put up again thy sword into his place: for ⁷⁹ all they that ⁸⁰ take the sword, shall perish with the sword.

⁸¹ *Gen.* 9. 6. *Rev.* 13. 10. ¶ ⁸² Use it without a good warrant, deserve to die, and usually are punished with death.

53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54. But how then shall the scriptures be fulfilled that ⁸² thus it must be?

⁸³ *Isa.* 53. 7, 8, 10. *Luke* 24. 25, 44, 46.

55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56. But all this was done, ⁸³ that the * scriptures of the prophets might be fulfilled. Then * all the disciples ⁸⁴ forsook him, and fled. *Lam.* 4. 20. *John* 18. 15.

⁸⁵ That God's Decree and Appointment, spoken of by *Ezay*, *Daniel*, and others, might be fulfilled. ¶ ⁸⁶ *v.* 31.

Chap. 26. ^{Job 19. 13, 14. Psal. 88. 8. 2 Tim. 1. 15. & 4. 16.} The strongest resolutions will not secure us from falling, if we are left to our selves, and not upheld by God.

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* Mark 14. 53. ⁵⁷ ¶ And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

⁵⁸ But Peter followed him a far off unto the high priest's palace, and went in, and sat with the servants to see the end.

⁵⁹ Now the chief priests and elders, and all the council, ⁶⁰ sought false witness against Jesus to put him to death.

⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

⁶⁰ But found ⁶¹ none: yea, though many false witnesses came, yet found they none. At the last came two ⁶² false witnesses,

⁶³ Dan. 6. 4. 1 Pet. 3. 16. viz. That would serve their turn. ¶ ⁶⁴ viz. Because they wrested his words contrary to his meaning.

* Chap. 27. 40. ⁶¹ And said, This fellow said, * ⁶² I am able to destroy the temple of God, and to build it in three days.

* Mark 14. 60. ⁶² * And the high priest arose, and said unto him, Answerest thou nothing? ⁶³ what is it which these witnesses against thee?

⁶⁴ What sayest thou to these things?

⁶⁵ But Jesus ⁶⁶ held his peace. And the high priest answered and said unto him, I ⁶⁷ adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God.

⁶⁸ Ch. 27. 12. Isa. 53. 7. Psal. 38. 13, 14. ¶ ⁶⁹ I command thee in the name of God, by his Authority, and as if he himself did ask thee, and to which thou art no less bound to answer, than if thou hadst taken an Oath.

⁷⁰ Jesus saith unto him, Thou hast ⁷¹ said: nevertheless, I say unto you, * Hereafter shall ye

⁷² see the Son of man * sitting on the right hand of power and coming in the ⁷³ clouds of heaven.

⁷⁴ viz. the very truth. See on v. 25. n. 23. ¶ ⁷⁵ q. d. And though you believe me not now, and though I seem at present to be no such one, yet observe what I say.

⁷⁶ Mat. 24. 30. & 25. 31. Luke 21. 27. John 6. 62. Acts 1. 11. Eph. 1. 20. Rev. 1. 7. You shall find and feel that I am so (the Son of God) by the tokens and effects of my power and glory. ¶ ⁷⁷ i. e. To take vengeance on you for your sins, and destroy your Nation. An allusion to the day of Judgment. See ch. 24. 29. n. 42.

† 2 Kings 18. 37. Levit. 21. 10. ⁷⁸ Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold now ye have heard his blasphemy.

⁷⁹ What think ye? They answered and said, * He is guilty of death.

⁸⁰ ch. 27. 30. ⁸¹ Then did they spit in his face, and buffeted him, and others * smote him with the palms of their hands,

⁸² Judg. 16. 25. ⁸³ saying, * Prophecy unto us, thou Christ, who is he that smote thee?

⁸⁴ Mark 14. 65. ⁸⁵ ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

⁸⁶ Luke 22. 64. ⁸⁷ But he denied before them all, saying, I know not ⁸⁸ what thou sayest.

⁸⁹ What thou meanest by these words.

⁹⁰ And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

⁹¹ And again he denied with an oath, I do not know the man.

⁹² And after a while came unto him they that stood by, and said to Peter, Surely thou also art

* Luke 22. 59. one of them, for * thy speech bewrayeth thee.

⁹³ Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

⁹⁴ Which was about three a clock in the morning.

Chap. 27. ⁹⁵ And Peter remembered the words of Jesus, which said unto him, * Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.

1 Christ delivered to Pilate. 5 Judas hangeth himself. 35 Christ is crucified.

WHEN the morning was come, * all the chief priests and elders of the people, took counsel against Jesus to put him to death.

¹ viz. in the most commodious manner; (for they had resolved upon the thing afore.)

² And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

³ ¶ Then Judas which had betrayed him, when he saw that he was condemned, ⁴ repented himself, and brought again the thirty pieces of silver to the chief priests and elders.

⁵ King. 21. 27. was mightily afflicted in his mind about it, and wished it had not been done. ¶ ⁶ Job 20. 15.

⁷ Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

⁸ And he cast down the pieces of silver in the temple and departed, and went and hanged himself.

⁹ In the doing whereof, casting himself headlong with violence (as it seems by Acts 1. 18) from the place where he had fastened the Rope, either the Rope, or that to which he had fastened it, breaking, he fell down, and with the force of the fall burst asunder, and his bowels gush out in a miserable manner.

¹⁰ And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

¹¹ And they took counsel, and bought with them the potters field to bury strangers in.

¹² Any that were not of their own Nation.

¹³ Wherefore that field was called, * the field of blood unto this day.

¹⁴ (Then was ¹⁵ fulfilled that which was spoken by ¹⁶ Jeremy the prophet, saying, * And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value:

¹⁷ i. e. What was figuratively represented in the time of the Prophet, was really acted, and accomplished upon the Person of Christ. ¶ ¹⁸ The words quoted, are found only in Zechary (ch. 11. 12.) and therefore some think that he was called Jeremy also: others, that this passage was first delivered by Jeremy (in some Prophecy not now extant) and afterwards repeated by Zechary (as many other things of his are: others, that the Prophecy of Jeremy stood first in the Volume of the Prophets, and so any passage quoted out of that Volume, goes under his name; as Christ called all that part of the Old Testament, which we call the Hagiographa, by the name of the Psalms, (Luk. 24. 44.) because that Book stood first in that Volume. ¶ ¹⁹ God in Zechary, under the person of a Shepherd, demanding some reward for his pains, shews the great ingratitude of the Jews, who, for all the pains he had taken with 'em, and for all the benefits he had bestowed upon 'em, return'd him

Chap. 27. 12 And when he was accused of the chief priests and elders, he answered ¹² nothing.

4036. 13 Then saith Pilate unto him, * Hearest thou not how many things they witness against thee?

"Chap. 26. 63. 14 And he answered him to never a word, inasmuch that the governor ¹⁴ marvelled greatly.

"Chap. 26. 62. 15 Since he seem'd to be innocent, and Pilate seem'd so inclinable to acquit him.

*Mark 15. 6. 15 * Now at *that* feast the governor was † wont to release unto the people a prisoner, whom they would.

Luke 23. 17. John 18. 39. † This custom seems to have been invented by them in their declining times, to honour the Feast of the Passover, and to be some memorial of their Redemption from Egypt, and of their so-much desired liberty.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment-seat, his ¹⁹ wife sent unto him, saying, Have thou nothing to ¹⁹ do with that just man: for ¹⁶ I have suffered many things this day in a dream, because of him.

"Only Pilate and his Wife, two Gentiles, pleaded for Christ. ¶ ¹⁵ Viz. as to the condemning of him. ¶ ¹⁵ I have dreamt that great judgments will befall us, if thou dost condemn him.

*John 18. 40. 20 * But the chief priests and elders perswaded the multitude that they should ask ¹⁷ Barabbas, and destroy Jesus.

"Act. 3. 13, 14. Wicked men have a greater hate against Christ, than against the most lude among 'em.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas.

22 Pilate saith unto them What shall I do then with Jesus which is called Christ? They all say unto him, Let him be * crucified.

* A kind of death the Romans used to inflict upon the basest sort of persons, for the most heinous crimes.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing but that rather a tumult was made, he took water, and ¹⁸ washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

*Deut. 21. 6, 7. 25 Then answered all the people and said, * ¹⁹ His blood be on us, and on our children.

"Let God punish us and our Children for it.

*Luke 23. 16. 26 ¶ Then released he Barabbas unto them: and when * he had scourged Jesus, he delivered him to be crucified.

27 Then the ²⁰ souldiers of the governor took Jesus into the ¶ common hall, and gathered unto him the ²¹ whole band of souldiers.

¶ Or, governor's house. 28 And they stripped him, and * put on him a

*Luke 23. 11. 22 scarlet robe.

"In scorn of his Kingship.

29 ¶ And when they had platted a crown ²³ of thorns, they put it ²² upon his head, and a reed ²² in his right hand: and they bowed the knee before him and mocked him, saying, Hail King of the Jews.

"Thorns were the fruit of the Curse for man's sin, Christ bears our curse, and takes it away.

30 And they ²⁴ spit upon him, and took the reed, ²⁴ and smote him on the head.

31 And after that they had mocked him, they

took the robe off from him, and put his own raiment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, Symon by name: him they compell'd to bear his cross.

33 * And when they were come unto a place called Golgotha, that is to say, a place of a ²⁵ scull.

"Where sculls and bones of malefactors lay, that had been buried there.

34 ¶ They ²⁶ gave him ²⁷ vineger to drink, mingled with ²⁸ gall: and when he had tasted thereof, he would not drink.

"Out of malice, scorn, and for further vexation to him. ¶ ²⁷ Psal. 69. 21. sour, dead wine, instead of rich strong wine, which they were wont to give to other malefactors to comfort 'em. ¶ ²⁸ Bitter ingredients to distast him; whereas to others they gave something to stupifie 'em.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, ²⁹ They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there:

37 And * set up over his head, his ³⁰ accusation written, THIS IS JESUS THE ³¹ KING OF THE JEWS.

"Pretended crime. ¶ ³¹ Hereby, through the Providence of God, Christ's Spiritual Kingdom is proclaim'd to Nations of several Languages.

38 Then were there two thieves crucified with him: one on the ³² right hand, and another on the left.

39 ¶ And * they that passed by, reviled him, ³³ wagging their heads,

"Psal. 22. 7. & 69. 20. & 109. 25. Lam. 2. 15.

40 And saying, * Thou that destroyest the temple, and buildest it in three days, save thy self: ³⁴ if thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 ³⁵ He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him.

"Luke 4. 12. q. d. He pretended to cure and raise others, but either it was not real, or it was done by the help of the Devil, because he can't deliver himself from death; and therefore he is but an Impostor.

43 ³⁶ He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God.

44 * The thieves also which were crucified with him, cast the same in his teeth.

45 Now from the ³⁷ sixth hour there was darkness over all the ³⁸ land unto the ninth hour.

"From noon till three a clock. ¶ ³⁸ Over all Judea, and over all that hemisphere.

46 And about the ninth hour * Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast thou forsaken ⁴⁰ me?

"Psal. 22. 1. See there. Withdrawn the comfortable sense of thy love, and left me under the sense of thy wrath. ¶ ⁴⁰ My Humane Nature.

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, * and filled it with vineger, and put it on a reed, and gave him to ⁴¹ drink.

"Psal. 69. 21. a piece of Barbarous cruelty.

49 The rest said, ⁴² Let be; let us see whether Elias will come to save him.

"Let him alone.

50 ¶ * Jesus when he had cried again with a loud voice, yielded up the ghost.

"To shew that nature was still strong in him, and that he did not die, because he could live no longer, (as 'tis with others) but because he was willing to die.

Chap. 27. 51 And behold, * the ⁴⁴ vail of the temple was rent in twain, from the top to the bottom; and the earth did ⁴⁶ quake, and the rocks rent.

4036. ⁴⁴ Deut. 26. 31. 2 Chron. 3. 14. 2 Cor. 3. 16. Heb. 6. 19. the Hanging that parted the Holy from the most Holy Place. ¶ ⁴⁵ To note (1) The abolishment of all Legal and Ceremonial Worship, Eph. 2. 15. (2) Free access to Heaven for all true Believers, Heb. 10. 19. (3) Clearer discoveries of the mind of Christ, and way of Salvation by the Gospel-Ministry, then was under the Law, 2 Cor. 3. 12, 13. ¶ ⁴⁶ A token of God's displeasure against the Jews, Psal. 18. 7.

52 And the graves were ⁴⁷ opened, and many bodies of saints which slept, ⁴⁸ arose,

⁴⁷ The Grave-stones were now removed, but yet the bodies did not rise till after Christ's Resurrection. ¶ ⁴⁸ To shew (1) That Christ had now overcome death, not only for himself, but for us also. (2) To give us assurance of our Resurrection, by virtue of his. (3) That he is the Saviour of all those that believed in him before his Incarnation, and that they partake of the benefits of his Resurrection, no less than those that died since.

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

* Mark 15. 39. 54 * Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they ⁴⁹ feared greatly, saying, Truly this was the ⁵⁰ Son of God.

⁴⁹ Viz. lest Divine vengeance should pursue 'em for this great wickedness, in killing an innocent person. ¶ ⁵⁰ Some excellent, Divine person, highly beloved of God.

⁵¹ Luke 8. 2. 55 And ⁵¹ many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him.

56 Among which was Mary Magdalene, and Mary the Mother of James and Josès, and the Mother of Zebedee's children.

* Mark 15. 42. 57 * When the ⁵² even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple :

⁵² i. e. After three a Clock : (for the Jews reckon'd from three till six, the evening of the day.)

58 He went to Pilate ; and begged the body of Jesus : then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body he wrapped it in a clean linen cloth,

60 And laid it in his own ⁵³ new tomb, which he had hewn out in the rock : and he ⁵⁴ rolled a great stone to the door of the sepulchre, and departed.

⁵³ Isa. 53. 9. ¶ ⁵⁴ This was so ordered by the Providence of God, for the stronger confirmation of the Christian Faith, in these two great and fundamental points of Christ's Death, and Resurrection.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the ⁵⁵ next day that followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate.

⁵⁵ Which was the Sabbath. The Evangelist here closely taxes their wickedness and malice, in that they, who at other times seem'd to be such precise and superstitious observers of the Sabbath, yet now, without any respect unto it, use their utmost endeavours to hinder Christ's Resurrection.

63 Saying, Sir, we remember that ⁵⁶ that deceiver said, while he was yet alive, * ⁵⁷ After three days I will rise again.

* Chap. 17. 23. & 20. 19. Mark 8. 31. & 10. 34. Luke 9. 22. & 18. 33. & 24. 6. ⁵⁶ John 7. 12. 2 Cor. 6. 8. ¶ ⁵⁷ Ch. 12. 40. & 16. 21. John 2. 19.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the ⁵⁸ last error shall be worse than the first.

⁵⁸ q. d. If the People believe that he is risen from the dead, that will be of worse consequence than all the rest.

65 Pilate said unto them, Ye have a ⁵⁹ watch, go your way, make it as sure as you can.

⁵⁹ A Guard of Roman Souldiers at your service.

66 So they went and made the sepulchre sure, ⁶⁰ sealing the stone and setting a watch.

⁶⁰ Dan. 5. 17. so that Christ's Body was kept safe in the grave under a treble Guard, the Stone, the Seal, and the Watch; and hereby his Resurrection was made so much the more certain and illustrious.

C H A P. XXVIII.

1 Christ's resurrection. 9 He appeareth to the women. 16 And to the disciples. 19 And sendeth them to baptize.

IN the * end of the sabbath, as it began to dawn towards the first day of the week, came Luke 16. 1. Mary Magdalene, and the other Mary, to see the John 20. 1. sepulchre.

† Viz. When the Sabbath was ended, in the dawning, &c.

2 And behold, there was a great earthquake ; ¶ Or, had been. for the * angel of the Lord descended from heaven, * See Luk. 24. 4. and came and rolled back the stone from the door, John 20. 12. and sat upon it.

¹ To awaken the Souldiers, (if any of 'em chanc'd to be asleep) that they might see, and observe what was done, &c. 11.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ² ye : for I know that ye seek Jesus, which was crucified.

² q. d. You that are Christ's friends need not fear, (though his enemies are almost frighted out of their wits, and ran away.)

6 He is not here ; for he is risen, ³ as he said : ³ Ch. 16. 21. come, see the place where the Lord lay. & 17. 23.

7 And go quickly, and tell his disciples that he is risen from the dead ; and behold, he goeth before you into ⁴ Galilee, there shall ye see him, lo, ⁵ I have told you.

⁴ A place (1.) Of safety ; being far from Jerusalem, the chief place of Persecution. (2.) Of his usual converse with 'em. (3.) Where he had most disciples. (4.) To note the removal of the Gospel from the Jews to the Gentiles, ch. 4. 15. ¶ ⁵ ch. 26. 32. Mark 16. 7.

8 And they departed quickly from the sepulchre, with fear, and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, * Jesus met them, saying, ⁶ All hail. And * Mark 16. 9. they came, and held him by the feet, and worshipped. John 20. 14. ped him.

⁶ q. d. I wish you all happiness.

10 Then said Jesus unto them, Be not afraid : * go tell my brethren that they go into Galilee, and * John 20. 17. there shall they see me.

11 ¶ Now when they were going, behold, some of the watch ⁷ came into the city, and shewed unto the chief priests all the things that were done.

⁷ Being frighted by the Earthquake and Apparition.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the souldiers.

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governour's ears, we will persuade him and secure you.

15 So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, unto a mountain * where Jesus had appointed them. * Chap. 26. 32.

17 And when they saw him, they worshipped him : but some ⁸ doubted.

8 Or,

Chap. I.

4036.

* Luke 10. 12.

John 3. 35. &

c. 22. & 17. 2.

Heb. 1. 2. &

2. 8.

⁸ Or, had doubted, viz. Before that time: but now they were fully satisfied.

18 And Jesus came, and spake unto them, saying, ⁹ All power is given unto me in ¹⁰ heaven and in ¹¹ earth.

⁹ Ch. 11. 27. See there, n. 64. supreme and absolute Authority and Ability. ¶ ¹⁰ So as (1.) To prevail with God to be reconciled to Man. (2.) To send the Holy Ghost, Acts 2. 33. (3.) Over Angels, Phil. 2. 9. Heb. 1. 4. Col. 1. 16. (4.) To give Heaven to all that believe in me, ch. 25. 34. ¶ ¹¹ To prevail with men to be reconciled to God; and so to gather a Church out of all Nations, (Psal. 2. 8. Mark 16. 15, 16.) and to rule, govern and defend the same against all its enemies, Acts 10. 36, 38, 42. Eph. 1. 20, 21. Rev. 17. 14.

* Mark 16. 15.
Or, make disciples in all nations.

19 ¶ Go ye ¹² therefore and ¶ teach all nations, baptizing them ¹³ in the name of the Father, and of the Son, and of the holy Ghost:

¹² Depending upon my Power, and back't by my Authority. ¶ ¹³ Into the profession of the Trinity, that is, one God in three Persons, in opposition to all false Gods, and false Worship; and thereby to dedicate and give up our selves to them according to their Personal Relations: To the Father as our Creatour, to love, serve and obey him, and be happy in the enjoyment of him: To Christ as our Redeemer, to free us from the guilt of sin, and wrath of God: To the Holy Ghost, to guide and sanctify us, and comfort us with the sense of our present interest in God's love, and the hopes of future Glory.

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am ¹⁴ with you, always even unto the ¹⁵ end of the world. Amen.

¹⁴ To direct, protect, encourage, and assist you in your Office, and bless your endeavours. ¶ ¹⁵ (And therefore this promise must be extended to their successors in the Ministry also.)

Chap. I.

4036.

St. MARK.

The ARGUMENT.

THERE are several of this Name mentioned in Scripture: which of 'em was the Pen-man of this Gospel, is altogether uncertain: It's onely certain that he wrote by Divine Inspiration, and relates things more briefly than Matthew; after whom he next compiled his History: about the tenth year after Christ's Resurrection, as is supposed.

CHAP. I.

1 John Baptist's office. 9 Jesus baptized. 12 Is tempted. 14 Preacheth. 16 Calleth Peter and others, and cureth many.

4030.

THE ¹ beginning of the Gospel of Jesus Christ the Son of God,

¹ i. e. The first thing considerable in the Gospel-story concerning Christ, and wherein the Gospel-state of the Church did begin, and whereby the Gospel-doctrine was first published, was the Ministry and Baptism of John, (for Matt. 11. 13.)

2 ² As it is written in the prophets, ³ Behold, I send ⁴ my messenger before ⁵ thy face, which shall ⁶ prepare thy way before thee.

² According to what was foretold by them. ¶ ³ 4: 5 See on Matt. 10. 11.

3 ⁷ The voice of one crying in the wilderness, ⁸ Prepare ye the way ⁹ of the Lord, ¹⁰ make his paths straight.

4 ¹¹ John did ¹² baptize in the wilderness, and ¹³ preach the baptism of repentance, ¹⁴ for the remission of sins.

¹¹ Thereby to admit them Members of the Gospel-Church; and to signify that holiness of life, which they bound themselves to. ¶ ¹² Acts 19. 4. Warning them to repent, and be baptized by him, in token of their profession of Repentance, and obligation thereto, and all other Gospel-duties. ¶ ¹³ To assure 'em of the pardon of their sins upon their Repentance.

5 ¹⁵ And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, ¹⁶ confessing their sins.

¹⁵ Acknowledging their guilt, professing their sorrow, and promising amendment.

6 And John was clothed with ¹⁷ camels hair, and with a girdle of a skin about his loyns: and he did eat ¹⁸ locusts and wild honey:

7 And preached, saying, There ¹⁹ cometh one ²⁰ mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 ²¹ I indeed have ²² baptized you with water, but he shall ²³ baptise you ²⁴ with the holy Ghost.

9 ²⁵ And it came to pass ²⁶ in those days that Jesus came from Nazareth of Galilee, and was ²⁷ baptized of John in Jordan.

10 And straightway coming up out of the water, ²⁸ he saw the heavens ²⁹ opened, and the Spirit ³⁰ like a ³¹ dove ³² descending upon him.

11 And there came a voice from heaven, ³³ saying, ³⁴ Thou art my beloved Son, ³⁵ in whom I am well pleased.

³³ When John by Preaching and Baptizing had prepared the people to receive him. ¶ ³⁴ 22-25 See on Matt. 3. 16.

12 ³⁶ And immediately the spirit ³⁷ driveth him into the wilderness.

³⁶ He did not voluntarily expose himself to temptation, but was led forth by a strong impression of the holy Spirit upon his mind.

13 And he was there in the wilderness forty days ³⁸ tempted of Satan, and was with the wild beasts, and the angels ministered unto him.

³⁸ Heb. 4. 15. Gen. 22. 1. viz. By inward suggestions, (as he did outwardly afterwards. See on Matt. 4. 3. n. 5.)

14 Now ³⁹ after that John was put in prison, ⁴⁰ Jesus came into Galilee, ⁴¹ preaching the ⁴² gospel of the kingdom of God:

15 And saying, ⁴³ The time is fulfilled, and ⁴⁴ the ⁴⁵ kingdom of God is at hand: ⁴⁶ repent ye and ⁴⁷ believe the gospel.

⁴³ Gal. 4. 4. The due season appointed by God, promised to the Fathers, foretold by the Prophets, expected by the Jews themselves, and earnestly longed for by all the faithful, for the manifestation of the Messiah. ¶ ⁴⁴ 22-23 See on Matt. 4. 17. ¶ ⁴⁵ 24 Give full credit to the Doctrine I publish to you.

16 ⁴⁸ Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea (for they were ⁴⁹ fishers.)

17 And Jesus said unto them, ⁵⁰ Come ye after me, and I will make you to become ⁵¹ fishers of men.

18 And straightway ⁵² they forsook their ⁵³ nets, and ⁵⁴ followed him.

19 And when he had gone a little further thence, he

4030.

* Acts 1. 5. &

11. 16. & 19. 4.

19 20 See on

Matt. 3. 11.

n. 23. 31.

* Isaiah 44. 3.

Joel 2. 28.

Acts 2. 4. &

11. 15.

* Matt. 3. 13.

Luke 3. 21.

¶ Or, cloven,

or, rent.

4034.

* Psal. 2. 7.

Isaiah 42. 1.

Chap. 9. 7.

20 25 See on

Matt. 3. 17.

* Matt. 4. 1.

Luke 4. 1.

* Matt. 4. 12.

* Matt. 4. 23.

20 See on Matt.

4. 17. n. 44.

* Eph. 1. 10.

* Matt. 3. 2.

* Matt. 4. 18.

25 30 See on

Matt. 4. 18,

19, 20. n.

34-40.

* Chap. 19. 27.

Luke 5. 11.

Chap. 1. he saw James *the son* of Zebedee, and ⁴⁰ John his brother, who also were in the ship mending their nets.

⁴⁰³⁴ 20 And straightway, he ⁴¹ called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

⁴¹ ¹ ^{Cor.} 1. 27, 28. ⁴² ¹ ^{Matt.} 4. 13. ⁴³ ¹ ^{Luke.} 4. 31. 21 * And they went into Capernaum, and straightway on the sabbath-day he entred into the synagogue, and taught.

⁴⁴ ¹ ^{See on} ⁴⁵ ¹ ^{Matt.} 7. 28, 29. 22 And they were ⁴² astonished at his ⁴³ doctrine: for he taught them as one that had ⁴⁴ authority, and not as the ⁴⁵ scribes.

⁴⁶ ¹ ^{Luke.} 4. 33. 23 * And there was in their synagogue, a man with ⁴⁶ an unclean spirit, and he cried out,

⁴⁷ This case of persons posselt with the Devil, was very rife at this tim; which God permitted for the greater honour of his Son in casting 'em out, which was never done by any before.

24 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to ⁴⁷ destroy ⁴⁸ us? I know thee who thou art, ⁴⁹ the holy One of God.

⁴⁷ ¹ ^{John.} 3. 8. Undo us, (by dispossessing us) or torment us before the time, ⁴⁸ ¹ ^{Matt.} 8. 29. ¶ ⁴⁹ ¹ ^{ch.} 5. 9. ¶ ⁴⁹ ¹ ^{Luke.} 1. 35. The Devil flatters Christ, that he may let him alone.

⁵⁰ ¹ ^{V.} 34. 25 And Jesus * rebuked him, saying, ⁵⁰ Hold thy peace, and come out of him.

⁵⁰ ¹ ^{Ch.} 3. 12. ⁵¹ ¹ ^{Psal.} 50. 16. ⁵² ¹ ^{Acts.} 16. 18. Christ would not receive testimony from the Devil, lest it should rather prejudice, than promote his Credit and Doctrine; and he forbids these loud acclamations to him, lest the Pharisees should take occasion to charge him, that he had confederacy with the Devil.

⁵³ ¹ ^{Chap.} 9. 20. 26 And when the unclean spirit * ⁵¹ had torn him, and cried with a loud voice, he ⁵² came out of him.

⁵¹ Wrung him with Convulsions, as if one limb had been pull'd from another. ¶ ⁵² ¹ ^{Luke.} 11. 22.

27 And they were all amazed, inſomuch that they questioned among themselves, ſaying, What thing is this? ⁵³ what new doctrine is this? for with ⁵⁴ authority commandeth he even the unclean spirits, and they do obey him.

⁵³ ¹ ^{Acts.} 17. 19. What rare and heavenly Doctrine is this, confirmed in ſuch an unſual way of wonders? ¶ ⁵⁴ ¹ ^{Not} by prayer, as a Servant; nor by many troublesome Ceremonies, like the Exorcists; but by his own absolute Authority over 'em, and in a commanding way, as ⁵⁵ ¹ ^{ch.} 9. 25.

⁵⁶ ¹ ^{Cant.} 1. 3. 28 And immediately his ⁵⁵ fame ſpread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the ſynagogue they entred into the houſe of Simon and Andrew, ⁵⁶ with James and John.

⁵⁶ ¹ ^{i. e.} Christ went into the houſe of Peter and Andrew, being invited with James and John.

⁵⁷ ¹ ^{Matt.} 8. 14. 30 But Simon's ⁵⁷ wives mother lay ſick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and liſt her up; and immediately the fever left her, and ſhe miniſtred unto them.

⁵⁸ ¹ ^{Matt.} 8. 16. 32 * And at ⁵⁸ even, when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

⁵⁸ And ſo the Sabbath was ended, (for this was the Sabbath-day, ⁵⁹ ¹ ^{v.} 21. and they ſcrupled carrying about, and healing on the Sabbath-day, ⁶⁰ ¹ ^{ch.} 3. 2. ⁶¹ ¹ ^{Luke.} 14. 1.)

33 And ⁵⁹ all the city was gathered together at the door.

⁵⁹ A great number of the Inhabitants

⁶² ¹ ^{Luke.} 4. 41. ⁶³ ¹ ^{Acts.} 16. 17, 18. 34 And he healed many that were ſick of divers diſeaſes, and caſt out many devils, and * ⁶⁰ ſuffered not the devils to ſpeak, becauſe they knew him.

⁶¹ ¹ ^{Or,} ſo ſay that they knew him. ⁶² ¹ ^{Luke.} 4. 42. 35 And * in the morning, riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they ſaid unto him, All men ſeek for thee.

38 And he ſaid unto them, * Let us go into the next town, that I may preach there alſo: for * therefore came I ⁶⁰ forth.

⁶⁰ ¹ ^{Viz.} From Heaven, the place of my glory; and from my Father, (⁶¹ ¹ ^{John.} 16. 28.) and from my private way of living, into this publick employment.

39 And he preached in their ſynagogues throughout all Galilee, and caſt out devils.

40 And there came a leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, ⁶¹ if thou wilt thou canſt make me clean.

41 And Jeſus ⁶² moved with compaſſion, put forth his hand and touched him, and ſaith unto him, I will, be thou clean.

42 And aſſoon as he had ſpoken, ⁶³ immediately ⁶⁴ the leproſie departed from him, and he was cleanſed.

43 And he ſtraitly charged him, and forthwith ſent him away;

44 And ſaith unto him, ⁶⁴ See thou ſay nothing ⁶⁵ ¹ ^{See on} to any man: but go thy way, ſhew thy ſelf to the ⁶⁶ ¹ ^{Matt.} 8. 4. ⁶⁷ ¹ ^{prieſt,} and offer for thy cleaning thoſe things ⁶⁸ ¹ ^{Lev.} 14. 4. which * Moſes commanded for ⁶⁹ a testimony unto * them.

45 * But he went out, and began to publiſh it * ⁷⁰ ¹ ^{Luke.} 5. 15. much, and to blaze abroad the matter, inſomuch that Jeſus ⁷¹ could no more openly enter into the city, but was without in deſert places: and they came to him from every quarter.

⁷¹ (1.) Becauſe of the great concourſe of people which expected him, whereby the envy and malice of the Scribes and Pharisees was ſtirred up againſt him. (2.) ⁷² ¹ ^{viz.} Not without great applauſe, (which he always ſtudiouſly ſhun'd.) (3.) Not without ſome appearance of Sedition, becauſe ſo many follow'd him.

CHAP. II.

1 *Chriſt healeth one ſick of the palsie.* 14 *Calleth Matthew.* 15 *And eateth with publicanes and ſinners.*

AND again he * ⁷³ entred into Capernaum, after ⁷⁴ ſome days, and it was noiſed that he was in the houſe.

2 And ſtraightway many were gathered together, inſomuch that there was no room to receive them, no not ſo much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one ſick of the palsie, which was born of four.

4 And when they could not come nigh unto him for preſſ, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the ſick of the palsie lay.

5 When Jeſus ſaw ⁷⁵ their ⁷⁶ faith, he ſaid unto the ſick of the palsie, Son * thy ſins be ⁷⁷ forgiven thee.

6 But there were certain of the ſcribes ſitting there, and reaſoning in their hearts,

7 Why doth this man thus ſpeak ⁷⁸ blaſphemies? ⁷⁹ who can forgive ſins but God only?

⁷⁸ ¹ ^{See on} ⁷⁹ ¹ ^{Matt.} 9. 2. ⁸⁰ ¹ ^{v.} 7. ¶ ⁸¹ ¹ ^{Job.} 14. 4. ⁸² ¹ ^{Pſal.} 130. 4. ⁸³ ¹ ^{Iſa.} 43. 25.

8 And immediately, when Jeſus perceived ⁸⁴ in his ſpirit, that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts?

† See on ⁸⁵ ¹ ^{Matt.} 9. 4. By his Divine Nature.

9 ⁸⁶ Whether is ⁸⁷ eaſier to ſay to the ſick of the ⁸⁸ ¹ ^{See on} palsie, Thy ſins be forgiven thee, or to ſay, Ariſe ⁸⁹ ¹ ^{Matt.} 9. 6. and take up thy bed and walk?

10 ⁹⁰ But that ye may know that the Son of man hath power ⁹¹ on earth to ⁹² forgive ſins, (he ſaith to the ſick of the palsie,)

Chap. 2.

11 I say unto thee, ¹³ Arise, and [†] take up thy bed, and go thy way into thine house.

12 I command thee (who have power so to do,) as Rom. 12. 3. ¶ ¹³ John 5. 8. ¶ [†] See on John 5. 8.

12 And immediately he arose, took up the bed, and went forth before them all, inasmuch that they were all amazed, and ¹⁴ glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea-side, and all the ¹⁵ multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphaeus sitting at the ¹⁶ receipt of custom, and said unto him, ¹⁷ Follow me. And he arose and followed him.

15 And it came to pass, that as Jesus sat at meat in his house many ¹⁸ publicans and ¹⁹ sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, ²⁰ They that are ¹ whole, have, no need of the physician, but they that are ² sick: I ^{*} came not to call the ²¹ righteous, but ²² sinners to repentance.

²⁰ ¹ See on Matt. 9. 12. ¶ ²¹ Rom. 10. 3. ¶ ²² 1 Tim. 1. 15.

18 And the disciples of John, and of the pharisees used to fast; and they come and say unto him,

²³ Why do the disciples of John, and of the pharisees ²⁴ fast, but thy disciples ²⁵ fast not?

19 And Jesus said unto them, ²⁶ Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and ²⁷ then shall they fast in those days.

21 ²⁸ No man also seweth a piece of ¹ new cloth on an old garment, else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but ²⁹ new wine must be put into new bottles.

23 ^{*} And it came to pass, that he went through the corn-fields on the sabbath-day, and his disciples began as they went, to ³⁰ pluck the ears of corn.

24 And the ³¹ Pharisees said unto him, Behold, why do they on the sabbath-day that which is ³² not lawfull?

25 And he said unto them, ³³ Have ye never read ^{*} what David did, when he had need, and was an hungred, he and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, ^{*} which is not ³⁴ lawfull to eat, but for the priests, and gave also to them which were with him?

³¹ Matt. 7. 5. & 23. 24. ¶ ³²⁻³⁴ See on Matt. 12. 2, &c. n. 7-6.

27 And he said unto them, The sabbath was made ³⁵ for man, and ³⁶ not man for the sabbath:

³⁵ 1 Cor. 3. 22. For the good, benefit and profit of mankind, even in respect of this bodily life, *Exod. 23. 12. Deut. 5. 14.* (and therefore the outward observation of it is not to be pressed to the prejudice of men.) ¶ ³⁶ Not to be tied up so strictly to an external rest, as thereby to be hindered from such labour as is necessary for the support of his life, (*2. 23.*) as if the external Observation of the Sabbath were the great End of his Creation, to which all things else must stoop.

28 ³⁷ Therefore the Son of man is ³⁸ Lord also of the sabbath.

³⁷ i. e. Since it is subordinate to the good of man, therefore— ¶ ³⁸ Ch. 12. 27. Has power to dispose of it, and the observation thereof, as he judges most conducive to his own service, and the good of man.

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CHAP. III.

1 The withered hand healed. 13 The twelve Apostles chosen. 35 Who are Christ's brother, sister, and mother.

AND ^{*} he entred again into the synagogue, ^{*} Matt. 12. 9. and ¹ there was a man there which had a ² withered hand. Luke 6. 6.

2 And they ³ watched him, whether he would heal him on the sabbath-day, that they might accuse him. ¹ See on Matt. 12. 10. n. 14. ¶ ³ Psal. 37. 32.

3 And he ⁴ saith unto the man which had the withered hand, [†] Stand ⁵ forth.

⁴ Dan. 6. 10. ¶ ⁵ Viz. That all may take notice of what I shall do. [†] Gr. Arise, stand forth in the midst.

4 And he saith unto them, ⁶ Is it lawfull to do good on the sabbath-days, or to do evil? to save life; or to kill? but they ⁷ held their peace.

⁶ q. d. Which do you think most lawfull on the Sabbath, To do evil to a man, and to destroy and kill him (which is done in God's account, and according to the sense of the Law, when I don't afford him that help I am able;) or to help and cure, and do that good to men which I have power to do? ¶ ⁷ As being unwilling to confess the truth.

5 And when he had looked round about on them with ⁸ anger, being grieved for the ¹ hardness of ¹ Or, blindness, their ⁹ hearts, ¹⁰ he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees ¹¹ went forth, and straightway took counsel with the ¹² Herodians against him, how they might destroy him.

⁸ Eph. 4. 26. viz. For their malicious contrivances against him. ¶ ⁹ Which were not wrought upon, neither by his Word, nor by his Works. ¶ ¹⁰ See on Matt. 12. 13. n. 17, 18. ¶ ¹¹ See on Matt. 22. 16. n. 36.

7 But Jesus ¹³ withdrew himself with his disciples to the sea: and a ¹⁴ great multitude from Galilee followed him, and from Judea,

¹³ See on Matt. 12. 15. n. 21. ¶ ¹⁴ Matt. 4. 25. Exod. 1. 12.

8 And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, inasmuch that they pressed upon him for to ¹⁵ touch him, as many as ¹ Or, rushed, had ¹⁶ plagues.

¹⁵ Matt. 9. 21. See there. ¶ ¹⁶ Any Bodily distemper or infirmity.

11 And ¹⁷ unclean spirits, when they saw him, fell down before him, and cried, saying, ¹⁸ Thou art the Son of God.

¹⁷ They that were possessed with Devils; or the Devils in the possess. See on ch. 1. 25. n. 50. ¶ ¹⁸ James 2. 19.

12 And he straightly charged them, that they should ¹⁹ not make him known.

13 ^{*} And he goeth up into a mountain, and ²⁰ calleth unto him ²¹ whom he would: and they came unto him. ¹⁹ Ch. 1. 25, 34. See there n. 50. ¶ ²⁰ Luke 6. 12.

²⁰ Ch. 6. 7. Matt. 10. 1. Luke 9. 1. ¶ ²¹ 1 Cor. 15. 10.

14 And he ²² ordained twelve, that they should be ²³ with him, and that he might send them forth to preach:

²² Set apart for this Office and Employment. ¶ ²³ Acts 10. 41. Not only as his Ordinary Disciples (as before they had been) but as his special attendants and followers, that by their constant converse with him, they might be instructed in the knowledge of that Doctrine they were long to preach, and might be eye-witnesses of his life and miracles,

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miracles, that so they might with certainty and authority deliver the same to others afterwards.

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed ²⁴ Peter.

17 And James the son of Zebedee, and John the brother of James (and he surnamed them ²⁵ Boanerges, which is, ²⁵ The sons of thunder.)

²⁵ *Viz.* 58. 1. To note their singular zeal, and powerfull manner of Preaching: particularly, this name was given to John, because of the admirable weightiness of the matter deliver'd by him in his Gospel.

18 And Andrew, and Philip, and Bartholomew, and matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also ²⁶ betrayed him: and they went into an ²⁷ house.

²⁶ *John* 13. 18. ¶ ²⁷ To refresh themselves.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem, said, * He hath ²⁹ Beelzebub, and by the prince of the devils casteth he out devils.

23 * And he called ³⁰ them unto him, and said unto them in ³¹ parables, How can Satan cast out Satan?

³⁰ Those that vented these things among the People. ¶ ³¹ Comparisons and Examples taken from things more known and familiar to 'em. See on *Matth.* 13. 2. n. 2.

24 And if a kingdom be divided against it self, that kingdom cannot stand.

25 And if a house be divided against it self, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a ³² strong man's house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

28 * Verily ³⁴ I say unto you, ³⁵ All sins ³⁶ shall be forgiven unto the sons of men, and ³⁷ blasphemies, wherewith soever they shall blaspheme.

29 But he that shall ³⁷ blaspheme against the holy Ghost, hath never forgiveness, but is in danger of eternal damnation.

30 Because they ³⁸ said, ³⁹ He hath an unclean spirit.

³⁸ *Viz.* Contrary to the clear convictions of their own consciences. ¶ ³⁹ He is confederate with the Devil, and works his miracles by his power.

31 ¶ There came then his ⁴⁰ brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, ⁴¹ Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren.

35 For whosoever shall ⁴² do the will of God, the same is my ⁴³ brother, and my sister, and mother.

CHAP. IV.

1 The parable of the sower. 14 The meaning thereof. 26 Of the seed growing secretly. 16 Of the mustard-seed.

* *Matth.* 13. 1. Luke 8. 4.

AND * he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entred into a ship, and sat

in the sea, and the whole multitude was by the sea, on the land.

2 And he taught them many things by ³ parables, * and said unto them in his doctrine,

3 Harken, Behold, there went out ² a sower to sow:

4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much ¹ earth, and ⁴ immediately it sprang up, because it had no depth of earth.

6 But when the sun was up, it was scorched, and because it had no root, it withered away.

7 And some fell among thorns, and the ⁵ thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth some thirthy, and some sixty, and some an hundred.

9 And he said unto them, * He that hath ears to hear, ¹⁰ let him hear.

10 * And when he was alone, they that were ¹¹ about him with the twelve asked of him the parable.

† Free from his vulgar Auditours, (as *Luke* 9. 18.) ¶ ¹¹ His constant attendants.

11 And he said unto them, Unto ⁸ you ⁹ it is given to know the ¹⁰ mystery of the kingdom of God: but unto ¹¹ them ¹² that are without, all these ¹³ things are done in parables:

12 * ¹² That seeing they may see, and not perceive, and hearing they may hear, and not understand, ¹³ lest at any time they should be converted, and their sins should be forgiven them.

¹²⁻¹³ See on *Matth.* 13. 11. n. 11, 12, 13, 18. ¶ ¹³ See on *Matth.* 13. 15. n. 24.

13 And he said unto them, Know ye not this parable? and how then will you know all parables?

14 ¶ * The sower soweth the word.

15 And ¹⁴ these are they by the way-side, where the word is sown, but when they have heard, Satan cometh immediately, and ¹⁵ taketh away the word that was sown in their ¹⁶ hearts.

¹⁴ These are such hearers as understand not, or regard not what is preached, and so are not at all affected with it: The Word makes no impression upon 'em. ¶ ¹⁵ See on *Matth.* 13. 19. n. 35. ¶ ¹⁶ *Prov.* 4. 21.

16 And these are they likewise which are sown on stony ground, who when they have heard the word, immediately ¹⁷ receive it with ¹⁸ gladness:

17 And have no ¹⁹ root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the words sake, immediately they are ²⁰ offended.

18 And these are they which are sown among thorns: such as hear the word,

19 And the ²¹ cares of this world, and the ²² deceitfulness of riches, and the ²³ lusts of other things ²⁴ entering in, ²⁵ choke the word, and it becometh ²⁶ unfruitfull.

¹⁷⁻²² See on *Matth.* 13. 20. n. 36, 37-42. ¶ ²³ *1 John* 2. 16. The various objects of men's carnal appetites and desires. ¶ ²⁴ Being entertain'd into the heart. ¶ ²⁵ See on *Matth.* 13. 22. n. 43, 44.

20 And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ And he said unto them, ²⁷ is a candle brought to be put under a bushel, or under a bed: and not to be set on a candlestick?

²⁷ *Matth.* 5. 15. *Luke* 8. 16. & 11. 33. & 19. 13. *1 Cor.* 12. 7. q. d. I have taught you these things, not that you should

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See on *Matth.* 13. 3, & c. n. 2-9. * *Chap.* 12. 38.

* *Matth.* 13. 10.

* *Cor.*

Col. 4. 5.

1 *Thess.* 4. 12.

1 *Tim.* 3. 7.

1 *Isaiah* 6. 9.

Matth. 13. 14.

Luke 8. 10.

John 12. 40.

Acts 28. 26.

Rom. 11. 8.

* *Matth.* 13. 19.

* *1 Tim.* 6. 17.

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should keep 'em to your selves, but impart 'em to others, (in due time.)

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22 For ²⁸ there is nothing hid which shall not be ²⁹ manifested: neither was any thing kept secret, but that it should come abroad.

²⁸ Matt. 10. 27. Luke 12. 2. Acts 4. 20. 1 John 1. 1, 3. q. d. All hidden things whatsoever, whether good or bad, shall be manifested in due time; (Eccles. 12. 14. 1 Cor. 4. 5.) much more then the truths contain'd in these Parables, which are so usefull and profitable. ¶ ²⁹ Matt. 10. 26, 27. Luke 12. 2. viz. By your Preaching.

23 ⁶ If any man have ears to hear ³⁰ let him hear.

³⁰ q. d. Be sure you mark, and remember what I say, and do accordingly. The frequent repeating this sentence implies our dulness and negligence in observing, and remembering the words of Christ. See on Matt. 11. 15.

24 And he said unto them, ³¹ Take heed what you hear: ³² with what measure ye mete, it shall be measured to you: And unto you that ³³ hear, shall ³⁴ more be given.

³¹ Acts 17. 11. 1 John 4. 1. ¶ ³² Matth. 7. 2. Luke 6. 38. 2 Cor. 9. 6. According as you are careful to hear the Word, and profit by it, and to impart your gifts to others, so they shall be increased to you. ¶ ³³ Observe, consider and obey. ¶ ³⁴ More knowledge shall be imparted.

* Matt. 25. 29.
Luke 8. 18.
& 19. 26.

25 * For he that ³⁵ hath, to him shall be given: and he that hath not, from him shall be ³⁶ taken even that which he hath.

³⁵ See on Matt. 13. 12. Manifests that he has any good gift, by his using of it. ¶ ³⁶ Zach. 11. 17.

26 ¶ And he said, So is the ³⁷ kingdom of God, as if a man should cast ³⁸ seed into the ground,

³⁷ The state of the Church in respect of the Preaching of the Gospel. The scope of this Parable is to shew the insensible efficacy of the Word; and that it attains its effect by degrees, causing a gradual increase of grace till it come to ripeness, when it shall be rewarded; and therefore Ministers should neither be discouraged, nor grow remiss, though the fruit of their labours don't presently appear. ¶ ³⁸ 1 Pet. 1. 2. 23.

27 And should sleep, and rise night and day, and the seed should spring and ³⁹ grow up, he knoweth not how.

28 For the earth bringeth forth fruit of her self, first the blade, then the ear, after that the full corn in the ear.

¶ Or, ripen.

29 But when the fruit is ^{||} brought forth, immediately he putteth in the sickle, because the harvest is come.

* Luke 13. 18.

* See on

Matt. 13. 31.

n. 55-58.

30 ¶ And he said, * Whereunto shall we liken the ⁴⁰ kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard-seed, which when it is sown in the earth, is ⁴¹ less than all the seeds that be in the earth.

32 But when it is sown, it groweth up, and becometh ⁴² greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them ⁴³ as they were able to hear it.

⁴³ 1 Cor. 3. 1, 2. Heb. 5. 11. In such a way as was best suited to their capacity, most taking with 'em, and most profitable for 'em.

34 But ⁴⁴ without a parable spake he not unto them: and when they were alone, he ⁴⁵ expounded all things to his disciples.

⁴⁴ See on Matt. 13. 34. n. 61. ¶ ⁴⁵ Luke 24. 27.

* Matt. 8. 18, 23.
Luke 8. 22.

35 * And the same day when the even was come, he said unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, ⁴⁶ they took him even as he was in the ship; and there were also with him other little ships.

⁴⁶ i. e. They set forward to sail, he continuing in the same ship, out of which he had taught the multitude, (v. 1.) and having taken neither food nor rest.

37 And there arose a great storm of wind, and

the waves beat into the ship, so that it was now full. Chap. 5.

38 And he was in the hinder part of the ship, ⁴⁷ asleep on a pillow: and they ⁴⁸ awake him, and say unto him, Master, carest thou not that we perish? ⁴⁷ 48 See on Matt. 8. 24. n.

39 And he arose, and ⁴⁹ rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great ⁵⁰ calm. ⁴⁹ 50 See on Matt. 8. 24. n. 32-34. Psal. 29. 10. Exod. 14. 21. Psal. 107. 29.

40 And he said unto them, Why are ye so fearful? how is it that ye have ⁵¹ no faith?

⁵¹ No greater confidence in my power and providence, after so many experiments thereof.

41 And they ⁵² feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

⁵² Were affected with an awfull reverence, at such an eminent discovery of extraordinary supernatural power. See on ch. 5. n. 28.

C H A P. V.

1 Christ delivereth the possessed of the legion of devils. 13 They enter into the swine.

AND * they came over unto the other side of ^{*} the sea, into the country of the ^{*} Gadarenes. ^{*} Matt. 8. 28. Luke 8. 26.

^{*} In Matthew it is said [Gergesenes] for the Towns of Gadara, and Gergesa lay near together, and so they had the same Confines and Borders.

2 And when he was come out of the ship, immediately there met him out of the ² tombs, a man ² with an unclean spirit, ² See on Matt. 8. 28.

3 Who had ^{his} dwelling among the tombs, and no man could ³ bind him, no not with chains: ³ Chap. 3. 27. Rom. 16. 20. 1 John 3. 8.

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day, he was in the mountains, and in the tombs, crying, and ⁴ cutting himself with stones. ⁴ 1 King. 18. 28. 1 Pet. 5. 8.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, 'What have I to do with thee, Jesus, thou Son of the most high God? I ⁶ adjure thee by God, that thou torment me not.

⁶ See on Matt. 8. 29. n. 39, 40. ¶ ⁶ Matt. 26. 63. (see there) Acts 19. 13. earnestly beseech thee, (as Luke 8. 28.) by that Righteousness and Faithfulness of God, who, in his sentencing of me to condemnation, has given me time till the day of Judgment, and who has permitted me thus to possess this man.

8 (For he said unto him, ⁷ Come out of the ⁷ man, thou unclean spirit) ⁷ Ch. 1. 25. & 9. 25.

9 And he asked him, ⁸ What is thy name? And he answered, saying, My name is ⁹ Legion: for we are many.

⁸ He asks this question, that the company might take the more notice of the greatness of the man's misery, and consequently of the greatness of his deliverance. ¶ ⁹ Perhaps the chief Devil had a whole Legion, or 6000 under his command; and so calls himself by that name.

10 And ¹⁰ he besought him much, that he would not send them away ¹¹ out of the country.

¹⁰ The chief Devil. ¶ ¹¹ Because they hoped to do most mischief there, in regard of the wickedness of the people.

11 Now there was there nigh unto the mountains, a great herd of ¹² swine feeding.

¹² Kept either by Gentiles that lived there; or by Jews to sell to others; or perhaps they did this contrary to the Law.

12 And all the devils besought him, saying, Send us into the ¹³ swine, that we may enter into them.

¹³ That so the owners might be provoked against him.

13 And forthwith Jesus ¹⁴ gave them leave. And the unclean spirits went out, and entred into

Chap. 5. the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea.

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¹⁴ Thereby to manifest (1.) The destructive power of these Devils, if not restrain'd by him. (2.) His great mercy to those he dispossest. (3.) The great benefits they might receive, if they would now believe in Christ. (4.) To try whether their love to their Swine, or their Souls, were greater. (5.) That so this Miracle might spread the further. (6.) To teach 'em that they that wallow in sin, like Swine, are slaves of the Devil, and obnoxious to him.

¹⁴ And they that fed the swine fled, and told it in the city, and in the countrey. And they went out to see what it was that was done.

¹⁵ And they come to Jesus, and see him that was possesed with the devil, and had the legion, sitting, and clothed, and in his right mind, and they were ¹⁵ afraid.

¹⁵ See on ch. 4. 41. n. 52.

¹⁶ And they that saw it, told them how it befell to him that was possesed with the devil, and also concerning the swine.

¹⁷ And they began to pray him to ¹⁶ depart out of their coasts.

¹⁶ Gen. 25. 34. Job 21. 14. Acts 16. 39. 1 Cor. 2. 14. viz. left they should suffer more loss by him.

* Luke 8. 38.

¹⁸ And when he was come into the ship, * he that had been possesed with the devil, prayed him that he might be ¹⁷ with him.

¹⁷ As one of his constant Attendants. (partly out of love and gratitude; and partly, for fear of repossession.)

¹⁹ Howbeit, Jesus ¹⁸ suffered him not, but saith unto him, Go home to thy friends, and ¹⁹ tell them how great things the Lord hath done for thee, and hath had compassion on thee.

¹⁹ Because it tended more to God's glory, and the good of his friends and neighbours, that he should remain among them, to declare these things to them. ¶ ¹⁹ Either to prepare 'em for the receiving of Christ and his Doctrine, or to manifest their great ingratitude, in desiring him to depart out of their Coasts.

²⁰ And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.

* Matt. 9. 1.

²¹ * And when Jesus was pass'd over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea.

* Matt. 9. 18.

Luke 8. 41.

²⁰ See on

Matt. 9. 18.

n. 38.

²² * And behold, there cometh one of the ²⁰ rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet,

²³ And besought him greatly, saying, My little daughter lieth at the point of death, I pray thee come and lay thy hands on her, that she may be healed, and she shall live.

²⁴ And Jesus went with him, and much people followed him, and thronged him.

²¹ Levit. 15. 25.

²² John 5. 5.

²⁵ And a certain woman which had an ²¹ issue of blood ²² twelve years,

²⁶ And had ²³ suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather ²⁴ grew worse,

²³ By making use of their (commonly) irksome prescriptions. ¶ ²⁴ Jonah 1. 13.

²⁷ When she had heard of Jesus, came in the press behind, and touched his garment.

²⁸ For she said, If I may touch but his clothes, I shall be whole.

²⁹ And straightway the fountain of her blood was dried up: and she ²⁵ felt in her body that she was healed of that plague.

²⁵ Found a present recovery of her strength.

³⁰ And Jesus immediately knowing in himself, that ²⁶ vertue had gone out of him, turned him about in the press, and said, Who ²⁷ touched my clothes?

²⁶ Luke 6. 19. John 1. 16. power for the working of that cure. ¶ ²⁷ Viz. not in an ordinary way, but with some design, and with a touch of Faith. (She thought to have done it undiscover'd, but Christ would not have such

a miracle conceal'd, which tended so much to the glory of God, and was such a notable instance of her Faith.)

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³¹ And his disciples said unto him, Thou seeest the multitude thronging thee, and sayest thou, Who touched me?

³² And he looked round about to see her that had done this thing.

³³ But the woman, ²⁸ fearing and trembling, knowing what was done in her, came and fell down before him, and ²⁹ told him all the truth.

²⁸ Being struck into a great reverence of Christ, by this demonstration of his Divine Power. See ch. 4. n. 52. ¶ ²⁹ Job. 7. 19-21.

³⁴ And he said unto her, ³⁰ Daughter, thy faith hath ³² made thee whole; go in peace, and be whole of thy plague.

³⁰ Ch. 10. 52. ¶ ³¹ ³² See on Matt. 9. 22. n. 42, 43.

³⁵ While he yet spake, there came from the ruler of the synagogue's house, certain which said, Thy daughter is dead, Why troublest thou the Master any further?

³⁶ As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, ³³ Be not afraid, ³⁴ only believe.

³³ Viz. as if I were not able to restore her to life again. ¶ ³⁴ Matt. 17. 20. viz. as the woman did, v. 28, 34. (whom I just now healed in thy presence.)

³⁷ And he suffered no man to follow him, save ³⁵ Peter, and James, and John the brother of James. ³⁵ See on Matt. 17. 1. n. 1.

³⁸ And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

³⁹ And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not ³⁶ dead, but ³⁷ sleepeth.

³⁶ Viz. irrecoverably. ¶ ³⁷ John 11. 11, 13. i. e. her condition, in respect of my power, is but like that of one in a sleep, whom I can easily awaken.

⁴⁰ And they ³⁸ laughed him to scorn: but when he had ³⁹ put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entred in where the damsel was lying.

³⁸ Acts 17. 30. Gen. 18. 22. ¶ ³⁹ Matt. 7. 6. as being unworthy to be witnesses of his mercy and power in this miracle.

⁴¹ And he took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel (I say unto thee) arise.

⁴² And straightway the damsel arose, and walked; for she was of the age of twelve years: and they were astonished with a great astonishment.

⁴³ And he charged them straitly, that ⁴⁰ no ⁴¹ See on Matt. 8. 4. n. 1. thing should be given her to eat.

C H A P. VI.

1 Christ is contemned of his countrey men. 18 John Baptist beheaded.

AND he went out from thence, and came in to his own countrey, and his disciples followed him. ¹⁻⁷ See on Matt. 13. 54. &c.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him, were ² astonished, saying, * from whence hath ² John 6. 42. this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, * the brother of James, and Joses, and of Juda, and * See Matt. 12. Simon? and are not his ³ sisters here with us? And ⁴⁶ they * were ⁴ offended ⁵ at him. ⁴ Matt. 11. 6.

4 But Jesus said unto them, * A prophet ⁴ is * John 4. 44. not without honour, but in his own countrey, and among his own kin, and in his own house.

5 * And

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*Matt. 13. 58.

Chap. 9. 23.

*Luk. 9. 16.

*Matt. 10. 1.

Chap. 3. 7-4.

Luk. 9. 1.

The word

signifieth a

piece of brass-

money in value

somewhat less

than a far-

thing, Matt.

10. 9. but here

it is taken in

general for

money.

* See on

Matt. 10. 11.

* Luk. 10. 10.

* Acts 13. 51.

* & 18. 6.

† Gr. or.

5 * And he ⁸ could there do no mighty work, save that he ⁹ laid his hands upon a few sick folk, and healed them.

⁸ Gen. 19. 22. viz. because of their unbelief, (v. 6.) which made 'em unfit to receive benefit by 'em. ¶ ⁹ See on Matt. 19. 15.

6 And he ¹⁰ marvelled because of their unbelief. And he ¹¹ went round about the villages, teaching.

¹⁰ Matt. 8. 10. having now experience of it in them, he was the more affected with it. ¶ ¹¹ Matt. 9. 35. Luke 13. 22. Acts 10. 38.

7 ¶ And he ¹² calleth unto him the ¹³ twelve, and began to send them forth by ¹⁴ two and two, and gave them power over unclean spirits;

¹² Ch. 3. 13. Luke 6. 13. ¶ ¹³ See on Matt. 10. 1. n. 1. ¶ ¹⁴ Exod. 4. 14. Rev. 11. 3. not only that they may be joint-witnesses of the truths they were to deliver, but might with more ease and success carry on their Ministry, and mutually strengthen, encourage and comfort one another, Eccles. 4. 9.

8 And commanded them that they should take ¹⁵ nothing for their journey, save a ¹⁶ staff only: no ¹⁷ scrip, no bread, no ¹⁸ money in their purse:

¹⁵ 2 Tim. 2. 4. viz. that might cumber or hinder 'em. ¶ ¹⁶ Viz. to walk with, (but not to smite with, Matt. 10. 10.) ¶ ¹⁷ Bag of provision. (that so they might depend on his providence.)

9 But be shod with ¹⁸ sandals: and not put on two coats.

¹⁸ Acts 12. 8. soles buckled over the feet.

10 And he said unto them, In what place soever ye enter into an house, there ¹⁹ abide till ye depart from that place.

11 * And whosoever shall not ²⁰ receive you, nor hear you, when ye depart thence, * ²¹ shake off the dust under your feet, for ²² a testimony against them. Verily I say unto you, ²³ it shall be more tolerable for ²⁴ Sodom † and Gomorrha in the day of judgment, than for that city.

²⁰ 21 See on Matt. 10. 14. ¶ ²² Thereby to declare that they were accursed for their obstinacy, and therefore you'd have no more to do with 'em. ¶ ²³ 24 See on Matt. 10. 15.

12 And they went out, and preached that men should ²⁵ repent.

²⁵ As John Baptist, and Christ had done afore, ch. 1. 4, 15.

13 And they cast out many devils, and ²⁶ anointed with oil many that were sick, and healed them.

²⁶ James 5. 14. as an outward sign of Christ's Divine Power accompanying them in these cures; and to strengthen the Faith of the sick.

14 ¶ And king Herod heard of him, (for his name was ²⁷ spread abroad) and he said, That John the Baptist was risen from the dead, and ²⁸ therefore mighty works do shew forth themselves in him.

²⁷ 1 Thess. 1. 8. ¶ ²⁸ See on Matt. 14. 2. n. 2.

15 * Others said, That it is Elias. And others said, That it is a prophet, or ²⁹ as one of the prophets.

²⁹ Not inferiour to any of the former Prophets.

16 But when Herod heard thereof, he said, It is John whom I beheaded, he is risen from the dead.

17 For * Herod himself had sent forth and laid hold upon John, and bound him in prison ³⁰ for Herodias sake, his brother Philip's wife; for he had ³¹ married her.

³⁰ Out of love to her, (for which John had reproved him, v. 18.) ¶ ³¹ Probably, while her former Husband was alive.

18 For John had said unto Herod, ³² It is not lawfull for thee to have thy brother's wife.

19 Therefore Herodias had a ¶ quarrel against him, and would have ³³ killed him, but she could not.

³³ Have found some occasion to put him to death.

20 For Herod ³⁴ feared John, knowing that he was a just man and an holy, and ¶ ³⁵ observed him,

and when he heard him he did ³⁶ many things, Chap. 6. and heard him ³⁷ gladly.

³⁴ Ch. 11. 18. Matt. 14. 5. & 21. 26. had a respect and reverence for him, and such an awfull regard to his Person and Doctrine, that he durst not do what he would, so long as John was about him. ¶ ³⁵ Was loth to offend him, as little as he could, but had a care to carry himself so as to please him. ¶ ³⁶ 2 Chron. 24. 2. ¶ ³⁷ Matth. 13. 20. viz. at first; till he was reproved by him.

21 And when a ³⁸ convenient day was come that Herod on his ³⁹ birth-day made a supper to his ⁴⁰ lords, high captains, and chief estates of Galilee:

³⁸ Gen. 27. 41. a fit season for Herodias to execute her malicious design, by reason of the luxury, intemperance, and unbridled jollity used at such times. They that have got over the point of Lawfulness in an action, have nothing to consider but the Convenience. ¶ ³⁹ Gen. 40. 20. ¶ ⁴⁰ Rev. 11. 10.

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he ⁴¹ sware unto her, Whatsoever thou ⁴² shalt ask of me, I will give it thee, † unto the half † of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway ⁴³ with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the king was ⁴⁴ exceeding sorry, yet for his oath's sake, and for their ⁴⁵ sakes which sat with him, he would not reject her.

⁴³ See on Matt. 14. 5. ¶ ⁴⁴ Prov. 29. 12. left they should count him a fickle, perjur'd Person.

27 And immediately the king sent ¶ an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corps, and laid it in a tomb.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye your selves apart into a desert place, and rest a while: for ⁴⁶ there were many coming and going, and they had no leisure so much as to eat.

32 * And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ⁴⁷ ran afoot thither out of all cities, and outwent them, and came together unto him.

⁴⁶ James 1. 19. ¶ ⁴⁷ Fetching a compass by Land.

34 And Jesus, when he came out, saw much people, and was ⁴⁸ moved with compassion toward them, because they were as sheep ⁴⁹ not having a shepherd: and * he began to teach them many things.

⁴⁸ Matth. 9. 36. & 14. 14. ¶ ⁴⁹ Destitute of faithfull, skilfull Pastors. See Matt. 9. 36. n. 61.

35 * And when the ⁵⁰ day was now far spent, his disciples came unto him, and said, This is a desert place and now the time is far passed:

36 Send them away, that they may go into the country round about and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, ⁵¹ Give ye them to eat. And they say unto him, ⁵² shall we go and buy † two hundred ¶ peny-worth of bread, † and give them to eat?

4034.

4035.

Or, one of his guards.

Chap. 3. 20.

Matt. 14. 13.

Matt. 14. 15.

John 6. 5.

Matt. 18. 23.

Chap. 6.

4035.

⁵⁰ See on Matt. 14. 16. n. 13. ¶ ⁵¹ Numb. 11. 22. 2 King. 7. 2. See on Matt. 15. 33. n. 61. † About six pounds of our money.

38 He faith unto them, ⁵² How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

⁵³ Not as if he were ignorant, but that they might confess the scantiness of their provision for so great a multitude, and so be the more sensible of the greatness of the miracle.

39 And he commanded them to make all sit down ⁵⁴ by companies upon the green grass.

⁵⁵ 1 Cor. 14. 40. for the more orderly distribution of the provision, and the better observation of the miracle.

40 And they sat down in ranks by hundreds and by fifties.

41 And when he had taken the five loaves, and the two fishes, he ⁵⁶ looked up to heaven, and ⁵⁷ blessed, and brake the loaves, and gave them to his ⁵⁸ disciples to set before them; and the two fishes divided he among them all.

⁵⁹ John 17. 1. ¶ ⁶⁰ See on Matt. 14. 19. n. 14, 15.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

* John 6. 17.

⁶¹ See on

Matt. 14. 22.

n. 18.

¶ Or, ever

again? Beth-

saida.

* Matt. 14. 23.

45 * And straightway he ⁶² constrained his disciples to get into the ship, and to go to the other side before ⁶³ unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 * And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing: (for the wind was contrary unto them) and ⁶⁴ about the fourth watch of the night he cometh unto them, walking upon the sea, and would have ⁶⁵ passed by them.

⁶⁶ See on Matt. 14. 25. n. 20. ¶ ⁶⁷ Luke 24. 48. Gen. 32. 26. made as though he would have gone further, (for the further trial of their faith.)

* Psal. 95. 5.

49 But when they saw him ⁶⁸ walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him and were troubled.) And immediately he talked with them, and faith unto them, Be of good cheer; ⁶⁹ it is I, be not afraid.

* See on

Matt. 14. 27.

n. 22.

51 And he went up unto them into the ship, and the wind ceased: and they were fore amazed in themselves beyond measure, and wondered.

52 For they ⁷⁰ considered not the miracle of the loaves, for ⁷¹ their heart was hardened.

⁷² Viz. so as take notice of Christ's care over 'em, and his Divine Power manifested therein; and thence to conclude, that he was able to do such a miracle as this. ¶ ⁷³ Ch. 3. 5. & 8. 17. & 16. 14. Luke 24. 25. their understandings were dull in apprehending, and believing these works of Christ's Divine Power, so as to receive a due impression from 'em.

* Matt. 14. 34.

53 * And when they had passed over, they came into the land of Genesaret and drew to the shore.

54 And when they were come out of the ship, straightway ⁷⁴ they knew him,

⁷⁵ The People of that place.

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

* Ch. 5. 27, 28.

Acts 19. 12.

⁷⁶ See on

Matt. 14. 36.

n. 33.

¶ Or, it.

56 And whithersoever he entred, into villages, or cities, or country, they laid the sick in the streets, and besought him that ⁷⁷ they might touch, if it were but the border of ⁷⁸ his garment: and as many as touched ⁷⁹ him, were made whole.

C H A P. VII.

Chap. 7.

4035.

1 The Pharisees find fault at the disciples for eating with unwashen hands. 14 Meat defileth not the man.

Then came together unto him the ⁸⁰ pharisees, and certain of the scribes which came from ⁸¹ Jerusalem. ⁸² See on Matt. 15. 1. n. 1, 2.

2 And when they saw some of his disciples eat bread with ⁸³ defiled (that is to say, with ⁸⁴ unwashen) hands, they found fault. ⁸⁵ Or, common.

⁸⁶ Their food. ¶ ⁸⁷ See on Matt. 15. 2. n. 7.

3 For the Pharisees, and all the Jews, except they wash ⁸⁸ their hands ⁸⁹ oft, eat not, ⁹⁰ holding the ⁹¹ tradition of the elders. ⁹² Or, diligently; Gr. with the fist; Theophylact, up to the elbow.

⁹³ Every time they thought they were defiled. ¶ ⁹⁴ Observing the Ordinance, Institution, Canon, or Constitution of their Fore-fathers, the Governours of the Church, deliver'd down from one to another.

4 And when they come from the ⁹⁵ market, except they ⁹⁶ wash, they eat not. And many other things there be, which they ⁹⁷ have received to hold, as the ⁹⁸ washing of cups, and ⁹⁹ pots, brasen vessels, and of ¹⁰⁰ tables. ¹⁰¹ Sextarius is about a pint and an half. ¶ ¹⁰² Or, beds.

¹⁰³ From any business where they converse with all sorts of men, and touch't all sorts of things. ¶ ¹⁰⁴ For fear they had been defiled there. ¶ ¹⁰⁵ Think themselves bound to observe. ¶ ¹⁰⁶ Matt. 23. 25.

5 Then the pharisees and scribes asked him, Why ¹⁰⁷ walk not thy ¹⁰⁸ disciples according to the ¹⁰⁹ tradition of the elders, but eat bread with unwashen hands.

¹¹⁰ Matt. 12. 2. Live in a constant contempt of. ¶ ¹¹¹ See on Matt. 15. 2. n. 3, 5.

6 He answered and said unto them, Well hath Esaias prophesied of ¹¹² you ¹¹³ hypocrites, as it is written, ¹¹⁴ This people honoureth me with their ¹¹⁵ lips, but their heart is far from me. ¹¹⁶ Isa. 29. 13. Matt. 15. 8.

¹¹⁷ See on Matt. 15. 7. n. 17, 18, 19. ¶ ¹¹⁸ Ezek. 33. 2. 31. 2 Tim. 3. 5. Tit. 1. 16.

7 Howbeit, ¹¹⁹ in vain do they worship me, ¹²⁰ teaching for doctrines the commandments of men. ¹²¹ See on Matt. 15. 9. n. 21, 22.

8 For ¹²² laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do.

¹²³ You prefer your humane Traditions before the Divine Precepts.

9 And he said unto them, ¹²⁴ Full well ye ¹²⁵ reject ¹²⁶ the commandment of God, that ye may keep your own tradition. ¹²⁷ Or, frustrate.

¹²⁸ q. d. Is not this a fine Religion and serving of God, thus to deal with him? (as 1 Kings 22. 15. Eccles. 11. 9)

10 For Moses said, ¹²⁹ Honour thy father and thy mother: and, ¹³⁰ Whoso ¹³¹ curseth father or mother, let him die the death. ¹³² Exod. 20. 12. Deut. 5. 16. * Exod. 21. 17. Lev. 20. 9. Prov. 20. 20.

11 But ¹³³ ye say, If a man shall say to his ¹³⁴ father or mother, ¹³⁵ It is ¹³⁶ Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: ¹³⁷ he shall be ¹³⁸ free.

¹³⁹ Which includes maintenance and relief, (as 1 Tim. 5. 17.) ¶ ¹⁴⁰ See on Matt. 15. 4-6. n. 12-16.

12 And ye ¹⁴¹ suffer him no more to do ought for his father or his mother:

¹⁴² By telling him, it is Perjury, or a breach of his Vow, if he gives 'em any thing, (but 1 Tim. 5. 8.)

13 Making the word of God of none effect through your tradition, which ye have ¹⁴³ delivered: and many such like things do ye.

¹⁴⁴ From Master to Scholar, and so from one to another.

14 ¶ And when he had ¹⁴⁵ called all the people unto him, he said unto them, ¹⁴⁶ Hearken unto me every one of you, and understand. ¹⁴⁷ See on Matt. 15. 10. n. 23-27.

15 There is ¹⁴⁸ nothing from without a man that entering into him can ¹⁴⁹ defile him: but ¹⁵⁰ the things which

Chap. 7. which come out of him, those are they that defile the man.

4035. 16 * If any man have ³⁶ ears to hear, let him hear.

³⁵ An understanding to perceive, and embrace these important, wholesome truths. ¶ ³⁷ Take notice of what I say, and believe it, (though contrary to what you have been taught formerly.)

¹⁷ * And when he was entred into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ³⁹ ye so without understanding also? Do ye not perceive, that ⁴⁰ whatsoever thing from without entred into the man, it cannot ⁴¹ defile him,

19 Because it ⁴² entred not into his heart, but into the belly, and ⁴³ goeth out into the ⁴⁴ draught, ⁴⁵ purging ⁴⁶ all meats?

⁴⁷ It does not affect, and influence his Soul, (without which a man cannot be guilty of sin.) ¶ ⁴⁸ See on Matt. 15. 17. n. 39, 40. ¶ ⁴⁹ And thereby purifying, and freeing it from dregs, and making it fit for nourishment. ¶ ⁴⁶ The remaining part of the food, which is left behind in the body.

20 And he said, ⁴⁷ That which cometh out of the man, that defileth the man.

⁴⁷ That which proceeds from a man's natural disposition, and inward principles.

21 * For from within, out of the heart of men, proceed ⁴⁸ evil thoughts, adulteries, fornications, murders,

22 Thefts, ⁴⁹ covetousness, ⁵⁰ wickedness, deceit, ⁵¹ lasciviousness, ⁵² an evil eye, ⁵³ blasphemy, ⁵⁴ pride, ⁵⁵ foolishness:

⁴⁹ Mischievous practices. ¶ ⁵⁰ Lustfull dalliances. See on Rom. 13. 13. n. 49. ¶ ⁵¹ Matt. 20. 15. envy, or ill-will. ¶ ⁵² Slandering and speaking evil of others, Titus 3. 2. Jam. 4. 11. ¶ ⁵³ Haughtiness, or despising others. ¶ ⁵⁴ Foolish, vain-glorious boasting.

23 All these evil things ⁵⁵ come from within, and defile the man.

⁵⁵ Matt. 12. 35. have their original in the Soul, and from thence spread themselves into the outward conversation.

⁵⁶ Matt. 15. 21. 24 ¶ * And from thence he arose and went into the ⁵⁶ borders of Tyre and Sidon, and entred into an house, and would have ⁵⁷ no man know it: but he could not be hid.

⁵⁶ The utmost parts of Palestine, which border upon Tyre (for Christ never preach't himself to the Cities of the Gentiles, Matt. 15. 24.) ¶ ⁵⁷ To avoid concourse, and applause.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.

26 (The woman was a ⁵⁸ Greek, a ⁵⁹ Syrophenician by nation) and she besought him that he would cast forth the devil out of her daughter.

⁵⁸ A Heathen by Religion, (and so she was a pledge of the Gentiles future owning of Christ.) ¶ ⁵⁹ An Inhabitant of that part of Syria, called Phœnice.

27 But Jesus said unto her, Let the ⁶⁰ children first be ⁶¹ filled: for it is not meet to take the ⁶² childrens bread and to ⁶³ cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the ⁶⁴ dogs under the table eat of the childrens crumbs.

⁶⁰ The Jews, who are God's peculiar People. ¶ ⁶¹ Acts 13. 46. Rom. 1. 16. ¶ ⁶² Have such a measure of my Doctrine and Miracles as God sees sufficient for 'em, and till they be even cloyed therewith, and reject 'em. ¶ ⁶³⁻⁶⁵ See on Matt. 15. 26, 27. n. 53, 54, 55.

29 And he said unto her, For ⁶⁶ this saying, go thy way, the devil is gone out of thy daughter.

⁶⁶ So full of Faith, Humility, Constancy, and Trust in me, beyond the ordinary rate.

30 And when she was come to her house, she ⁶⁷ found the devil gone out, and her daughter laid upon the ⁶⁸ bed.

⁶⁷ John 21. 45. Psal. 12. 6. 2 Cor. 1. 20. ¶ ⁶⁸ Free from her former ail, and compos'd to rest. Chap. 8.

31 ¶ * And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, ^{4035.} through the midst of the coasts of Decapolis. * Matt. 15. 29.

32 And they bring unto him one that was deaf, and had ⁶⁹ an impediment in his speech: and they beseech him to ⁷⁰ put his hand upon him.

⁶⁹ Matt. 9. 32. Luke 11. 14. ¶ ⁷⁰ i. e. cure him, (which he usually performed by touching, or some other outward gesture. See on Matt. 19. 15.)

33 And he took him ⁷¹ aside from the multitude; and ⁷² put his fingers into his ears, and he ⁷³ spit, and touched his tongue.

⁷¹ So ch. 8. 23. to avoid all appearance of ostentation. ¶ ⁷² He uses these actions according to his own pleasure, to shew that he wrought these Cures by his Divine Power, above the course of Nature. ¶ ⁷³ Ch. 8. 25. John 9. 6.

34 And ⁷⁴ looking up to heaven * he ⁷⁵ sigh'd, * John 11. 33; and saith unto him, Ephphatha, that is, Be opened, ^{38.}

⁷⁴ John 11. 41. & 17. 1. to shew, that, as Mediator, he received this power to work Miracles from his Father. ¶ ⁷⁵ Heb. 4. 15. for this man's misery.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And * he charged them that they should * Chap. 5. 43.

⁷⁶ tell no man: but the more he charged them, so much the more a great deal they ⁷⁷ publish'd it,

⁷⁶ See on Matt. 8. 4. n. 1. ¶ ⁷⁷ As being deeply affected with this great Miracle.

37 And were beyond measure ⁷⁸ astonish'd, saying, ⁷⁹ He hath done all things ⁸⁰ well: he maketh both the deaf to hear, and the dumb to speak.

⁷⁸ At this manifestation of such extraordinary Power. ¶ ⁷⁹ All he does is for our good; and therefore he deserves no blame, (whatsoever the Pharisees charge him with.) ¶ ⁸⁰ Gen. 1. 31.

CHAP. VIII.

1 Christ feedeth the people miraculously, 10 and refuseth to give a sign to the Pharisees.

IN those days * the multitude being very great, * Matt. 15. 32. and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, ¹ From ^{See on} whence can a man satisfy these men with bread here ^{Matt. 15. 33.} in the wilderness?

5 And he asked them, ² How many loaves have ye? And they said, ³ Seven.

² Numb. 11. 22. Christ intended that they should call to mind his miracle wrought lately (ch. 6. 41.) upon a like occasion, and that they should put him upon the use of his Divine Power again. See there n. 52. ¶ ³ Matt. 14. 17. John 6. 9.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and

⁴ gave thanks, and brake, and gave to his ^{disciples} ⁴⁵ to set before ^{them}: and they did set ^{them} before the people. ⁴⁵ See on Matt. 14. 19.

7 And they had a few small fishes, and * he ^{Matt. 14. 10.} blessed, and commanded to set them also before ^{Ch. 14. 22.} ^{them}.

8 So they did eat, and were ⁷ filled: and they ⁷ took up of the broken meat that was left, seven ^{Psal. 23. 1.} baskets. ^{John 6. 11.}

9 And they that had eaten were about four thousand; and he sent them away.

10 ¶ * And straightway he entred into a ship * Matt. 15. 39. with his disciples, and came into the parts of Dalmanutha,

11 And

Chap. 8. 11 And the Pharisees came forth, and began to
 4035. question with him, seeking of him a sign¹⁰ from
 heaven, ¹¹ tempting him.

⁸ To raise cavils about his Person, Authority, Doctrine,
 and Miracles. ¶ ⁹ Matt. 12. 38. Luke 11. 29. John 6. 30.
 ¶ ¹⁰ See on Matt. 16. 1. n. 1, 2.

12 And he ¹² sighed deeply in his spirit, and saith,
 Why doth this generation seek after a sign? verily
 I say unto you, There shall no sign be given to ¹³ this
 generation.

13 And he ¹⁴ left them, and entering into the
 ship again, departed to the other side.

¹¹ For their gross hypocrisie, horrible hardness of heart,
 and obstinate persisting in their unbelief, *ch.* 3. 5. ¶ ¹² See
 on Matt. 16. 4. n. 7, 9.

* Matt. 16. 5. 14 ¶ Now the disciples had forgotten to take
 bread, neither had they in the ship with them more
 than one loaf.

* Luke 12. 1. 15 * And he charged them, saying, Take heed,
 beware of the ¹⁵ leaven of the ¹⁶ Pharisees, and of the
 leaven ¹⁷ of Herod.

¹⁵ See on Matt. 16. 6. n. 10, 11. ¶ ¹⁷ Loose practices
 flowing from corrupt principles, (for probably Herod lived
 like a Sadducee, as if there were no other life after this.)

* Matt. 16. 7. 16 And they reasoned among themselves, saying,
 It is ¹⁶ because we have no bread.

17 And when Jesus knew *it*, he saith unto them,
¹⁸ Why reason ye, because ye have no bread? ¹⁹ per-
 ceive ye not yet, neither understand? ²⁰ have ye
 your heart yet hardened?

¹⁸ See on Matt. 16. 8. n. 15, 16. ¶ ²⁰ Chap. 6. 52. &
 3. 5. will you be always thus senseless, that nothing can
 make impression upon you?

18 Having eyes, see ye ²¹ not? and having ears,
²² hear ye not? and do ye not ²³ remember?

²¹ Viz. my Works. ¶ ²² Viz. my Doctrine, wherein I
 taught you to depend upon the Providence of God, for the
 things of this life. Will you be like the reprobate Jews?
ch. 4. 12. ¶ ²³ Heb. 2. 1.

* Matt. 14. 20. 19 * When I brake the ²⁴ five loaves among five
 Chap. 6. 43. thousand, how many baskets full of fragments took
 John 6. 13. ye up? They say unto him, Twelve.

* Ch. 6. 41. 20 And * when the ²⁵ seven among four thou-
 Luke 9. 13. sand, how many baskets full of fragments took ye
 John 6. 11. up? And they said, Seven.

Matt. 15. 37. 21 And he said unto them, ²⁶ How is it that ye
 Ver. 8. do not understand?

* Heb. 5. 12. 22 ¶ And he cometh to Bethsaida, and they
 See on Matt. bring a blind man unto him, and befought him to
 16. 9. n. 16. touch him.

23 And he took the blind man by the hand and
 led him out of the town; and when he had ²⁹ spit
 on his eyes, and put his hands upon him, he ³⁰ as-
 ked him if he saw ought.

²⁷⁻²⁹ See on *ch.* 7. 32. n. 70, 71, 72. ¶ ³⁰ For the exer-
 cise of his Faith.

24 And he looked up, and said, I see men as
³¹ trees, walking.

³¹ Christ cured him thus by degrees, to shew that he was
 not tied to any particular manner, or method in working
 miracles, but would do 'em so as he saw most conducing
 to the glory of God, and edification of the people.

* Matt. 13. 12. 25 After that, he put *his* hands ³² again upon
 Phil. 1. 6. his eyes, and made him look up: and he was resto-
 red, and saw every man clearly.

* See on Matt. 26 And he sent him away to his house, saying,
 8. 4. n. 1. Neither go into the town, ³³ nor tell *it* to any in
 the town.

27 ¶ And Jesus went out and his disciples, into
 the towns of Cesarea Philippi: and by ³⁴ the way
 he ³⁵ asked his disciples, saying unto them, Whom
 do men say that I am?

* Matt. 14. 2. 28 And they answered, * John the Baptist: but
 some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ³⁶ ye
 that I am? And ³⁷ Peter answereth and saith unto
 him, Thou art ³⁸ the Christ.

³⁴ Deut. 6. 7. ¶ ³⁵⁻³⁸ See on Matt. 16. 13, &c. n. 20-25.

30 And he charged them that they should ³⁹ tell
 no man of him. Chap. 9.

31 And * he began to teach them, that the Son
 of man ⁴⁰ must suffer many things, and be ⁴¹ rejected
 of the elders, and of the chief priests, and scribes,
 and be killed, and after three days ⁴² rise again.

⁴⁰ Matt. 17. 22. & 20. 18. Mark 9. 31. & 10. 33. Luke 18.
 31. & 24. 7. ¶ ⁴¹ Psal. 118. 22. ¶ ⁴² See on Matt. 16. 21.
 n. 42.

32 And he spake that saying ⁴³ openly. And
⁴⁴ Peter took him, and began to ⁴⁵ rebuke him.

⁴⁴ Plainly and boldly, without any fear, or concern for
 it. ¶ ⁴⁵ See on Matt. 16. 22. n. 43, 44.

33 But when he had turned about, and looked
 on his ⁴⁶ disciples, he rebuked Peter, saying, Get
 thee behind me, ⁴⁷ Satan: for ⁴⁸ thou savourest not
 the things that be of God, but ⁴⁹ the things that
 be of men.

34 ¶ And when he had called the people unto him,
 with his disciples also, he said unto them, ⁵⁰ Who-
 soever will ⁵¹ come after me, let him ⁵² deny him-
 self, and ⁵³ take up his cross, and ⁵⁴ follow me.

35 For * whosoever will ⁵⁵ save his life, shall
⁵⁶ lose it; but whosoever shall ⁵⁷ lose his life for my
 sake and the gospel's, the same shall ⁵⁸ save it.

36 For what shall it profit a man, if he shall
 gain the whole ⁶⁰ world, and ⁶¹ lose his own soul?

⁶⁰ That they might take notice of it, and take it to
 themselves, so far as they were concern'd in it. ¶ ⁶¹ See
 on Matt. 16. 23-26.

37 Or what shall a man give ⁶² in exchange for
 his soul? ¶ ⁶² Psal. 49. 7.
 1 Pet. 1. 18, 19.

38 * Whosoever therefore * shall be ⁶⁴ ashamed
 of me, and of my words, in this ⁶⁵ adulterous and
 sinfull generation, of him also shall the Son of man
 be ⁶⁶ ashamed, when he cometh ⁶⁷ in the glory of
 his Father, with the holy angels.

⁶³ Matt. 10. 33. Luke 12. 8, 9. 2 Tim. 2. 12. 1 John 2.
 23. ¶ ⁶⁴ Dares not make open profession of me and my
 Gospel for fear of suffering. ¶ ⁶⁵ See on Matt. 16. 4.
 ¶ ⁶⁶ Will not own him for his own. ¶ ⁶⁷ Which is the
 same with that essential glory which God the Father has,
 and which he has from him by eternal generation.

CHAP. IX.

2 Jesus transfigured. 30 He foresheweth his death
 and resurrection, 33 and giveth divers instructi-
 ons to his disciples.

AND he said unto them, * Verily I say unto
 you, that there be some of them that stand
 here, which shall not taste of death, till they have
 seen ¹ the kingdom of God come with power.

¹ John 21. 22. The Gospel prevailing all the world over,
 in spite of all opposition.

2 ¶ * And after six days, Jesus taketh with
 him, ² Peter, and James, and John, and leadeth
 them up into an high mountain apart by them-
 selves: and he was ³ transfigured ⁴ before them.

² See on Matt. 17. 1, 2. n. 1, 2. ¶ ⁴ Isa. 33. 17.

3 And his ⁵ raiment became shining, exceeding
 white as snow; so as no fuller on earth can white
 them. ¶ ⁵ See on
 Matt. 17. 2; n.
 5, 6.

4 And there appeared unto them ⁶ Elias, with
⁶ Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master,
 it is good for us to be here: and let us make three
 tabernacles; one for thee, and one for Moses, and
 one for Elias.

6 For he wist not what to say, for they were
 fore afraid.

7 And there was a cloud that over-shadowed
 them: and a voice came out of the cloud, saying,
 this is my beloved Son: ⁷ hear him.

8 And suddenly when they had looked round
 about, they saw no man any more, save Jesus only
 with themselves. ¶ ⁷ See on
 Matt. 17. 5.
 n. 10.

Chap. 9. 9 And as they came down from the mountain, he charged them that they should ⁸ tell no man what things they had seen, till the Son of man were ⁹ risen from the dead.

⁸ See on Matt. 16. 20. n. 40. ¶ ⁹ See on Matt. 17. 9. n. 14.

10 And they kept that saying ¹⁰ with themselves, questioning one with another what the ¹¹ rising from the dead should mean.

¹⁰ They conceal'd it, yet laid it up in their memories. ¶ ¹¹ Not that they doubted of the general resurrection, (John 11. 24.) but they dream'd so much of a temporal Kingdom, that they understood nothing that seemed inconsistent therewith. See n. 41.

11 ¶ And they asked him, saying, ¹² Why say the ¹³ scribes that * Elias must first come?

12 And he answered and told them, Elias verily cometh first, and ¹⁴ restoreth all things, and ¹⁵ how it is written of the Son of man, that he must suffer many things, and * be ¹⁶ set at nought.

¹³⁻¹⁴ See on Matt. 17. 10. n. 15, 16, 17. ¶ ¹⁵ i. e. He told 'em how it is written in the Scriptures, that the Messiah must suffer, Dan. 9. 26. ¶ ¹⁶ Psal. 22. 6. Isa. 53. 3, &c. Acts 3. 14.

13 But I say unto you, that * ¹⁷ Elias is indeed come, and they have done unto him whatsoever they listed, ¹⁸ as it is written of him.

¹⁷ See on Matt. 17. 12. n. 19. ¶ ¹⁸ Viz. That he should come before the Messiah, and be treated like Elias, (who was persecuted by Ahab and Jezebel for his reproving their sins.)

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the ¹⁹ scribes questioning with them.

¹⁹ These cunning Sophisters having gotten 'em alone, thought to baffle and expose 'em.

15 And straightway all the people, when they beheld him, were ²⁰ greatly amazed, and running to him, ²¹ saluted him.

²⁰ Because his countenance still retain'd some of that splendour, glory and loveliness which he had in the Mount: which made them run to him and salute him, (which we never read that they did at any other time.) ¶ ²¹ Express their good will and respects to him, and joy for his return.

16 And he asked the scribes, What question ¶ ye with them?

17 And * one of the multitude answered and said, Master, I have brought unto thee my son, which hath a ²² dumb spirit:

²² A distemper which makes him both deaf and dumb, v. 25.

18 And whosoever he taketh him, he ¶ teareth him? and he someth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they ²³ could not.

19 He answered him, and saith, ²⁴ O faithless generation, how long shall I be ²⁵ with you? how long shall I ²⁶ suffer you? bring him unto me.

²³⁻²⁴ See on Matt. 17. 16, 17. n. 23, 24. ¶ ²⁵⁻²⁶ See on Matt. 17. 17. n. 25, 26.

20 And they brought him unto him: and when he saw him, straightway the spirit ²⁷ tare him, and he fell on the ground, and wallowed, foaming.

21 And he ²⁸ asked his father, How long is it ago since this came unto him? And he said, Of a child.

²⁸ That so all might take notice that it was a rooted distemper.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, ²⁹ have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, ³⁰ all things are possible to him that believeth.

³⁰ 2 Chron. 20. 20. Acts 14. 9. Luke 17. 6. Any distemper may be cured.

24 And straightway the father of the child cried

out, and said with tears, Lord, I believe; ³¹ help thou mine unbelief.

25 When Jesus saw that the people came ³² running together, he ³³ rebuked the foul spirit, saying ³⁴ unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and ³⁵ enter no more into him.

³² To see what would be done, upon this great out-cry of the man. ¶ ³³ See on Matt. 17. 18. ¶ ³⁴ Thou evil spirit that makest this Child both deaf and dumb, in his fits. ¶ ³⁵ Let him have no more Fits hereafter.

26 And the spirit cried, and rent him fore, and came out of him, and he was as one ³⁶ dead, inso-much that many said, He is dead.

³⁶ Christ suffered the Devil to shew his power and malice so far, that his own power and mercy might be the more evident.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, ³⁷ This kind can ³⁸ come forth by nothing, but by ³⁹ prayer and fasting.

30 ¶ And they departed thence, and passed ⁴⁰ through Galilee; and he would not that any man should know it.

31 ³⁹ For he taught his disciples, and said unto them, the Son of man is ⁴⁰ delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

³⁹ q. d. The reason why he desired to keep himself private, was, that he might have the better opportunity fully and plainly to instruct his Disciples in all needfull points; and particularly, in the Doctrine of his Passion and Resurrection. ¶ ⁴⁰ See on Matt. 17. 22. n. 34.

32 But they ⁴¹ understood not that saying, and were afraid to ask him.

⁴¹ Luke 2. 50. & 18. 34. See there; Could not apprehend the Mystery of his Death; how he, being the Messiah, the Son of God that had wrought so many Miracles, and concerning whose Kingdom there were so many glorious promises could or should come to suffer death; or for what end or purpose: much less how he should rise again after he was dead. See n. 11.

33 ¶ And he came to Capernaum, and being ⁴² in the house, he asked them, What was it that ye ⁴³ disputed among your selves, by the way.

⁴² Christ asks this question, thereby to take occasion to root the sin of Ambition out of their hearts, and to read 'em a Lecture of Humility.

34 But they held their peace: for by the way they had disputed among themselves who ⁴⁴ should be the greatest.

35 And he ⁴⁵ sat down and called the twelve, and said unto them, If any man ⁴⁶ desire to be first, ⁴⁷ the same shall be last of all, and ⁴⁸ servant of all.

⁴⁵ As a Teacher that had something of moment to say. ¶ ⁴⁶ ch. 10. 43. Matt. 20. 26, 27. Ambitiously affect Precedence before others, or Superiority over 'em. ¶ ⁴⁷ Let him endeavour to mortifie this humour, by thinking meanly of himself. ¶ ⁴⁸ And by behaving himself as such a one, so as to be ready to perform the meanest Offices for the good of others, (as Paul did, 1 Cor. 9. 19.)

36 And * he took a ⁴⁹ child and set him in the ⁵⁰ midst of them: and when he had taken him in his arms, he said unto them,

⁴⁹ As a significant emblem of that humility and meekness he was about to teach 'em.

37 * Whosoever shall ⁵¹ receive ⁵² one of such ⁵³ children ⁵⁴ in my name, receiveth me: and * who- soever shall receive me, receiveth not me, but him ⁵⁵ that sent me.

38 ¶ And John answered him, saying, Master, * we saw ⁵⁶ one casting out devils in thy name, and he ⁵⁷ followeth not us; and we forbid him, because he followeth not us.

⁵⁶ Who perhaps formerly had been a Disciple of John the Baptist, and been baptized in the name of the Messiah to come, but was not yet convinc'd that Christ was He. ¶ ⁵⁷ Is none of our company, and owns thee not for the Messiah.

39 But

Chap. 9. 4035. Luke 17. 5.

Mal. 4. 5.

Phil. 2. 7.

Matt. 11. 14.
Luke 1. 17.

Or, among
your selves.

Matt. 17. 14.
Luke 9. 38.

Or, dasheth.

Ch. 1. 26.
See there n. 51.

Matt. 15. 22.
Psal. 25. 7.

2 Chron. 20. 20.
Acts 14. 9. Luke 17. 6.

39 But

Chap. 10.

4035.

* 1 Cor. 12. 3.

39 But Jesus said, Forbid him not: * for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he³⁹ that is not against us, is on our part. ³⁹ Matt. 12. 30. Luke 11. 23. & 9. 50. That does nothing to our prejudice; yea, who does that whereby the honour of my Name is advanced, is to be accounted a friend, and favourer of my Person and Doctrine.

41 For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

⁴¹ Matt. 10. 42. *q.d.* God will own and reward the least countenance and assistance for the carrying on of the work of the Gospel; (and therefore you should encourage those that make profession of my Name, though they be not of my followers.)

42 And whosoever shall ⁴² offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Or, causeth to offend; and so V. 45, 47.

43 And if thy ⁴³ hand || ⁴³ offend thee, ⁴³ cut it off: it is better for thee to enter into life ⁴³ maimed, than having two hands, to go into hell, into the fire that never shall be quenched:

44 Where their ⁴⁴ worm dieth not, and the ⁴⁴ fire is not quenched.

45 And if thy ⁴⁵ foot ⁴⁵ offend thee, ⁴⁵ cut it off: it is better for thee to enter ⁴⁵ halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their ⁴⁶ worm dieth not, and the ⁴⁶ fire is not quenched.

47 And if thine ⁴⁷ eye ⁴⁷ offend thee, ⁴⁷ pluck it out: it is better for thee to enter into the kingdom of God with ⁴⁷ one eye, than having two eyes to be cast into hell fire:

⁴⁷⁻⁴⁹ See on Matt. 18. 6, 8. n. 11, 18, 19. and on Matt. 5. 29. n. 80, &c.

48 Where their ⁴⁸ worm dieth not, and the ⁴⁸ fire is not quenched.

⁴⁸⁻⁵⁰ Isa. 66. 24. Jer. 7. 20. Where there shall be extremity of torments both in soul and body.

49 For ⁴⁹ every one shall be ⁴⁹ salted with fire, and ⁴⁹ every Sacrifice shall be salted with salt.

⁴⁹ *q.d.* We must therefore forbear the use of those things that intice us to sin, because — ⁴⁹ *Viz.* Of those aforementioned, who will not refrain such insinuating Courses, nor renounce their beloved lusts; but indulge their corrupt affections, and so are drawn into sin: every wicked man. ⁴⁹ Both tormented and preserved thereby. That fire that torments him, shall be like Salt to preserve him from total destruction, or annihilation. ⁴⁹ Levit. 2. 13. Every true Christian, who freely gives up himself a Sacrifice to God, to be ordered and disposed of, according to his will, shall be endued with Grace, and seasoned with Holiness (as Salt seasons Meat, and preserves it from putrefaction.)

* Matt. 5. 13.

50 * Salt is good: but ⁵⁰ if the salt have lost his saltiness, ⁵⁰ wherewith will you season it? ⁵⁰ Have salt in your selves, and ⁵⁰ have peace one with another.

⁵⁰ Luke 14. 34. See there. Profession of Religion is good in it self; and you that are Professours, are usefull persons in the world (Matt. 5. 13. see there) to subdue corruption in persons, beat down sin, and implant Grace. ⁵⁰ If you renounce the Truth, and fall from your Profession of it. ⁵⁰ Heb. 6. 4, 6. There's little or no hopes of your recovery. ⁵⁰ Col. 4. 6. Maintain heavenly Wisdom, to live according to your Profession, whereby you may be acceptable both to God and man. ⁵⁰ Psal. 133. 1. Rom. 12. 18. 1 Thess. 5. 15. Heb. 12. 14. Let there be no contention about Superiority, but get rid of this corrupt humour of Ambition, lest that cause difference among you, Prov. 13. 10.

C H A P. X.

2 Against divorcement. 12 Little children brought to Christ. 23 The danger of riches.

4036. * Matt. 19. 1.

AND * he arose from thence, and cometh in to the coasts of Judea, by the farther side of

Jordan: and the people resort unto him again; and Chap. 10. as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawfull for a man to put away his wife? ² tempting him. ² Luke 4. 16. See on Matt.

3 And he answered and said unto them, ³ What did Moses command you? ³ 19. 3. Isa. 8. 20. John 5. 39. Deut. 24. 1. Matt. 5. 31.

4 And they said, Moses ⁴ suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the ⁵ hardness of your heart, he ⁵ wrote you this ⁵ precept.

⁵ See on Matt. 19. 8. ¶ *Viz.* To give a Bill of Divorce to those you put away, (but the putting away was only a permission.)

6 But from the beginning of the creation, * God ⁶ made them ⁶ male and female. ⁶⁻¹¹ See on Gen. 1. 27. Matt. 19. 4, &c. n. 4-8. Gen. 2. 24. 1 Cor. 6. 16. Eph. 5. 31.

7 * For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be ⁸ one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joyned together, let not man ⁹ put asunder.

10 And in the house his disciples asked him again of the ¹⁰ same matter.

¹⁰ *Viz.* Of the indissolubleness of the Marriage-bond, (that being a point which the Scribes and Doctours had never taught the People; and so they understood it not.)

11 And he saith unto them, * Whosoever shall ¹¹ put away his wife, and marry another, committeth ¹¹ adultery ¹¹ against her. ¹¹ Matt. 5. 32. & 19. 9. Luke 16. 18. 1 Cor. 7. 10.

¹¹ *i.e.* Contrary to the Covenant he formerly made with her, to cleave to her alone till death.

12 And if a woman shall ¹² put away her husband, and be married to another she committeth adultery.

¹² Leave him upon any such like slight occasion.

13 ¶ And they brought young children to him, that he should ¹³ touch them, and his disciples ¹³ rebuked those that brought them. ¹³⁻¹⁷ See on Matt. 19. 13. n. 24-27.

14 But when Jesus saw ¹⁴ it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for * of ¹⁴ such is the kingdom of God. ¹⁴ 1 Cor. 14. 23. 1 Pet. 2. 2.

15 Verily I say unto you, ¹⁵ Whosoever shall not ¹⁵ receive the kingdom of God ¹⁵ as a little child, he shall not ¹⁵ enter therein.

¹⁵ *q.d.* Yea, even those of riper years must yet be like children in the temper of their minds, Matt. 18. 3, 4. ¶ ¹⁵ James 1. 21. Embrace the Gospel, and offers of Salvation by me. ¶ ¹⁵ With that humility, innocency, contempt of the world, freedom from malice, &c. which is in little Children, Psal. 131. 2. ¶ ¹⁵ Partake of Gospel-privileges here, and Eternal life hereafter.

16 And he took them up in his arms, ¹⁶ put his hands upon them, and ¹⁶ blessed them.

¹⁶ See on Matt. 19. 15. ¶ ¹⁶ Commended 'em to God in Prayer, (as he was Man,) and bestow'd blessings on 'em, (as he was God.)

17 ¶ * And when he was gone forth into the way, there came one running and kneeled to him, and asked him, Good master, what shall I do, that I may inherit eternal life?

18 And Jesus said unto him, ¹⁸ Why callest thou me good? ¹⁸ there is none ¹⁸ good but one, that is God.

¹⁸ *q.d.* If thou tak'st me for a meer man, this title belongs not to me. ¶ ¹⁸ Psal. 119. 68. *viz.* Perfectly, essentially, unchangeably, and of himself.

19 Thou knowest the commandments, * ¹⁹ Do ¹⁹ not commit adultery, Do not kill, Do not steal, Do not bear false witness, ¹⁹ Defraud not, Honour thy father and mother. ¹⁹ Exod. 20. Rom. 13. 9.

¹⁹ See on Matt. 19. 18. ¶ ¹⁹ Wrong no man in any thing, but be content with thy own. (An explicatory Addition to the Eighth Commandment.)

20 And he answered and said unto him, Master, all these ²⁰ have I observed from my youth.

²⁰ See in Matt. 19. 20.

21 Then

Chap. 10.

4036.

* Matt. 6. 19.
Luke 12. 33.
& 16. 9.

21 Then Jesus beholding him, ²⁹ loved him, and said unto him, One thing thou lackest; go thy way, ³⁰ sell whatsoever thou hast, and give to the poor; and thou shalt have * treasure in heaven; and come, take up the cross and follow me.

22 And he was ³¹ sad at that saying, and went away grieved for he had great possessions.

²⁹ *Ist.* 48. 14. viz. with a common love, for that common good he saw in him; and also he shew'd some signs of a kind inclination and pity towards him, as being one who was solicitous about attaining eternal Happiness, and whose outward behaviour had been unblameable; and yet, as one that had deceiv'd himself with an opinion of his own righteousness, and in whom the love of the world was predominant. ¶ ³⁰ ³¹ See on Matt. 19. 21, 22. n. 37, 38.

23 ¶ And Jesus looked ³² round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

³² As having something to say that concern'd all, and was worthy to be observ'd by all.

24 And the disciples were astonish'd at his words. But Jesus answereth again, and saith unto them, Children, how ³³ hard is it for them * that ³⁴ trust in riches, to enter into the kingdom of God!

³³ See on Matt. 19. 23. ¶ ³⁴ *Psal.* 52. 7. *1 Tim.* 6. 17. put that confidence in them, which is due only to God, (*Col.* 3. 5. *Eph.* 5. 5.) and think to gain thereby whatsoever is desirable.

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonish'd out of measure, saying among themselves, ³⁵ Who then can be saved?

27 And Jesus looking upon them, saith, ³⁶ With men *it is impossible*, but not with God: for * with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the ³⁷ gospels,

³⁷ For his embracing, preaching, promoting, defending it, living according to it, cherishing the Ministers thereof, &c.

30 But he shall ³⁸ receive an hundred-fold ³⁹ now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, ⁴⁰ with persecutions; and in the world to come eternal life.

³⁸ See on Matt. 19. 29. n. 51. ¶ ³⁹ *1 Tim.* 6. 6. *Psal.* 37. 16. *Job* 42. 10. *Ist.* 61. 7. ¶ ⁴⁰ *i. e.* In the midst of the greatest calamities, he shall have the comforts of these enjoyments made up otherways; so that he shall have that in God which all the creatures would be to him, if multiplied a hundred times over.

31 * ⁴¹ But many *that* ⁴² are first, shall be last: and the last, first.

32 ¶ And they were in the way going up to Jerusalem: and Jesus went ⁴³ before them; and they were ⁴⁴ amazed, and as they followed, they were ⁴⁵ afraid. And he took again the twelve, and began to ⁴⁶ tell them what things should happen unto him.

⁴³ To shew his forwardness to suffer, *Psal.* 40. 8. *Luke* 12. 50. ¶ ⁴⁴ *Viz.* that he'd expose himself to such apparent danger, as they thought he did, by going now to Jerusalem. ¶ ⁴⁵ *Viz.* of the storm they foresaw approaching. ¶ ⁴⁶ *ch.* 8. 31. See there n. 40. viz. more plainly and fully than he had done afore.

33 Saying ⁴⁷ Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the Scribes: and they shall ⁴⁸ condemn him to death, and shall ⁴⁹ deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John the sons of Zebedee Chap. 11. come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you? ^{4036.} ⁵⁰⁻⁵⁹ See on Mat. 20. 21-28.

37 They said unto him, Grant unto us that we ⁵⁰ may sit, one on thy right hand, and the other on thy left hand, in ⁵¹ thy glory.

38 But Jesus said unto them, ⁵² Ye know not what ye ask: ⁵³ can ye ⁵⁴ drink of the cup that I drink of? and be ⁵⁵ baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed ⁵⁶ drink of the cup that I drink of; and with the baptism that I am baptized withall, shall ye be ⁵⁷ baptized:

40 But to ⁵⁸ sit on my right hand, and on my left hand, ⁵⁹ is not mine to give, but ⁶⁰ it shall be given to them for whom it is prepared.

41 And when the ten heard *it*, they began to be ⁶¹ much displeased with James and John.

42 But Jesus called them to him, and saith unto them, ⁶² Ye know that they which shall be accounted to rule over the Gentiles, ⁶³ exercise lordship over them; and their great ones ⁶⁴ exercise authority upon them. ⁶⁵ *Or, think good.*

43 But ⁶⁴ so shall it not be among you: but ⁶⁵ whosoever will be great among you, shall be your minister;

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even * the Son of man came not to be ⁶⁶ ministered unto, but to ⁶⁷ minister, and * to give his life a ⁶⁸ ransom for ⁶⁹ many. ⁶⁶ *John* 13. 14. ⁶⁷ *Phil.* 2. 7. ⁶⁸ *1 Tim.* 2. 6. ⁶⁹ *Tit.* 2. 14.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the high-way-side, begging. ⁶⁶ *Matt.* 20. 29. ⁶⁷ *Luke* 18. 35.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me:

49 And Jesus stood still, and commanded him to be called, and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered, and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way, ⁷⁰ thy faith hath ⁷¹ made thee whole. And immediately he received his sight, and ⁷² followed Jesus in the way. ⁷⁰ *Or, saved thee.*

⁷⁰ *Ch.* 5. 34. *Matt.* 9. 22. See there, n. 42, 43. ¶ ⁷¹ *Luke* 18. 43. & 1-3.

CHAP. XI.

1 Christ rideth with triumph into Jerusalem. 12 He curseth the fruitless leafie tree.

AND * when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you; and as soon as you be entered into it ye shall find a colt tied, whereon * never man sat; loose him, and bring him.

* And yet he carried Christ quietly; which was the greater evidence of his Divine Power over him.

3 And * if any man say unto you, Why do ye this? say ye that the * Lord hath need of him; and straightway he will * send him hither.

H

4 And

* See on

Matt. 19. 25.

n. 40, 41, 42.

* Jer. 32. 17.

Luke 1. 37.

* Matt. 19. 27.

Luke 18. 28.

* Luke 13. 30.

* See on

Matt. 19. 30.

* Matt. 20. 17.

Luke 18. 31.

* See on

Matt. 20. 18, 19.

* Matt. 21. 1.

Luke 19. 29.

John 12. 14.

* See on

Matt. 21. 3.

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4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded, and they let them go.

* Judg. 10. 4.
& 12. 14.
6-10 See on
Matt. 21. 8, 9.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

* Psal. 118. 25.

9 And they that went before, and they that followed, cried, saying, * Hosanna, blessed is he that cometh in the name of the Lord.

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.

11 Let the Kingdom of the Messiah, that was peculiarly promised to our Father David, and in which he succeeds David, (Luke 1. 32.) and which is now revealed and manifested with power and authority from God, be happy and prosperous. ¶ Let God who dwells in the highest heavens, save and prosper Thee, and thy Kingdom.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry.

* Matt. 21. 28.
13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 ¶ See on Matt. 21. 12. n. 21. ¶ 15 Matt. 22. 11. To observe what was amiss, that he might reform it.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, * My house shall be called of all nations the house of prayer: but ye have made it a den of thieves.

18 ¶ Not only for the Jews, but for such Gentiles also as will take upon them the observation of the Law, 1 Kings 8. 41-43. Rom. 10. 12, 13. ¶ 21 See Matt. 21. 13.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 ¶ See on Luke 19. 47. ¶ 20 Matt. 14. 5. To use any violence towards him, left the People should take his part.

19 And when even was come, he went out of the city.

* Matt. 21. 19.

20 ¶ And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, faith unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

22 And Jesus answering, faith unto them, ¶ Have faith in God.

23 ¶ For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he faith shall come to pass, he shall have whatsoever he faith.

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24 ¶ Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25 ¶ q. d. Since the Power of Faith is so great, therefore be sure to add it to your prayers, to make them more effectual. ¶ 27 Matt. 7. 7. Luke 11. 9. John 14. 13. & 15. 7. James 1. 5, 6. 1 John 3. 22. & 5. 14. viz. conducing to the glory of God, and your own good, and warranted by the Word.

25 And when ye stand, praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive your trespasses.

26 ¶ Address your selves to prayer, Jer. 30. 20. Jer. 15. 1. ¶ 29 Matt. 6. 14, 15. Eph. 4. 32. Col. 3. 13. Not bearing any grudge, or revengefull mind, Levit. 18. 19. (notwithstanding which we may seek satisfaction, and reparation for damage done us.) ¶ 30 Any just quarrel.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things; and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 ¶ The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people: for all men counted John that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering faith unto them, Neither do I tell you by what authority I do these things.

34 Exod. 2. 14. Acts 4. 7. ¶ 35-40 See on Matt. 21. 23-27.

CHAP. XII.

1 The parable of the vineyard. 13 Touching the paying of tribute, 18 and the resurrection. 41 The poor widow and her two mites.

AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season, he sent to the husbandmen a servant that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again, he sent another; and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, they will reverence my son.

7 But those husbandmen said amongst themselves, This is the heir: come let us kill him, and the inheritance shall be ours.

8 ¶ There shall be none to controule us in what we do.

8 And

Chap. 12. 8 And they took him, and killed him, and cast him out of the vineyard.

4036. 9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

⁵ Set up his Church among the Gentiles, *Matt.* 8. 11. *Rom.* 11. 19, 20.

¹⁰ And have ye not read this scripture? ⁷ The stone which the builders rejected is become the head of the corner.

11 This was the Lord's doing, and it is marvellous in our eyes.

¹² And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

¹³ See on *Matt.* 22. 16. n. 36. ¶ ¹⁴ See on *Matt.* 22. 15. n. 34.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth, Is it lawfull to give tribute to Cæsar, or not?

¹⁵⁻¹⁷ See on *Matt.* 22. 16. n. 38, 39, 40.

15 Shall we give or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

¹⁸⁻²⁸ See on *Matt.* 18. 28.

16 And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

¹⁸ q. d. What would you advise us to? ¶ ¹⁹ *Matt.* 9. 4. *John* 2. 24. *Heb.* 4. 13. ¶ ²⁰⁻²² See on *Matt.* 22. 15. 17. n. 41-46.

²¹⁻²³ *Matt.* 22. 23. *Luke* 20. 27. ²⁴ *Acts* 23. 8. ²⁵ See on *Matt.* 22. 27. ²⁶ *Deut.* 25. 5.

18 ¶ Then come unto him the Sadducees, which say there is no Resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

¶ ²⁵⁻²⁸ See on *Matt.* 22. 28, 29. n. 50, 51, 52.

25 For when they shall rise from the dead, they neither marry nor are given in marriage: but are as the angels which are in heaven.

²⁶⁻²⁸ See on *Matt.* 22. 30, *Exod.* 3. 6.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob.

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

²⁸ *Luke* 10. 15.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord;

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thy self: there is none other commandment greater than these.

³² *Deut.* 10. 12. *Luke* 10. 27. ¶ ³³⁻³⁹ See on *Matt.* 22. 37-39. n. 65-72.

32 And the scribe said unto him, Well Master, thou hast said the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings, and sacrifices.

³⁴ More excellent and acceptable to God, *1 Sam.* 15. v. 22. *Isa.* 1. 11-17. & 58. 5-7. & 66. 3. *Jer.* 6. 20. & 7. 22, 23. *Hos.* 6. 6. *Amos* 5. 21-24. *Micha* 6. 6-8. ¶ Nor onely than all Ceremonial Worship, but than all outward duties and performances whatever.

34 And when Jesus saw that he answered, discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

³⁵ Understandingly; as one that understood the spiritual meaning of the Law. ¶ ³⁶ From owning me for the Messiah, and being partaker of the grace of God in the Gospel.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? ⁴¹⁻⁴⁴ See on *Matt.* 22. 41-44.

36 For David himself said by the holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord: and whence is he then his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places.

³⁹ *Phil.* 3. 2. viz. that you be not deceived, and drawn by their false pretences, to follow their example. ¶ ⁴⁰ In token of greater gravity than ordinary. (He condemns not the garb, but their affectation, ambition, vain-glory, and seeming holiness, whereby they deceived the people. ¶ ⁴¹ *1 Sam.* 15. 30. *Luke* 11. 43. See *Matt.* 23. 7. n. 9.

39 And the chief seats in the Synagogues, and the uppermost rooms at feasts:

40 Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

⁴² Observed it, that he might thence take occasion to give 'em some good instruction. ¶ ⁴³ *2 Kings* 12. 9.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.

⁴⁴ *2 Cor.* 8. 12. viz. in respect of the inward affection of her heart, and in proportion to her estate.

44 For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

⁴⁵ *2 Cor.* 8. 2. ¶ ⁴⁶ All she had for the present to live on.

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C H A P. XIII.

1 The destruction of the temple. 9 Persecution for the gospel. 14 Great calamities to the Jews. 24 Christ's coming to judgment.

* Matt. 24. 1. AND * as he went out of the temple, one of his disciples saith unto him, Master see what manner of stones, and what buildings are here.

* White, hard stones, eight and twenty cubits long, eight high, and twelve broad.

* Luke 19. 44. 2 And Jesus answering, said unto him, Seest thou these great buildings? * There shall not be left one stone upon another, that shall not be thrown down.

* Which seem to be of long and lasting continuance.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately,

* Matt. 24. 3. 4 * Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, * Take heed lest any man deceive you.

* Eph. 5. 6. 6 For many shall come in my name, saying, I am Christ: and shall deceive many.

* 2 Thess. 2. 3. 7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

* 1st. 19. 2. 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of sorrows.

* Acts 11. 28. Or, the pains of a woman in travail.

* Mat 10. 17. 9 ¶ But * take heed to your selves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.

* viz. (1) Of the truth of my predictions. (2) Of your own steadfastness. (3) Of the greatness of their sin of unbelief, persecution, cruelty, &c. (4) A pledge of your reward in Heaven, Phil. 1. 28. 2 Thess. 1. 5.

10 And the gospel must first be published among all nations.

* See on Matt. 24. 14. n. 16. 11 ¶ But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost.

* Matt. 10. 19, 20. Luke 12. 11, 12. ¶ 12 Dan. 3. 16. viz. no solicitous, distrustful, distracting thought. ¶ 14 On the sudden, according to the present occasion and the circumstances you shall be in. ¶ 15 It proceeds not from your own parts and abilities, but the assistance of the Holy Ghost.

* Ezek. 38. 21. 12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death.

* Mich. 7. 4-6. 13 And ye shall be hated of all men for my names sake: but he that shall endure unto the end, the same shall be saved.

* Rev. 2. 7, 10. & 3. 10. 14 ¶ But when ye shall see the abomination of desolation, * spoken of by Daniel the prophet, standing where it ought not, (let him that readeth, understand) then * let them that be in Judea, flee to the mountains:

* Dan. 9. 27. 15 And let him that is on the house-top, * not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

* See on Matt. 24. v. 15. n. 19-21. ¶ 22 Whither the uncircumcised Gentiles were forbidden to approach, Lam. 1. 10. Ezek. 44. 9. Deut. 23. 3. ¶ 23-26 See on Matt. 24. 15, &c. n. 31-33.

17 But wo to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortened the days.

21 * And then if any man shall say to you, * Matt. 24. 23. Lo, here is Christ, or lo, he is there, believe him not.

* See on Matt. 24. 22, 23. ¶ 24 2 Thess. 2. 2.

22 For false Christs, and false Prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

* Deut. 13. 1. 2 Thess. 2. 11. ¶ 25 John 10. 28. Ann. 9. 9.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light:

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And * then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 * Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near.

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 ¶ Heaven and earth shall pass away: but my words shall not pass away.

* See on Matt. 24. 29, &c. n. 42-53. ¶ 32 1 Pet. 1. 25.

32 ¶ But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 ¶ Neither Angels, nor Christ himself as Man, or Mediator, (for so knowledge was communicated to him by degrees, Luke 2. 52.) could by any natural Arguments or Signs gather when that day should be. ¶ 34 See on Matt. 24. 36. n. 54.

33 ¶ Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

* Luke 19. 12, 13. departing from Earth to Heaven. ¶ 35 His Church. ¶ 36 Appointed his Apostles and Ministers to guide and govern his Church.

35 Watch ye therefore, (for ye know not when the master of the house cometh; at even, or at midnight, or at the cockcrowing, or in the morning.)

* viz. to call you to account, and take vengeance on unbelievers.

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36 Left coming suddenly, he find you ³⁴ sleeping.³⁴ Secure in your sins.37 And what I say unto you, I say unto all, ³⁵ Watch.³⁵ See on *Matth.* 24. 42. *n.* 60. and on *Matth.* 25. 13. *n.* 29.

C H A P. XIV.

1 A conspiracy against Christ. 3 A woman poureth ointment on his head. 10 Judas selleth him: 43 betrayeth him. 66 Peter thrice denieth him.

³⁶ *Matth.* 26. 2.
³⁷ *Luke* 22. 1. *John* 11. 55. & 13. 1.

AFTER ^{*} two days, was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by ¹ craft, and ² put him to death.

¹ So as that the people might not know of it. ¶ ² Cause him to be sentenc'd, and put to death by the Romans.

³⁸ See on *Matth.* 26. 5.

2 But they ³ said, ⁴ not on the feast-day, lest there be an uproar of the people.

³⁹ *Matth.* 26. 6.
⁴⁰ *John* 12. 3.

3 ¶ ^{*} And being in Bethany, in the house of Simon the ⁵ leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of ⁶ spikenard, very precious; and she brake the box, and poured it on his head.

¶ Or, pure
nard, or, li-
quid nard.

⁵ Who had been so formerly, but was cured. ¶ ⁶ made chiefly of the tops of Lavender, and other Aromatick Ingredients.

⁴¹ Chiefly Judas
Iscariot, *John* 12. 4.

4 And there were ⁷ some that had indignation within themselves, and said, Why was this waste of the ointment made?

⁴² See on *Matth.* 18. 28.

5 For it might have been sold for more than ⁸ three hundred ^{*} pence, and have been given to the poor. And they murmured against her.

⁸ Which is about eight pounds ten shillings sterling, (which shews that she was both rich and endued with great faith and love to Christ.)

6 And Jesus said, Let her alone, why ⁹ trouble ye her? she hath wrought a ¹⁰ good work on me.

⁴³ *Deut.* 15. 11.

7 For ^{*} ye have the poor with you ¹¹ always, and whensoever ye will, ye may do them good; but me ye have not ¹² always.

^{9 10 11 12} See on *Matth.* 26. 10, 11. *n.* 7. 8, 9, 10.

8 ¹³ She hath done what she could: she is come afore hand to ¹⁴ anoint my body to the burying.

¹³ *Gb.* 12. 42. *q. d.* If she knew any way better how to express her love and honour to me she would have done it. ¶ ¹⁴ See on *Mat.* 26. 12. *n.* 11.

9 Verily I say unto you, Wheresoever ¹⁵ this gospel shall be preached throughout the ¹⁶ whole world, ^{this} also that she hath done shall be spoken of, for a ¹⁷ memorial of her.

¹⁵ The story of my Death and Burial. ¶ ¹⁶ Implying the preaching of the Gospel to the Gentiles. ¶ ¹⁷ *Prov.* 31. 31. *Ruth.* 4. 11.

⁴⁴ *Matth.* 26. 14.

10 ¶ ^{*} And Judas Iscariot, one of the twelve, ¹⁸ went unto the chief priests, to betray him unto them.

⁴⁵ *Luke* 22. 4.
⁴⁶ *Psal.* 41. 9.

11 And when they heard ^{it}, they were ¹⁹ glad, and promised to give him money. And he sought how he might ²⁰ conveniently betray him.

⁴⁷ *John* 2. 19.
⁴⁸ *1 Sam.* 23. 20.
⁴⁹ *1 Rom.* 1. 32.

12 ¶ And the ²¹ first day of unleavened bread, when they ¹¹ killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the pass-over?

⁵⁰ See *Mat.* 26. 17.

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the ²² city, and there shall meet you a man bearing a pitcher of water: follow him.

⁵¹ *Deut.* 16. 5.

14 And whosoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the pass-over with my disciples?

15 And he will shew you a large upper room furnished and prepared; there make ready for us.

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16 And his Disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the ²³ evening he cometh with the twelve. ²³ *Exod.* 12. 6. *Levit.* 23. 5.

18 ^{*} And as they sat and did eat, Jesus said, ^{*} Verily I say unto you, One of you which eateth with me, shall betray me.

19 And they began to be ²⁴ sorrowfull, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, ^{It} is one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed ²⁵ goeth, as it is written of him: but ²⁷ wo to that man by whom the Son of man is betrayed: good were it for that man, if he had never been born.

22 ¶ ^{*} And ²⁸ as they did eat, Jesus ²⁹ took bread, and ³⁰ blessed, and ³¹ brake ^{it}, and gave it to them, and said, Take, eat: ³² This is ³³ my body. ^{25 26 27} See on *Matth.* 26. 24.

23 And he took the ³⁴ cup, and when he had given thanks, he gave ^{it} to them; and they all drank of it.

24 And he said unto them, ³⁵ this is my blood of the new Testament, which ³⁷ is shed for many.

25 Verily I say unto you ³⁹ I will drink no more of the fruit of the vine, ⁴⁰ untill that day that I drink it new ⁴² in the kingdom of God.

26 ¶ And when they had sung an ¹¹ hymn, they ¹¹ Or, *psalm.* went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be ⁴³ offended because of me this night: ⁴⁴ for it is written, I will ^{*} finite the shepherd, and the sheep shall be ⁴⁵ scattered. ⁴³⁻⁴⁴ See on *Matth.* 26. 31-34. *Zech.* 13. 7.

28 ⁴⁶ But ^{*} after that I am risen, ⁴⁷ I will go before you into Galilee. ^{46 47} See on *Chap.* 16. 7.

29 ^{*} But Peter said unto him, Although all shall be ⁴³ offended, ⁴⁴ yet ^{will} not I. ^{29 43 44} See on *Matth.* 26. 33. *Luke* 22. 33.

30 And Jesus saith unto him, Verily I say unto thee, that this day, ^{even} in this night, ⁴⁹ before the cock crow twice, thou shalt ⁵⁰ deny me ⁵¹ thrice. ^{30 49 50 51} See on *John* 13. 37.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee ⁵² in any wife. ⁵³ Likewise also said they all.

32 ^{*} And they came to ⁵⁴ a place which was named Gethsemane: and he saith to his disciples, ⁵⁵ Sit ye here, while I shall ⁵⁶ pray. ^{32 54 55 56} See on *Luke* 22. 39. *John* 18. 1.

33 And he taketh with him ⁵⁷ Peter, and James, and John, and began to be ⁵⁸ sore amazed, and to be very heavy.

34 And saith unto them, ^{*} My ⁵⁹ soul is exceeding sorrowfull ⁶⁰ unto death: tarry ye here and ⁶¹ watch. ^{34 59 60 61} See on *John* 12. 27.

35 And he went forward a little, and fell on the ground, and prayed, that if it were ⁶² possible the ⁶³ hour might pass from him.

⁶⁴ Do any thing tending that way. ¶ ^{65 66} See on *Matth.* 26. 35, 36. *n.* 49. 50. ¶ ⁶⁷ *Gen.* 22. 5. *Matth.* 9. 16. ¶ ^{68 69} See on *Matth.* 26. 36-38. ¶ ⁷⁰ *Rev.* 3. 10. this time of suffering, or the suffering of this present time.

36 And he said, ⁶⁴ Abba, Father, ^{*} [†] all things ^{are} possible unto thee, take away this ⁶⁵ cup from me: ^{*} nevertheless, not ⁶⁶ what I will, but what ⁶⁷ thou wilt. ^{36 64 65 66 67} See on *Heb.* 5. 7. *John* 6. 38.

37 and he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye, and pray, lest ye ⁶⁸ enter into tempta-

Chap. 14. temptation, * the ⁶⁹ spirit truly is ⁷⁰ ready, but the ⁷¹ flesh is weak.

4036. 39 And again he went away, and prayed, and spake the ⁷² same words.

* Gal. 5. 17. 40 And when he ⁷³ returned, he found them asleep again, (for their eyes were ⁷⁴ heavy) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, ⁷⁵ Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is ⁷⁶ betrayed into the hands of ⁷⁷ sinners.

42 Rise up, let us ⁷⁸ go; lo, he that betrayeth me is at hand.

* Matt. 26. 47. Luke 22. 47. John 18. 3. 43 ¶ * And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a ⁷⁹ great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him, had given them ⁸⁰ a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And ⁸¹ one of them that stood by, drew a sword, and smote ⁸² a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me?

* Psa. 22. 6. Isa. 53. 7, &c. 49 I was daily with you in the temple, teaching, and ye took me not: but * the ⁸³ scriptures must be fulfilled.

50 And they all ⁸⁴ forsook him, and fled.

⁸⁵ Rom. 8. 15. Gal. 4. 6. ¶ † Thou canst save the world without my death. ¶ ⁸⁶⁻⁸⁷ See on Matt. 26 39-56.

51 And there followed him a certain young man having a linen cloth cast about his naked body and the young men ⁸⁸ laid hold on him.

⁸⁹ Taking him for a follower of Christ.

* Gen. 39. 12. 52 And he ⁹⁰ left the linen cloth, and fled from them naked.

* Luke 22. 54. John 18. 13. 53 ¶ And they ⁹¹ led Jesus away to the high priest; and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

* Matt. 26. 59. 55 * And the chief priests, and all the council ⁹² sought for witness against Jesus to put him to death; and found ⁹³ none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare ⁹⁴ false witness against him, saying,

* Chap. 15. 9. John 2. 19. 58 We heard him say, * ⁹⁵ I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the mids, and asked Jesus, saying, Answerest thou nothing? ⁹⁶ what is it which these witness against thee?

* Isa. 53. 7. 61 But * he ⁹⁷ held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the blessed?

* Matt. 24. 30. & 26. 64. 62 And Jesus said, I am: * and ye shall ⁹⁸ see the Son of man sitting on the right hand of power, and coming ⁹⁹ in the clouds of heaven.

63 Then the high priest ¹⁰⁰ rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think

ye? And they all condemned him to be guilty of death.

65 And some began to ¹⁰¹ spit on him, and to cover his face and to buffet him, and to say unto him, ¹⁰² Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ * And as Peter was beneath in the palace, ¹⁰³ there cometh one of the maids of the high priest, ¹⁰⁴ Luke 22. 55. John 18. 16.

67 And when she saw Peter warming himself, she looked upon him and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying I know not, neither understand I ¹⁰⁵ what thou sayest. And he went out into the porch; and the cock ¹⁰⁶ crew.

¹⁰⁷⁻¹⁰⁹ See on Matt. 26. 57., &c. ¶ * Which was about midnight.

69 * And a maid saw him again, and began to ¹¹⁰ say to them that stood by, This is one of them. ¹¹¹ Luke 22. 58. John 18. 25.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean; and ¹¹² thy speech agreeth *thereto*.

71 But he began to ¹¹³ curse and to swear *say-* ¹¹⁴ James 1. 15. ing, I know not this man of whom ye speak.

72 And the ¹¹⁵ second time the cock crew. * And * Matt. 26. 75. Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And ¶ when he ¹¹⁶ thought thereon, he ¹¹⁷ wept.

* Which was about three a clock in the morning. ¹¹⁸ Or, he wept abundantly, or, he began to weep. ¹¹⁹ Ezek. 6. 9. 2 Cor. 7. 11. Lam. 3. 40. Luke 15. 17.

C H A P. XV.

1 Jesus brought bound and accused before Pilate, 25 is delivered to be crucified, 27 hangeth between two thieves, 43 and is honourably buried.

AND * straightway in the ¹²⁰ morning the chief ¹²¹ Matt. 27. 1. priests held a ¹²² consultation with the elders ¹²³ Luke 22. 66. and scribes, and the whole council, and bound ¹²⁴ Je- & 23. 1 John 18. 28. sus, and carried *him* away, and delivered *him* to ¹²⁵ Pilate. ¹²⁶ Prov. 4. 16. Mic. 2. 1.

2 And Pilate asked him, Art thou the king of ¹²⁷ the Jews? and he answering said unto him, ¹²⁸ Thou ¹²⁹ sayest it. ¹³⁰ Psa. 2. 2. 1 Tim. 6. 13.

3 And the chief priests accused him of many things, but he answered nothing.

4 * And Pilate asked him again, saying, An- ¹³¹ swerest thou nothing? behold how many things they witness against thee. ¹³² Matt. 27. 13.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now * at that feast he released unto them one ¹³³ prisoner, whomsoever they desired. ¹³⁴ Matt. 27. 15. Luke 23. 17. John 18. 39.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him* to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?

10 (For he ¹³⁵ knew that the chief priests had delivered *him* for ¹³⁶ envy.) ¹³⁷ James 4. 17. Luke 12. 47. 1 John 3. 12.

11 But * the chief priests moved the people that ¹³⁸ he should rather release Barabbas unto them. ¹³⁹ Acts 3. 14.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto *him* whom ye call the king of the Jews?

13 And they ¹⁴⁰ cried out again, ¹⁴¹ Crucifie him. ¹⁴² Matt. 21. 9. 27. See on Matt. 27. 22.

14 Then Pilate said unto them, Why, ¹⁴³ what evil hath he done? And they cried out the more exceedingly, Crucifie him. ¹⁴⁴ Dan. 6. 14.

Chap. 15. 15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the 10 souldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head.

18 In scorn of his Kingship.

18 And began to salute him, Hail king of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

23 And they gave him to drink wine mingled with myrrhe: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the 18 third hour, and they crucified him.

26 That space of time called [the third hour] (which reaches from nine to twelve) was not yet past: the sixth hour, or twelve a clock, was not yet come, (though it was near, John 19. 14.)

26 And the 19 superscription of his accusation was written over, THE KING OF THE JEWS.

19 Deut. 23. 5. ¶ See on Matt. 27. 37. n. 31.

27 And with him they crucifie two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbred with the transgressours.

29 Treated and dealt with, as one of that rank; being put to death in the same place, and at the same time, with other malefactors.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thy self, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come there was darkness over the whole land, untill the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani: which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

33 With such a strong, loud voice, v. 34. ¶ See on Matt. 27. 54, 55. n. 50, 51.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;

41 Who also when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And now when the even was come, (because it was the preparation, that is, the day before the sabbath.)

43 Joseph of Arimathea, an honourable counsellour, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

37 Luke 2. 25. Titus 2. 13. 2 Pet. 3. 12. ¶ The manifestation of the spiritual Kingdom of the Messia, and salvation therein.

44 And Pilate marvelled if he were already dead: and calling unto him the Centurion, he asked him, whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

CHAP. XVI.

1 Christ's resurrection. 9 He appeareth to Mary Magdalene and others, 15 sendeth forth his disciples, 19 and ascendeth into heaven.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

1 Though they first set forward when it was dark, (John 20. 1.) yet they got not to the Sepulchre till Sun-rising, (and so could plainly and certainly see how things were there.)

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away) for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

2 Viz: more especially, (1.) Left he should think Christ had rejected him for his denial of him. (2.) Because he had need of extraordinary comfort, by reason of his extraordinary sorrow for his fall. ¶ See on Matt. 28. 7. n. 4. ¶ Matt. 26. 32.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither

Chap. 16. * neither said they any thing to any man; for they were afraid.

4036. * See Matt. 28. 8. Luke 24. 9. * John 20. 14. * Luke 8. 2. * Viz. of those they met with by the way.

9 ¶ Now when Jesus was risen early, the first day of the week, * he appeared first to Mary Magdalene, * out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, * believed not.

12 ¶ After that he appeared in * another form unto * two of them, as they walked, and went into the * country.

* Either in regard of his habit, or brightness of his countenance, or some such particular. ¶ * One whereof was Cleophas, Luke 24. 18. ¶ * Viz. to Emmaus, Luke 24. 13.

13 And they went and told it unto the residue: neither believed they them.

14 ¶ * Afterward he appeared unto the eleven as they sat ¶ at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to * every creature.

16 He that * believeth and is * baptized, shall be saved; * but he that believeth not, shall be damned.

* John 3. 16, 18, 36. so as to obey my Commands. ¶ * Makes open profession of his Faith in me, joyns him-

self to my Church, and submits to all my Institutions. ¶ * John 12. 48.

17 And these * signs shall * follow them that believe, * in my name shall they cast out devils, * they shall speak with new tongues,

* Miracles (which shall be signs of my presence with you.) ¶ * i. e. many of those that are converted by you, shall have power to work these Miracles, (as well as your selves) Acts 10. 46. & 19. 6. 1 Cor. 12. 10. (This gift continued in the Church, more or less, after the death of the Apostles, about two hundred years, and ceased by degrees. ¶ * Luke 10. 17. Acts 8. 7. & 16. 18. craving help and assistance from me, and by my Power and Authority committed to them, and manifested in and by them. ¶ * Acts 2. 4. & 10. 46. & 19. 6. 1 Cor. 12. 10.

18 They shall take up * serpents, and if they * drink any deadly thing, it shall not hurt them; * they shall lay hands on the sick, and they shall * recover.

19 ¶ So then, after the Lord had * spoken unto them, he was * received up into heaven, and * sat on the right hand of God.

* Acts 1. 9. viz. concerning the things of the Kingdom of God, Acts 1. 3. ¶ * Was advanced to the highest degree of honour and power, Heb. 1. 13. Eph. 1. 20. See there.

20 And they went * forth and preached every * where, the Lord * working with them, and * confirming the word with signs * following. * Amen.

* Viz. from Jerusalem (after the day of Pentecost) to other parts. ¶ * 1 Cor. 3. 9. 2 Cor. 6. 1. by his Spirit making their word powerfull unto conversion. ¶ * Following their Preaching of the Gospel. ¶ * This notes the Truth and infallible certainty of all that is said.

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4036.

* Luke 24. 51. Psal. 110. 1.

* Acts 14. 3. Heb. 2. 4.

* Gen. 16. 1. & 25. 21. Judg. 13. 2.

* Exod. 30. 7. 1 Chron. 6. 49. Heb. 9. 6.

* Levit. 16. 17. Dan. 9. 20. Heb. 1. 14. Exod. 30. 1.

12 And

St. L U K E.

The ARGUMENT.

LUKE was by Profession a Physician, and beloved by Paul (Coloss. 4. 14.) as being his constant Companion in his Travels. In this Book he relates many remarkable Passages not mentioned by others. He wrote (as is conceived) about the twentieth year after Christ's Ascension.

CHAP. I.

1 Luke's preface. 5 The conception of John Baptist: 26 and of Christ. 57 The nativity and circumcision of John.

4035. **F**Orasmuch as many have * taken in hand to set forth in order a declaration * of those things which are most surely believed among us,

* Viz. Out of a pious intention (though not by a Divine, but only a private, impulse: for he seems to approve, and not in the least to disallow what they did. ¶ * Viz. concerning the Birth, Life, Doctrine, and Death of Christ.

2 Even as they delivered them unto us, which * from the * beginning were * eye-witnesses, and * ministers of the word:

* The first time that Christ began to appear in a public capacity, and to call Disciples to him. ¶ * 1 John 1. 1. Heb. 2. 3. ¶ * Intrusted by Christ to Preach the Gospel.

* Acts 15. 19. 25, 28. 1 Cor. 7. 40. * Acts 1. 1. * Prov. 4. 8, 9. 1 Sam. 2. 30. 3 * It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, * most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 **T**Here was * in the days of Herod the king of Judea, a certain priest named Zacharias, * of the course of * Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both * righteous * before God, * walking in all the commandments and ordinances of the Lord, blameless.

* Endued with true Faith, which brought forth sincere Obedience. ¶ * 2 Kings 20. 3. ¶ * Psal. 119. 6. q. d. and herein their righteousness did consist, viz. in the performance of all duties, both of the Moral and Ceremonial Law.

7 And they had * no child, because that Elisabeth was barren, and they both were * well stricken in years.

8 And it came to pass, that while he executed the priests office before God in the order of his course, according to the * custom of the priests office, his lot was to burn incense when he went into the temple of the Lord.

9 And the whole multitude of the people were praying * without, at the time of incense.

10 And there appeared unto him * an angel of the Lord, standing on the right side of * the altar of incense.

12 And

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*Judg. 13. 20.
*Gen. 60, 63.

12 And when Zacharias saw him, he was ¹⁵ troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy ¹⁶ prayer is heard: and thy wife Elisabeth shall bear thee a son, and * thou shalt call his name ¹⁷ John.

¹⁸ Gen. 25. 21. 1 Sam. 1. 19. ¶ ¹⁷ That is, the Favour, or Grace of God, (because he was a Publisher of it to others, as well as endued therewith himself.)

14 And thou shalt have ¹⁸ joy and gladness, and many shall ¹⁹ rejoyce ²⁰ at his birth.

²¹ Prov. 15. 20. ¶ ¹⁹ V. 58. ¶ ²⁰ As being the Forerunner of the Messia.

15 For he shall be ²¹ great in the sight of the Lord, and shall ²² drink neither wine nor strong drink; and he shall be ²³ filled with the holy Ghost, ²⁴ even from his mother's womb.

²⁵ Matt. 11. 9. Made use of by God for great and excellent purposes. ¶ ²² Matt. 11. 18. Numb. 6. 3. Judg. 13. 4. ¶ ²³ Extraordinarily endued with the gifts and graces of the Holy Ghost, for the discharge of his Office. ¶ ²⁴ Jer. 1. 5. Gal. 1. 15.

*Matt. 11. 14.

16 * ²⁵ And many of the children of Israel shall he turn ²⁶ to the Lord their God.

²⁷ Mal. 4. 6. ¶ ²⁶ To own Jesus Christ as the Messia.

17 And he ²⁷ shall go before ²⁸ him in ²⁹ the spirit and power of Elias, * to turn the hearts of the ³⁰ fathers to the children, and the ³¹ disobedient ¶ ³² to the wisdom ³³ of the just, ³⁴ to make ready a people prepared for the Lord.

*Ezek. 48. 10.
10c. by.

³⁵ Matt. 3. 3. & 11. 11. ¶ ²⁸ Christ the Messia (the Lord their God, v. 16.) ¶ ²⁹ Matt. 11. 14. Mark 9. 12. Endued with the same spirit of zeal and courage against sin, as was remarkable in Elias. ¶ ³⁰ Of divers of all sorts, both old and young, Superiors and Inferiors, to one another by love, and of all together to God, by repentance, (and so he did, Matt. 3. 5, 6. Luke 3. 7, &c.) ¶ ³¹ Rebellious Children; such as would not hitherto be persuaded to amend. ¶ ³² To that holiness of life, which is true Wisdom. ¶ ³³ Which their godly Ancestors were possessors of. ¶ ³⁴ To dispose, and encline the Jews to embrace Christ and his Doctrine.

*Gen. 17. 17.

18 And Zacharias said unto the angel, ³⁵ Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am ³⁶ Gabriel, that ³⁷ stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings.

³⁸ The same who declared to Daniel the time of the coming of the Messia, Dan. 9. 25, 26. ¶ ³⁷ Matt. 18. 10.

*Ezek. 3. 26.
& 24. 27.

20 And behold, * thou shalt be dumb, and not able to speak untill the day that these things shall be performed, because thou ³⁸ believest not my words, which shall be ³⁹ fulfilled in their season.

*Numb. 20. 12.
Gen. 18. 13.
*Rom. 3. 3.

21 And the people ⁴⁰ waited for Zacharias, and marvelled that he tarried so long in the temple.

⁴¹ For the solemn blessing, Numb. 6. 23.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckned unto them, and remained speechless.

*See 2 King.

23 And it came to pass that as soon as * the days of his ministrations were accomplished, he departed to his own house.

11. 5.
1 Chron. 9. 25.

24 And after those days his wife Elisabeth conceived, and hid her self five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he ⁴¹ looked on me, to take away my ⁴² reproach among men.

⁴³ Gen. 21. 1, 2. ¶ ⁴² Gen. 30. 23. 1 Sam. 1. 6. Isa. 4. 1. viz. of barrenness.

26 And in the ⁴³ sixth month, the angel Gabriel was sent from God, unto a city of Galilee named Nazareth,

⁴⁴ Viz. from the conception of Elizabeth, v. 36.

27 To a virgin ⁴⁴ espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

⁴⁴ Matt. 1. 18. so she is called [his espoused Wife] but a little before her delivery, (ch. 2. 5.) because he had not known her, but they lived together as if they were only espoused.

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3999.

28 And the angel came in unto her, and said, ⁴⁵ Hail thou that art ¶ ⁴⁶ highly favoured, ⁴⁷ the Lord is with thee: ⁴⁸ blessed art thou among women.

¶ Or, graciously accepted: or, much graced.

⁴⁹ i. e. God save thee; Peace, Happiness, Safety be to thee. ¶ ⁴⁶ V. 30. Prov. 11. 16. freely beloved, Eph. 1. 6. ¶ ⁴⁷ Gen. 28. 15. Rom. 8. 31. ¶ ⁴⁸ Ch. 11. 27, 28. Judg. 5. 24.

29 And when she saw him, she was troubled at his saying, and cast in her mind ⁴⁹ what manner of salutation this should be.

⁴⁹ What the meaning of it was.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 ⁵⁰ And behold, thou shalt conceive in thy ⁵¹ womb, and bring forth a son, and * shalt call his name Jesus.

¶ Isa. 7. 14. Matt. 1. 21. Gal. 4. 4.

* Chap. 2. 21.

32 ⁵¹ He shall be great, and shall be ⁵² called the Son of the Highest; and the Lord God shall give unto him the ⁵³ throne of his father David.

⁵⁴ Isa. 9. 6. Matth. 28. 18. Titus 2. 13. ¶ ⁵² Shall be really so, and acknowledged to be so. ¶ ⁵³ 1 Chron. 22. 10: the True, Eternal, Essential Son of God. ¶ ⁵⁴ Psal. 132. 11. Isa. 16. 5. a Spiritual Kingdom (of which David's was but a Type.)

33 * ⁵⁵ And he shall reign over the ⁵⁶ house of * Obad. 21. Jacob for ever, and of his kingdom there shall be ⁵⁷ no end.

John 12. 34. Heb. 1. 8.

⁵⁸ Psal. 72. 8. & 89. 36, 37. Jer. 23. 5. Dan. 2. 44. & 7. 14, 27. Micah 4. 7. 1 Tim. 6. 15. ¶ ⁵⁵ The Church, (which is the true Israel of God.) Gal. 6. 16. ¶ ⁵⁷ 1 Pet. 2. 11. viz. in respect of it self, (for he shall always have a People to rule;) but 1 Cor. 15. 24. see there.

34 Then said Mary unto the angel, ⁵⁸ How shall this be, seeing I know not a man?

* Matt. 13. 36.

35 And the angel answered, and said unto her, ⁵⁹ The holy Ghost shall come upon thee, and the power of the Highest shall ⁶⁰ overshadow thee: ⁶¹ therefore also that holy thing which shall be born of thee, shall be called the Son of God.

⁶² Matt. 1. 20. ¶ ⁶⁰ Supply that defect. ¶ ⁶¹ q. d. And so Christ being made perfectly holy in his humane Nature also, may properly be called, The Son of God, as well as in respect of his Divine. Or, and hereupon it shall come to pass, that the Second Person of the Trinity shall be conceived and born of Thee.

36 And behold, thy cousin Elisabeth, she hath also conceived a son, in her old age: and this is the sixth month with her, who was called barren.

37 For * ⁶² with God nothing shall be impossible.

* Gen. 18. 14. Jer. 32. 17. Zech. 8. 6.

38 And Mary said, ¶ Behold the handmaid of the Lord, ⁶⁴ be it unto me according to thy word. And the angel departed from her.

Chap. 18. 27. * Matt. 19. 26.

See there n. 42.

⁶³ q. d. Here I am ready to be disposed of by the Lord, as he pleases. ¶ ⁶⁴ 2 Sam. 7. 29.

39 And Mary arose ⁶⁵ in those days, and went into the hill-country with haste, into a city of Juda,

⁶⁵ As soon as she had received this Message.

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe ⁶⁶ leaped in her womb: and Elisabeth was ⁶⁷ filled with the holy Ghost.

⁶⁸ By a supernatural and extraordinary motion of the Holy Ghost. ¶ ⁶⁷ Endued with the knowledge of the Mystery of the Incarnation of the Son of God, and of such things as had happen'd to Mary, though absent and far off.

42 And she spake out with a loud voice, and said, ⁶⁸ Blessed art thou among women, and blessed ⁶⁹ is the fruit of thy womb.

* Ver. 28.

43 And whence is this to me, that the mother of ⁶⁹ my Lord should come to me?

* John 20. 28.

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Or, believed
that there.

44 For lo, as soon as the voice of thy salutation founded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

⁷⁰ Ch. 11. 28. *q. d.* And thou art a happy woman, who hast believed the tidings brought thee by the Angel.

46 And Mary said, My soul doth magnifie the Lord,

⁷¹ P^{sal.} 103. 1. ¶ ⁷² Ascribe Greatness to Him, and exalt and extol him above all.

47 And my spirit hath rejoiced in God my Saviour.

⁷³ 1 Tim. 1. 1. See there. In the assurance of my Interest in God now Incarnate for my salvation.

* P^{sal.} 138. 6.

48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

⁷⁴ 1 Sam. 1. 11. pitied me, and highly honour'd me in my low condition. ¶ ⁷⁵ Ch. 11. 27. Gen. 30. 13. count me one of the happiest women that ever was.

49 For he that is mighty hath done to me great things, and holy is his name.

50 And his mercy is on them that fear him, from generation to generation.

⁷⁶ P^{sal.} 103. 17. ¶ ⁷⁷ Gen. 17. 7. Exod. 20. 6.

* 1 Pet. 5. 5.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

⁷⁸ Isa. 51. 9. & 52. 10. He has put forth his strength to the utmost in this, which is one of the greatest works that ever God did. ¶ ⁷⁹ Ch. 12. 19, 20. Exod. 15. 9. Eph. 6. 6. P^{sal.} 33. 10. & 89. 10. Isa. 29. 16. Dan. 4. 50.

52 He hath put down the mighty from their seats, and exalted them of low degree.

⁸⁰ 1 Sam. 2. 6. Job 12. 19, 21. ¶ ⁸¹ Wicked men in places of Power. ¶ ⁸² Job 5. 11. P^{sal.} 113. 7. ¶ ⁸³ The humble, though never so low.

* 1 Sam. 2. 5.
P^{sal.} 34. 10.

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of his mercy,

⁸⁴ By sending Christ, the Deliverer. ¶ ⁸⁵ Isa. 41. 8. ¶ ⁸⁶ Isa. 30. 18. Jer. 31. 3, 20. to shew himself mindfull of his gracious promises.

55 As he spake to our fathers, to Abraham and to his seed for ever.

⁸⁷ Gen. 17. 9. & 22. 18. P^{sal.} 132. 11. ¶ ⁸⁸ Which mercy is of an abiding nature, the fruit and benefit whereof we shall enjoy to eternity.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeths full time came, that she should be delivered; and she brought forth a son.

58 And her neighbours, and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

⁸⁹ Jer. 14.

Rom. 12. 15.

* Lev. 12. 5.

59 And it came to pass, that on the eighth day they came to circumcise the child: and they called him Zacharias, after the name of his father.

⁹⁰ Gen. 17. 12. Phil. 3. 7. Col. 2. 11. ¶ ⁹¹ His kindred would have him so called.

* Ver. 13.

60 And his mother answered, and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

⁹² This shews he was deaf, as well as dumb. ¶ ⁹³ Gen. 21. 3.

* Ver. 13.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

⁹⁴ P^{sal.} 51. 15. ¶ ⁹⁵ For his goodness to him; and also confessed he was justly punished for his unbelief.

Chap. 1.

3999.
Or, things.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea.

⁹⁶ Great astonishment, and a reverend, awfull consideration of these things.

66 And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? and the hand of the Lord was with him.

⁹⁷ A great many. ¶ ⁹⁸ Ch. 2. 51. ¶ ⁹⁹ *q. d.* Surely He is design'd by God for some extraordinary employment. ¶ ¹⁰⁰ 1 King. 18. 46. God's special Protection and Providence did govern him, and all that concern'd him, and there appear'd an extraordinary Divine Assistance with him.

67 And his father Zacharias was filled with the holy Ghost, and prophesied, saying,

An extraordinary motion of the Holy Ghost, and Spirit of Prophecy, concerning the Mysteries of our Salvation by Christ.

68 Blessed be the Lord God of Israel, for he hath visited and redeemed his people;

¹⁰¹ Is now, as it were, come among men to shew 'em kindness. ¶ ¹⁰² Matt. 1. 21. Eph. 1. 7. 1 Pet. 1. 18. sent a Redeemer to free 'em from the bondage of Sin and Satan.

69 And hath raised up an horn of salvation for us, in the house of his servant David;

¹⁰³ P^{sal.} 132. 17. appointed, authorized; as *Act.* 2. 30. ¶ ¹⁰⁴ 1 Sam. 2. 1. a Saviour of admirable Power. ¶ ¹⁰⁵ Who is to be born of one of David's Family.

70 As he spake by the mouth of his holy prophets, which have been since the world began;

¹⁰⁶ P^{sal.} 72. 12.
Jer. 23. 5, 6.
& 30. 9.

71 That we should be saved from our enemies, and from the hand of all that hate us.

¹⁰⁷ *Viz.* Spiritual, that is, Sin, Satan, the World, and Flesh.

72 To perform the mercy promised to our fathers: and to remember his holy covenant:

¹⁰⁸ *i. e.* He has rais'd up Christ that thereby he might perform. ¶ ¹⁰⁹ P^{sal.} 105. 8, 9. That he might really shew himself mindfull of. ¶ ¹¹⁰ Which makes the partakers thereof holy. ¶ ¹¹¹ Promise of blessing all Nations by Christ.

73 The oath which he sware to our father Abraham,

¹¹² Gen. 22. 16-18. & 12. 3. & 17. 4. Jer. 31. 33. Heb. 6. 13, 14. which promise he confirm'd by Oath.

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

* Heb. 9. 14.

¹¹³ *i. e.* Slavish fear of him as a Judge or Enemy; but might serve him freely and cheerfully, trusting in him for the pardon of our sins, (P^{sal.} 130. 4.) and acceptance of our performances through Christ.

75 In holiness and righteousness before him, all the days of our life.

¹¹⁴ Living in a sincere performance of all duties both to God and man.

76 And thou child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

¹¹⁵ Here he turns his speech from Christ, to his Son John, who was to prepare the people for the receiving of these benefits by Christ. ¶ ¹¹⁶ Matt. 11. 9. the forerunner, to declare his coming, Mal. 3. 18. ¶ ¹¹⁷ V. 17. ¶ ¹¹⁸ The Messiah, Jesus Christ. ¶ ¹¹⁹ To remove the impediments of sin and ignorance from people, that so they may the more readily receive him.

77 To give knowledge of salvation unto his people, by the remission of their sins,

Or, for.

¹²⁰ To teach men that there is a possibility of Salvation for Sinners. ¶ ¹²¹ Chap. 3. 3. *viz.* upon Repentance and Faith.

Or, bowels of

the mercy.

Or, sin-rising,

or, branch.

Numb. 24. 17.

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

¹²² Which is an act and instance of God's singular mercy and compassion. ¶ ¹²³ Mal. 4. 2. Christ, who is the Light of the world, John 1. 9. ¶ ¹²⁴ Who is come from Heaven. & 6. 12. ¶ ¹²⁵ Dwells in our Humane Nature.

Mal. 4. 2.

Chap. 2. 79 To give ²⁹ light to them that sit in darkness, and in the shadow of death, ³⁰ to guide our feet into the way of peace.

3999. ²⁹ *Isa.* 9. 2. & 42. 7. *Matt.* 4. 16. saving knowledge to such as are in a state of death and damnation. ¶ ³⁰ *1 Sam.* 2. 9. to direct our conversation so, as that we may attain happiness.

80 And ³¹ the child ³² grew, and ³³ waxed strong in spirit, and ³⁴ was in the deserts till the day ³⁵ of his shewing unto Israel.

³¹ *Ch.* 2. 40. *John.* ¶ ³² In stature, as *ch.* 2. 52. ¶ ³³ Increased in the Gifts and Graces of the Holy Ghost, proportionably to his Age, as *ch.* 2. 52. ¶ ³⁴ Of his entrance upon his Publick Ministry to the Jews, *ch.* 3. 2, 3.

CHAP. II.

1 *Augustus taxeth all the Roman empire.* 6 *Christ's nativity.* 21 *His circumcision.* 28 *Simeon and Anna prophesse of Christ.*

4000. AND it came to pass in those days, that there went out a decree from Cesar Augustus, that ¹ all the world should be ² taxed.

¶ ¹ All the Subjects of the Roman Empire should be enrolled, i. e. have their Names, Quality and Estate entred into a Register, according to their Families. (This he did chiefly out of curiosity, to know their Number, and Circumstances; and possibly to tax 'em accordingly.)

2 (And ³ this taxing was first made when Cyrenius was ⁴ governour of Syria.)

³ i. e. This was the first general enrolling that ever was made. ¶ ⁴ High Commissioner for this Affair.

3 And all went to be taxed, every one into his ⁵ own city.

⁵ Where the Head of his Family was born, and had his Seat.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the ⁶ city of David, which is called Bethlehem, (because he was of the house and lineage of David)

⁷ To be taxed with Mary his ⁷ espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she ⁸ brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a ⁹ manger, because there was no room for them in the Inn.

8 And there were in the same countrey, shepherds abiding in the field, ¹⁰ keeping ¹¹ watch over their flock by night.

9 And lo, the angel of the Lord came upon ¹² them, and the ¹³ glory of the Lord shone round about them; and they were sore afraid.

¹² *1 Cor.* 1. 27. *Matth.* 11. 25. ¶ ¹³ An extraordinary brightness or light.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For ¹⁴ unto you is born this day in the city of David, ¹⁵ a Saviour, which is Christ the ¹⁶ Lord.

¹⁴ *Isa.* 9. 6. for your good. ¶ ¹⁵ To deliver you from all evil. ¶ ¹⁶ *Psal.* 2. 2. the Messia, or, God Incarnate.

12 And this ¹⁷ shall be ¹⁸ a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a ¹⁹ multitude of the heavenly Host praising God, and saying,

14 ²⁰ Glory to God in the highest, and ²¹ on earth peace, ²² good will towards men.

²⁰ i. e. Let Glory be given to God by them who are in the highest heavens: or, to God, who does manifest his special, glorious preface in the highest heavens. ¶ ²¹ *Ch.* 19. 38. *Isa.* 57. 19. *Ephes.* 2. 14, 17. Men on Earth have now peace with God, and one with another: Or, the Author of our happiness has now appear'd on Earth. ¶ ²² *Matt.* 11. 26. *Eph.* 1. 5. God has hereby manifested his good will to men, to do 'em good.

15 And it came to pass, as the angels were gone away from them into heaven, ²³ the shepherds said one to another, ²⁴ Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with ²⁵ haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen ²⁶ it, they ²⁷ made known abroad the saying which was told them concerning this child.

18 And all they that heard ²⁸ it, wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and ²⁹ pondered ³⁰ them in her heart.

²⁹ *Ver.* 51. *ch.* 1. 29. *Gen.* 37. 11. *1 Sam.* 21. 12. consider'd well of, and compar'd 'em one with another in her private meditation; without speaking of 'em to any one.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ³¹ And when eight days were accomplished for ³² the ³³ circumcision of the child, his name was called ³⁴ JESUS, which was so named of the angel ³⁵ before he was conceived in the womb.

³¹ Christ was circumcised, (1.) To admit him a Member of the Jewish Church; (2.) In token of his obligation to the Law, *Gal.* 4. 4. & 5. 3. (3.) As a publick Person and Head of the Church, in whom, and by virtue of whose Circumcision, all his Members are circumcised spiritually, *Col.* 2. 11. ¶ ³⁵ *Matt.* 1. 23.

22 And when the days of her ³⁶ purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present ³⁷ him to the ³⁸ Lord,

³⁶ *Levit.* 12. 5, 6. according to which, others were wont, and she was reputed, to be cleansed; and but reputed: for she had really no legal uncleanness to be purified from. ¶ ³⁸ *1 Sam.* 1. 2. being the first-born. ¶ ³⁹ To the Priest; and then to redeem him, *Numb.* 18. 15.

23 (As it is written in the law of the Lord, ⁴⁰ Every male that openeth the womb shall be called ⁴¹ holy to the Lord)

⁴⁰ *Exod.* 13. 2. & 34. 19. *Numb.* 3. 13. & 8. 16, 17. & 18. 15. ¶ ⁴¹ Consecrated to God, (in remembrance of God's slaying the first-born of the Egyptians.)

24 And to offer ⁴² a sacrifice according to ⁴³ that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

⁴² *Viz.* for her purification after Child-birth; that she might be declared and reputed clean. ¶ ⁴³ *Levit.* 12. 2, 6.

25 And behold, there was a man in Jerusalem, whose name was Simeon: and the same man was ⁴⁴ just and ⁴⁵ devout, ⁴⁶ waiting for the ⁴⁷ consolation of ⁴⁸ Israel: and the ⁴⁹ holy Ghost was upon him.

⁴⁴ *Ch.* 1. 6. performing all duties towards man. ¶ ⁴⁵ *Acts* 10. 2. sincere in the discharge of all duties towards God. ¶ ⁴⁶ *Ver.* 38. *Mark* 15. 43. *Titus* 2. 13. *2 Pet.* 3. 12. *Isa.* 25. 9. raised up in expectation of the Messia, (as the minds of Believers at that time were) ¶ ⁴⁷ The coming of the Messia; to comfort them against their troubles, both spiritual and outward. ¶ ⁴⁸ Not his own particular deliverance, but the common salvation. ¶ ⁴⁹ The gift of Prophecy.

26 And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the ⁵⁰ Lord's Christ.

⁵⁰ *Dan.* 9. 24. *Isa.* 61. 1. that anointed one, who was anointed by God with the Holy Ghost, *Acts* 10. 38.

27 And he came ⁵¹ by the spirit into the temple: and when the parents brought in the child Jesus, ⁵² to do for him after the custom of the law.

⁵¹ By the secret impulse of the Holy Ghost. ¶ ⁵² *Viz.* to offer him to God (*Ver.* 22.) as the first-born, and to redeem him.

28 Then ⁵³ took he him up in his arms, and ⁵⁴ blessed God, and said,

29 Lord, ⁵⁵ now lettest thou thy servant depart in peace, according to thy word;

⁵⁵ *Gen.* 46. 30. *1 Cor.* 15. 54, 55. *Phil.* 1. 23. q. d. Thou may'st give me leave to die now, whensoever thou pleasest;

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which will be a joyfull and happy time to me (Psal. 37-37.) since thou hast made good thy promise to me.

30 For mine eyes have seen ⁴⁷ thy salvation : ⁴⁷ Ch. 3. 6. Psal. 98. 2. Isa. 52. 10. Acts 4. 12. Him, whom thou hast sent into the world to be the Author and Procurer of salvation to lost mankind.

31 Which thou hast ⁴⁸ prepared before the face of ⁴⁹ all people :

⁴⁸ Ordained from everlasting to make him known in the appointed time to all Nations. ¶ ⁴⁹ Eph. 2. 14.

* Isaiah 42. 6. & 49. 6. Acts 13. 47. & 28. 28.

32 * ⁵⁰ A light ⁵¹ to lighten the Gentiles, and the ⁵² glory of thy people Israel.

⁵⁰ Ch. 1. 79. See there. ¶ ⁵¹ To teach the knowledge of God, and way of Salvation. ¶ ⁵² Who will bring honour to them, (by being born of them, and becoming their Minister, Rom. 15. 8.)

33 And Joseph and his mother ⁵³ marvelled at those things which were spoken of him.

⁵³ As apprehending an admirable concurrence of all things concerning him.

34 And Simeon ⁵⁴ blessed them, and said unto Mary his mother, Behold, this child is ⁵⁵ set for the

* Hosea 14. 9. * fall and ⁵⁷ rising again of many in Israel ; and for

* Acts 28. 22. a * ⁵⁸ sign which shall be spoken against :

⁵⁴ Congratulated their happiness, and prayed for their prosperity. ¶ ⁵⁵ Appointed by God to be an occasion of bringing heavier punishment on all those that obstinately reject him, Isa. 8. 14. Matt. 21. 44. Rom. 9. 32. 1 Cor. 3. 23, 24. 2 Cor. 2. 16. 1 Pet. 2. 7, 8. ¶ ⁵⁷ A means of recovery and Author of Salvation, to those that believe in him. ¶ ⁵⁸ Made the Object of their opposition and contradiction.

35 (Yea, a ⁵⁹ sword shall pierce through thy own soul also) ⁶⁰ that the thoughts of many hearts may be revealed.

⁵⁹ John 19. 25. Which opposition will not end but in his death ; whereby thou shalt be filled with bitter sorrow. ¶ ⁶⁰ Whereby peoples opinion of, and affection to, him and his Doctrine, will be discover'd. (as 1 Cor. 11. 19.)

36 And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was of a ⁶¹ great age, and had lived with an husband seven years ⁶² from her virginity.

⁶¹ Psal. 92. 14. ¶ ⁶² Being a pure Virgin when she was married.

37 And she was a widow of about fourscore and four years ; which ⁶³ departed not from the temple, but served God with fastings and prayers ⁶⁴ night and day.

⁶³ Lodged there, (as 2 Chron. 22. 11.) or, constantly frequented the Temple at the set times of Service. ¶ ⁶⁴ At the usual seasons for those duties, both morning and evening.

38 And she coming in that instant, ⁶⁵ gave thanks likewise unto the Lord, and ⁶⁶ spake of him to all them that * ⁶⁷ looked for redemption in Jerusalem.

* Mark 15. 43. ¶ Or, Israel.

⁶⁵ Viz. For sending the promised Messia. ¶ ⁶⁶ Expressly affirmed him to be the Messia. ¶ ⁶⁷ ver. 25. See there, n. 36.

39 And when they had performed all things according to the law of the Lord, they ⁶⁸ returned into Galilee, to their own city Nazareth.

⁶⁸ Viz. After they came out of Egypt, Matt. 2. 23.

40 And ⁶⁹ the child grew, and ⁷⁰ waxed strong in spirit, filled with wisdom ; and the ⁷¹ grace of God was upon him.

⁶⁹ 70 See ch. 1. 80. n. 32, 33. ¶ ⁷¹ God was well pleased with him, after a singular manner.

* Deut. 16. 1. Exod. 23. 15, 17.

41 Now his parents went to Jerusalem ⁷² every year at the feast of the passover.

42 And when he was twelve year old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it.

* Psal. 42. 4. & 84. 7.

44 But they supposing him to have been in the ⁷³ company, went a days journey ; and they sought him among their kinsfolks and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days, they found him in the ⁷⁴ temple, sitting in the midst of the doctours, both hearing them, and ⁷⁵ asking them questions.

⁷⁴ In some of the Cloisters. ¶ ⁷⁵ Propounding difficulties arising from their Doctrine ; and thereby instructing them in a modest way, and so giving 'em a taste of his more than humane wisdom, that they might be inquisitive after him.

47 And all that heard him were ⁷⁶ astonished at his understanding and answers.

⁷⁶ Ch. 4. 22, 32. Matt. 7. 28. Mark. 1. 22. John 7. 15, 46.

48 And when they saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me ? ⁷⁷ wist ye not that I must be about my Fathers business ?

⁷⁷ Psal. 40. 8. John 4. 34. q. d. Having had such notice several times, Who, and What I am, you might have learnt from thence that I have another Father to serve and obey.

50 And ⁷⁸ they understood not the saying which he spake unto them. ⁷⁸ Ch. 9. 45. & 18. 34.

51 And he went down with them, and came to Nazareth, and was ⁷⁹ subject unto them : but his mother ⁸⁰ kept all these sayings in her heart.

⁷⁹ Mark 6. 3. ¶ ⁸⁰ See on v. 19. Took special notice of 'em as extraordinary passages, and was affected with 'em, and careful to remember 'em.

52 And Jesus ⁸¹ increased in ⁸² wisdom and stature, and in ⁸³ favour with God and ⁸⁴ man.

⁸¹ Ver. 40. & ch. 1. 80. In respect of his humane Nature. ¶ ⁸² The Divine Nature communicating knowledge to him according to his age and capacity. ¶ ⁸³ 1 Sam. 2. 26. In the manifestations of God's love towards him. ¶ ⁸⁴ In the esteem and affections of all about him.

C H A P. III.

1 John's preaching and baptism. 15 His testimony of Christ. 20 Herod imprisoneth him. 21 Christ is baptized. 23 His genealogy.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being ¹ tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyfanius the tetrarch of Abilene,

4030.

¹ Governour of that fourth part of the Kingdom.

2 * ² Annas and Caiaphas being the high priests, * Acts 4. 6. ³ the word of God came unto John the son of Zacharias in the ⁴ wilderness.

² Caiaphas was High Priest properly (John 11. 49, 52.) and Annas his Deputy or Assistant. ¶ ³ A special Command and Commission from God. ¶ ⁴ The Woodland and hilly part of the Country, which was but thinly inhabited.

3 * ⁵ And he came into all the country about ⁶ Jordan, ⁷ preaching the baptism of repentance, ⁸ for the remission of sins. ⁵ Matt. 3. 1. ⁶ See on Mark 1. 4. n. 12, 13.

4 ⁹ As it is written in the book of the words of ¹⁰ Isaiah the Prophet, saying, * ¹¹ The voice of one crying in the wilderness, ¹² prepare ye the way ¹³ of the Lord, ¹⁴ make his paths straight. ¹⁰ Isaiah 40. 3. ¹¹ John 1. 23.

¹² See on Mark 1. 2. n. 2. ¶ ¹³ See on Matt. 3. 3.

5 ¹⁵ Every valley shall be filled, and every ¹⁶ mountain and hill shall be brought low ; and the ¹⁷ crooked shall be made straight, and the ¹⁸ rough ways shall be made smooth,

¹⁵ All hinderances shall be taken out of his way. ¶ ¹⁸ Isa. 2. 14. Zech. 4. 7.

6 And ¹⁹ all flesh shall see the ²⁰ salvation of God. ¹⁹ Ch. 2. 30, 31. Psal. 98. 2. Isa. 52. 10. All sorts of persons, Gentiles as well as Jews, shall partake of that Salvation, which God promis'd by him, and he brings to them. ¶ ²⁰ ch. 2. 30, 32.

7 Then said he to the multitude that came forth to be baptized of him, ²¹ O generation of vipers, ²² who ²³ See on Matt. 3. 7-10.

Chap. 3. ¹⁸ who hath warned you to flee from the wrath to come?

^{4030.} ¹⁹ Bring forth ²⁰ therefore fruits ^{||} worthy of repentance; and begin not to say within yourselves, ²¹ We have Abraham to our father: for I say unto you, that God is able ²² of these stones to raise up ²³ children unto Abraham.

^{Matt. 7. 19.} ⁹ And ²⁴ now also the ²⁵ ax is laid unto the root of the trees: ²⁶ every tree therefore which bringeth not forth good fruit, is hewn down, and ²⁷ cast into the fire.

¹⁰ And the people asked him, saying, † What shall we do ²⁸ then?

† *Acts 2. 37. & 16. 30.* ¶ ²⁸ viz. To prevent this Judgment, and be saved.

¹¹ He answereth and saith unto them, ²⁹ He that hath two coats, let him ³⁰ impart to him that hath none; and he that hath meat, let him do likewise.

²⁹ *q. d.* Exercise Charity according to your ability. ¶ ³⁰ *James 1. 27. & 2. 15.* ¹ *John 3. 17.*

¹² Then came also ³¹ publicanes to be baptized, and said unto him, Master, what shall we do?

¹³ And he said unto them, ³² Exact no more than that which is appointed you.

¹⁴ And the souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, † Do violence to no man, neither ³³ accuse any falsely, and be content with your ^{||} wages.

† *Or, Put no man in fear.* ³³ *Viz.* That thereby you may have a pretence to plunder 'em.

¹⁵ And as the people were ^{||} in expectation, and all men ^{||} mused in their hearts of John, whether he were the Christ or not?

³⁴ *Viz.* Of the coming of the Messia, and what the issue of John's Ministry would be.

¹⁶ John answered, saying unto them all, ³⁵ I indeed baptize you with water; but one ³⁶ mightier than I ³⁷ cometh, the latchet of whose shoes I am not worthy to unloose: he shall ³⁸ baptize you with the holy Ghost, and ³⁹ with fire.

¹⁷ ⁴⁰ Whose fan is in his hand, and he will ⁴¹ thoroughly purge his floor, and will ⁴² gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

¹⁸ And many other things in his exhortation preached he unto the people.

¹⁹ * But Herod the tetrarch, being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

²⁰ Added yet this above all, that he shut up John in prison.

²¹ Now when all the people were baptized * it came to pass, that Jesus also being ⁴³ baptized, and praying, the heaven was opened:

²² And the Holy Ghost descended in a bodily shape like a ⁴⁴ dove ⁴⁵ upon him, and a voice came from heaven, which ⁴⁶ said, Thou art my beloved Son, ⁴⁷ in thee I am well pleased.

²³ And Jesus himself began to be about ⁴⁸ thirty years of age, being (as was ⁴⁹ supposed) the son of Joseph, which was the ⁵⁰ son of Heli,

⁴⁸ *Gen. 41. 46.* *Numb. 4. 3.* ¶ ⁴⁹ *Matt. 13. 55.* *Mark 6. 3.* *John 6. 42.* ¶ ⁵⁰ *i. e.* His son-in-law, having married Mary, Heli's Daughter; but she is not mention'd, because the manner of the Jews was to reckon their Genealogies by the men, and not by the women: So that St. Luke here gives us Christ's natural line or pedigree, by his Mother; which he carries up to Adam, to shew that he was the Seed of the woman, promis'd to Adam, and that he was the Saviour, not of the Jews only, but of all men sprung from Adam, and of Adam himself also, to whom he was promised.

²⁴ Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

²⁵ Which was the son of Mattathias, which was the son of Amos, which was the son of Naumi,

which was the son of Essi, which was the son of Nagge,

²⁶ Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

²⁷ Which was the son of Joanna, which was the son of Rhefa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

²⁸ Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

²⁹ Which was the son of Jofe, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

³⁰ Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

³¹ Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of * Nathan, * which was the son of David,

³² * Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

³³ Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda.

³⁴ Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, * which * *Genesis 11. 24, 26.* was the son of Thara, which was the son of Nachor,

³⁵ Which was the son Saruch, which was the son of Ragan, which was the son of Phalec, which was the son Heber, which was the son of Sala.

³⁶ Which was the son of Cainan, which was the son of Arphaxad, * which was the son of Sem, which * *Gen. 5. 6, &c.* was the son of Noe, which was the son of Lamech, & *11. 10, &c.*

³⁷ Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

³⁸ Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

³⁹ Created by him, and having no other Father.

CHAP. IV.

¹ Christ's temptation and fasting. ¹³ He overcometh the devil. ¹⁴ Beginneth to preach. ¹⁶ They at Nazareth admire him.

AND * Jesus being * full of the * holy Ghost, * *Matt. 4. 1.* returned from Jordan, and was led by the *Mark 1. 12.* spirit into the wilderness,

¹ *John 3. 34.* Manifesting himself to be abundantly endued (now that he set upon the publick exercise of his Office,) with extraordinary gifts for the Ministry, &c. *v. 18.*

² Being ³ forty days ⁴ tempted of the devil; and in those days he did eat nothing: and when they were ended he afterward ⁵ hungred.

³ And the devil said unto him, ⁶ If thou be the son of God, ⁷ command this stone that it be made bread.

⁴ And Jesus answered him, saying, * It is * writ- * *Deut. 8. 3.* ten, ⁹ That man shall not live by ¹⁰ bread alone, but by ¹¹ every word of God.

⁹ *Exod. 34. 28.* *1 Kings 19. 8.* ¶ ¹¹ *viz.* By inward suggestions. ¹⁰⁻¹¹ See on *Matt. 4. 2. 4, 6-11.*

⁵ And the devil taking him up into an high mountain, ¹² shewed unto him all the kingdoms of the world in a moment of time.

⁶ And the devil said unto him, All this power I will give thee, and the ¹³ glory of them; for * that is delivered unto me; and to whomsoever I * *Rev. 13. 2, 7.* will, I give it.

Chap. 4. 7 If thou therefore wilt || worship me, all shall be thine.

4030. 8 And Jesus answered, and said unto him, Get thee behind me, Satan: for * it is written, ¹⁴ Thou shalt worship the Lord thy God, and him ¹⁵ only shalt thou serve.

¹¹ ¹³ ¹⁴ See on Matt. 4. 8. 19, 20, 21. ¶ ¹⁵ 1 Sam. 7. 3. Rev. 19. 10.

¹⁶⁻¹⁸ See on Matt. 4. n. 13, him, If thou be the Son of God, ¹⁷ cast thy self down from hence.

* Psa. 91. 11. 10 ¹⁸ For * it is written, He ¹⁹ shall give his angels charge over thee, to keep thee.

²⁰ 1 Sam. 2. 9. 11 And in *their* hands they shall bear thee up, left at any time thou dash thy ²⁰ foot against a stone.

* Deut. 6. 16. 12 And Jesus answering, said unto him, * It is said, ²¹ Thou shalt not ²² tempt the Lord thy God.

²² See on Matt. 4. 7. 13 And when the devil had ended all the temptation, he departed from him * for a season.

4034. 14 ¶ And Jesus returned in the ²³ power of the spirit into * ²⁴ Galilee: and there went out a fame of him through all the region round about.

²⁵ 2 Tim. 1. 7. By the overruling guidance and assistance of the Holy Ghost in his work. ¶ ²⁴ Matt. 4. 12.

15 And he taught in their ²⁵ synagogues, being ²⁶ glorified of all.

²⁶ Matt. 4. 23. ¶ ²⁵ Exceedingly admired and applauded.

16 ¶ And he came to Nazareth, where he had been ²⁷ brought up: and, as his custom was, he went into the ²⁸ synagogue on the sabbath-day, and stood up for to read.

²⁷ Matt. 2. 23. & 13. 54. ²⁸ Matt. 13. 54. 17 And there was ²⁹ delivered unto him the book of the prophet Esaias: and when he had opened the book, he found the place where it was written.

18. ³⁰ The spirit of the Lord is upon me, because he hath ³¹ anointed me to ³² preach the Gospel to the ³³ poor, he hath sent me to ³⁴ heal the broken-hearted, to preach ³⁵ deliverance to the captives, and ³⁶ recovering of sight to the blind, to ³⁷ set at liberty them that are bruised,

³⁰ Isa. 61. 1. These words were spoken by Esay of himself immediately, but in the Person of the Messia, declaring how he was furnished by God with abilities to discharge his Office. ¶ ³¹ Psa. 45. 7. Dan. 9. 24. Acts 10. 38. Set apart, fitted and sent. ¶ ³² Matt. 11. 5. To publish and make offer of these benefits, and also to bestow them, John 3. 16, 17. & 5. 24, 25. & 6. 27, 40. ¶ ³³ Such who are sensible of their own worthlessness. See on Matt. 5. 3. n. 5. ¶ ³⁴ To comfort those that mourn for their sins. ¶ ³⁵ Freedom from the thralldom of Sin and Satan. ¶ ³⁶ Isa. 42. 7. Matt. 11. 5. Spiritual illumination to them that are as yet ignorant of Christ. ¶ ³⁷ Free them that are burden'd with sin.

19. To preach the ³⁸ acceptable year of the Lord.

³⁸ Levit. 25. 8. 2 Cor. 6. 2. That the time, wherein God will dispense his spiritual favours, is come.

20. And he closed the book, and he gave it again to the minister, and ³⁹ sat down: and the eyes of all them that were in the synagogue were fastened on him.

³⁹ As being about to interpret that place he had read (standing,) which their Doctors were wont to do sitting.

21. And he began to say unto them, This day is this scripture fulfilled in your ears.

22. And all bare him ⁴⁰ witness, and wondred at the ⁴¹ gracious words which proceeded out of his mouth. And they said, ⁴² Is not this Josephs son?

⁴⁰ Viz. That he was an extraordinary Teacher, Mark 6. 2. ¶ ⁴¹ Cant. 4. 3. Psa. 45. 2. Isa. 50. 4. John 1. 14. & 7. 46. Sweet, pleasing, acceptable, and which brought 'em tidings of God's grace and good will to 'em. ¶ ⁴² Matt. 13. 55. Mark 6. 3. John 6. 42. Was he not brought up in a private way? how comes he then to be thus qualified? (and so they believed not on him, Mark 6. 2, 3.)

23. And he said unto them, Ye will surely say unto me this Proverb, ⁴³ Physician, heal thy self; whatsoever we have heard done in * Capernaum, do also here in * thy country.

⁴³ Work some miracle in thy own Town of Nazareth, as well as in other places. Matt. 4. 13. Mark 6. 1.

24. And he said, Verily I say unto you, ⁴⁴ No prophet is ⁴⁵ accepted in his own country.

⁴⁴ Matt. 13. 57. Mark 6. 4. John 4. 44. q. d. Here they don't value my person, nor believe my power, so as to come to me for cure, as they do in other places, and that's the reason why I cannot work so many Miracles here, Mark 6. 5. ¶ ⁴⁵ Valued, and esteemed; but rather slighted. See on Matt. 13. 57. n. 6.

25. ⁴⁶ But I tell you of a truth, ⁴⁷ Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

⁴⁶ Here he shews by two Instances, that God's favours are free, and therefore he may bestow 'em where he pleases: secretly taxing their vain conceit, as if he were bound to humour them, because he was bred up among 'em. ¶ ⁴⁷ 1 Kings 17. 9, 10. James 5. 17. Who had as much need of relief, as the Sareptan.

26. But unto ⁴⁸ none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

⁴⁸ As not being qualified to receive such a mercy.

27. And ⁴⁹ many lepers were in Israel in the time of Elifeus the Prophet: and ⁵⁰ none of them was cleansed, saving Naaman the Syrian.

⁴⁹ 2 Kings 5. 14. ¶ ⁵⁰ As not seeking to him, as this stranger did.

28. And all they in the synagogue, when they heard ⁵¹ these things, were ⁵² filled with wrath, ⁵³ Which implied, that it was for their own unworthiness that he did not vouchsafe this favour to 'em. ¶ ⁵² Acts 22. 22.

29. And rose up, and thrust him out of the city, and led him unto the || brow of the hill (where- || Or, edge. on their city was built) that they might cast him down headlong.

30. But he * passing through the midst of them, ⁵⁴ went his way. John 8. 59. John 7. 30.

31. And * came down to Capernaum, a city of Galilee, and taught them on the sabbath days. Psa. 31. 15. Matt. 4. 13. Mark 1. 11.

32. And they were ⁵⁴ astonished at his ⁵⁵ doctrine: for his word was with ⁵⁶ power.

⁵⁴ 55 Matt. 7. 28, 29. See there. ¶ ⁵⁶ See on Matt. 7. 29.

33. ¶ And in the synagogue there was a man which had a spirit of an ⁵⁷ unclean devil, and cried out with a loud voice, ⁵⁷⁻⁵⁸ See on Mark 1. 23, 27. n. 46-55. ¶ Or, always.

34. Saying, || Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to ⁵⁸ destroy ⁵⁹ us? I know thee who thou art; the ⁶⁰ holy one of God.

35. And Jesus rebuked him, saying, ⁶¹ Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he ⁶² came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, What a word is this? for with ⁶³ authority and power he commandeth the unclean spirits, and they come out.

37. And the ⁶⁴ fame of him went out into every place of the country round about.

38. ¶ * And he arose out of the synagogue, and entered into Simons house: and Simons ⁶⁵ wives mother was taken with a great fever; and they besought him for her. Matt. 8. 14. Mark 1. 29. 35 46 47 See on Mark 1. 30. n. 57, 58, 59.

39. And he stood over her, and rebuked the fever, and it left her. And immediately she arose, and ministered unto them.

40. ¶ * Now when the ⁶⁶ sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them. Mark 1. 32.

41. * And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. Mark 1. 34. & 3. 11.

And

Chap. 5.

4034.

Mar. 1. 25, 34.

Or, as they know him

the Christ.

Mark 1. 35.

2 Tim. 4. 2.

Act. 10. 38.

And * he rebuking them, ⁶⁷ suffered them not to speak : for they knew that he was Christ.

⁴² * And when it was day, he departed, and went into a desert place : and the people sought him, and came unto him, and ⁶⁸ stayed him, that he should not depart from them.

⁶⁸ Used their utmost endeavours to stay him.

⁴³ And he said unto them, I ⁶⁹ must preach the kingdom of God to other cities also : for therefore am I sent.

⁴⁴ And he preached in the synagogues of Galilee.

C H A P. V.

1 Christ teacheth out of the ship. 4 A miraculous draught of fishes. 12 The leper cleansed. 13 The palsie is healed. 27 Matthew called.

* Matt. 4. 18.

Mark 1. 16.

AND * it came to pass, that as the people * pressed upon him to hear the word of God, he stood ² by the lake of Genesareth,

¹ Sam. 3. 1. Matt. 9. 36. & 11. 12. & 13. 2. ¶ ² Act. 16. 13.

² And saw two ships ³ standing by the lake; but the fishermen were gone out of them, and were washing their nets.

³ Lying near the shore.

³ And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land : and he sat down, and taught the people out of the ship.

⁴ Now when he had left speaking, he said unto Simon, launch out into the deep, and ⁴ let down your nets for a draught.

⁵ And Simon answering, said unto him, Master, we have toiled all the night, and have ⁵ taken nothing : nevertheless at thy word I will let down the net.

⁵ John 21. 3. Hag. 1. 6. Psal. 127. 1. Eccles. 9. 11.

⁶ And when they had this done, they enclosed a great multitude of fishes; and their ⁶ net brake.

⁷ And they beckened unto their partners, which were in the other ship, that they should come and ⁷ help them. And they came, and filled both the ships, so that they began to sink.

⁸ When Simon Peter saw it, he fell down at Jesus knees, saying, * ⁸ Depart from me, for I am a ⁸ sinfull man, O Lord.

⁸ Matt. 8. 8. Job 42. 5. Isa. 6. 1, 5. ¶ ⁹ And therefore unworthy of such manifestations of thy presence and power.

⁹ For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

¹⁰ And so was also James and John the Sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, ¹⁰ Fear not : * from henceforth thou shalt ¹⁰ catch men.

¹⁰ q. d. Let not this fright thee from me, but rather invite thee to follow me ; as being an Emblem and representation of what shall be done hereafter by thee. ¶ ¹¹ Ezek. 47. 9. Matt. 13. 47. 2 Tim. 2. 26.

¹¹ And when ¹² they had brought their ships to land, they ¹¹ forsook all and followed him.

¹¹ All four of 'em. ¶ ¹² Psal. 78. 70, 71. Matt. 19. 27. Mark 10. 28. Luke 18. 28.

¹² ¶ And it came to pass, when he was in a certain city, behold, a man full of leprosie : who seeing Jesus, fell on his face, and besought him, saying, Lord, ¹³ if thou wilt, thou canst make me clean.

¹³ And he put forth his hand, and touched him, saying, I will ; be thou clean. And ¹³ immediately the leprosie departed from him.

¹⁴ And he charged him to ¹⁴ tell no man : but go, and shew thy self to the ¹⁴ priest, and offer for

thy cleansing, * according as Moses commanded, Chap. 5. ¹⁸ for a testimony unto them.

¹⁵ But so much the more went their fame abroad of him : and great multitudes came together to hear, and to be healed by him of their infirmities.

¹⁶ ¶ And he ¹⁹ withdrew himself into the wilderness, and prayed.

¹⁷ And it came to pass, on a certain day, as he was teaching, that there were Pharisees and Doctors of the Law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem : and the ²⁰ power of the Lord was present to heal ²¹ them.

²⁰ He manifested his Divine Power readily in healing. ¶ ²¹ Those sick Persons that were brought to him from the parts thereabouts.

¹⁸ ¶ * And behold, men ²² brought in a bed a man which was taken with a palsie : and they sought means to bring him in, and to lay him before him.

¹⁹ And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with his couch, into the midst before Jesus.

²⁰ And when he saw ²³ their ²⁴ faith, he said unto him, Man, ²⁵ thy sins are ²⁶ forgiven thee.

²¹ And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh ²⁷ blasphemies ? Who can forgive sins but ²⁸ God alone ? ²³⁻²⁷ See on Matt. 9. 2. n. 2, 3, 5, 6, 7. ¶ ²⁸ Psal. 32. 5. Isa. 43. 25. & 44. 22.

²² But when Jesus ²⁹ perceived their thoughts, ²⁹ he answering, said unto them, What reason ye in ²⁹ your hearts ?

²³ ¶ Whether is easier to say, Thy sins be forgiven thee, or to say ; Rise up and walk ?

²⁴ ³⁰ But that ye may know that the Son of man hath power ³¹ upon earth to ³² forgive sins, (he said unto the sick of the palsie,) ³³ I say unto thee, ³⁴ Arise, and take up thy couch, and go into thine house.

³⁰⁻³² See on Matt. 9. 6. ¶ ³³ I command thee (who have power so to do.) as Rom. 12. 3. ¶ ³⁴ John 5. 8. See there.

²⁵ And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, ³⁵ glorifying God.

²⁶ And they were all amazed, and they glorified God, and were filled with ³⁶ fear, saying, We have seen strange things to day.

³⁵ Ch. 7. 16. Act. 5. 11. A reverential sense of this Divine Power appearing in him.

²⁷ ¶ And after these things he went forth, and saw a publicane named Levi, sitting at the ³⁷ receipt of custom, and he said unto him, ³⁸ Follow me.

³⁷ See on Matt. 9. 9. n. 15. ¶ ³⁸ See on Matt. 4. 19.

²⁸ And he left all, ³⁹ rose up, and followed him. ³⁹ Gal. 1. 16. Psal. 29. 4.

²⁹ And Levi made him a great feast in his own house : and there was a great company of ⁴⁰ publicanes, and of others that sat down ⁴¹ with them.

³⁰ But ⁴² their scribes and pharisees murmured against his ⁴³ disciples, saying, ⁴⁴ Why do ye eat and drink with publicanes and sinners ?

⁴² The Doctors of the Law of that place. ¶ ⁴³ Gen. 3. 1. ¶ ⁴⁴ Matt. 23. 23.

³¹ And Jesus answering, said unto them, ⁴⁵ They ⁴⁶ that are ⁴⁷ whole, need not a physician, but they that ⁴⁷ are sick.

³² I came not to call the righteous, but ⁴⁸ sinners to repentance. ⁴⁸ 1 Tim. 1. 15.

³³ ¶ And they said unto him, ⁴⁹ Why do the disciples of John ⁵⁰ fast often, and make ⁵¹ prayers, and likewise the disciples of the pharisees ; but thine ⁵² eat and drink ?

⁴⁹⁻⁵² See

Chap. 6.

4034-
57-58 See on
Matt. 9. 15. n.
33-37.

⁴⁸ ⁵⁰ ⁵² See on Matt. 9. 14. ¶ ⁵¹ viz. More solemnly on those fasting-days, than on others.

34 And he said unto them, ⁵³ Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and ⁵⁴ then shall they fast in those days.

36 ¶ And he spake also a parable unto them, ⁵⁵ No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth ⁵⁶ new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk ⁵⁷ old wine, straightway desireth ⁵⁸ new: for he saith, The old is ⁵⁹ better.

⁵⁷ Which is more gratefull and agreeable to the stomach. ¶ ⁵⁸ Which in some kind of wines is more harsh. ¶ ⁵⁹ So men, who have not been accustomed to these severities of fasting, must not be enjoynd 'em too suddenly, lest they should distast 'em, and so fall off wholly from duty.

C H A P. VI.

1 Touching the ears of corn that were plucked by the disciples on the sabbath. 13 Christ chuseth the twelve. 17 He healeth and preacheth.

AND it came to pass on the ¹ second sabbath after the first, that he went through the corn-fields: and his disciples ² plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is ³ not lawfull to do on the sabbath-days?

3 And Jesus answering them, said, ⁴ Have ye not read so much as this, * what ⁵ David did when himself was an hungred, and they which were with him:

⁴ How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, * which is not ⁶ lawfull to eat, ⁷ but for the priests alone?

¹ On the day of Pentecost, falling on the Sabbath-day, whereby it became a high Sabbath. Or, On the Sabbath, which was the first, after the second day of the Passover. ¶ ²⁻⁷ See on Matt. 12. n. 1-6.

5 And he said unto them, That the Son of man is ⁸ Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entred into the synagoge and taught: and ⁹ there was a man whose right hand was ¹⁰ withered.

7 And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day: that they might find an accusation against him.

8 But he ¹¹ knew their thoughts, and ¹² said to the man which had the withered hand, Rise up, and stand ¹³ forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, ¹⁴ Is it lawfull on the sabbath-days to do good, or to do evil? to save life, or to destroy it?

¹¹ See on Matt. 9. 4. n. 8. ¶ ¹² Dan. 6. 10. ¶ ¹³ 14 See Mark 3. 3. n. 5, 6.

10 And looking round about upon them all, he ¹⁵ said unto the man, Stretch forth thy hand. And he did so: and his hand was ¹⁶ restored whole as the other.

¹⁵ See on Matt. 12. 13. ¶ ¹⁶ Psal. 29. 4. 1 Kings 13. 6.

11 And they were filled with madness; and ¹⁷ communed one with another, what they might do to Jesus.

¹⁷ John 5. 16. Acts 6. 10, 11.

12 And it came to pass in those days, that he went out into ¹⁸ a mountain to pray, and continued all night in ¹⁹ prayer to God.

13 ¶ And when it was day, he ²⁰ called unto him his ²¹ disciples: and of them he ²² chose twelve, ²³ whom also he named ²⁴ Apostles:

²⁰ Ch. 9. 1. Matt. 10. 1. Mark 6. 9. ¶ ²¹ Such as had been his followers from the first. ¶ ²² Heb. 5. 4. ¶ ²³ See on Matt. 10. 2.

14 Simon * (whom he also named Peter) and * Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas * the brother of James, and Judas * Jude I. Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and ²⁴ a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were ²⁵ vexed with unclean spirits: and they were healed.

²⁵ Who being possessed with Devils, were brought into any disease by them.

19 And the whole multitude sought to ²⁶ touch him: for there went ²⁷ virtue out of him, and ²⁸ healed them all.

20 ¶ And he lifted up his eyes on his ²¹ disciples, and said, Blessed be ye ²⁸ poor: for ²⁹ yours is the kingdom of God.

²⁸ You who have left all for my sake, and live a poor life, and are content with such things as the providence of God affords you, (and all such who are like you.) ¶ ²⁹ See on Matt. 5. 3. n. 6.

21 Blessed are ye that ³⁰ hunger now: for ye shall be ³¹ filled. Blessed are ye that ³² weep now: for ye shall laugh.

³⁰ Isa. 55. 1. ¶ ³¹ See on Matt. 5. 6. n. 13. ¶ ³² Chap. 16. 25.

22 * ³³ Blessed are ye when men shall hate you, * and when they * shall ³⁴ separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

³³ 1 Pet. 2. 19. & 3. 14. & 4. 14. ¶ ³⁴ John 9. 22.

23 ³⁵ Rejoyce ye in that day, and leap for joy: for behold, your reward is great in heaven: for ³⁶ in the like manner did their fathers, unto the prophets.

³⁵ Acts 5. 41. Rom. 5. 3. Jam. 1. 2. 1 Pet. 4. 13. ¶ ³⁶ Neh. 9. 26. Matt. 23. 31. Acts 7. 51.

24 ³⁷ But wo unto you * that are ³⁸ rich: for * ye have ³⁹ received your ⁴⁰ consolation.

³⁷ Job 21. 7, 13. Amos 6. 1. James 5. 1. you are in great danger of eternal misery. ¶ ³⁸ That place all your happiness in your outward prosperity. ¶ ³⁹ Ch. 16. 25. ¶ ⁴⁰ All the good that belongs to you.

25 ⁴¹ Wo unto you that are ⁴² full: for ⁴³ ye shall hunger. Wo unto you that laugh now: for ⁴⁴ ye shall mourn and weep.

⁴¹ Isa. 65. 13. ¶ ⁴² Jam. 5. 5. ¶ ⁴³ Your present plenty will end in misery. ¶ ⁴⁴ Jam. 4. 9. Your present jollity will end in gnashing of teeth.

26 Wo unto you ⁴⁵ when all men shall speak well of you: for so did their fathers to the false prophets.

⁴⁵ When you shall have the general applause and favour of the world (which can't be without conformity to 'em.)

27 ¶ But I say unto you which ⁴⁶ hear, ⁴⁷ Love your enemies, do good to them which hate you.

⁴⁶ Attend upon, and will obey my Doctrine, so ungrateful to the flesh, and contrary to your own opinions. ¶ ⁴⁷ See on Matt. 5. 44. n. 11.

28 Bless them that curse you, and * pray for them which despitefully use you.

29 And unto him that ⁴⁸ smiteth thee on the one cheek, ⁴⁹ offer also the other: * and him that ⁵⁰ taketh

Chap. 6.

4034-
Matt. 14. 23.
Acts 14. 13.

John 1. 42.

Matt. 4. 25.

Matt. 14. 36.
Mark 5. 30.

Matt. 5. 11.
John 16. 2.

Ch. 12. 21.
Matt. 6.

2, 5, 16.

Chap. 23. 34.
Acts 7. 60.

See on
Matt. 5. 39, 40.
1 Cor. 6. 7.

Chap. 6. ¹⁰ taketh away thy cloke, ¹¹ forbid not to take thy coat also.

⁴⁰³⁴ ³⁰ ¹² Give to ¹³ every man that ¹⁴ asketh of thee; and of him that ¹⁵ taketh away thy goods, ¹⁶ ask them not again.

¹² See on Matt. 5. 42. ¶ ¹³ Stranger, as well as neighbour. ¶ ¹⁴ That wants, and begs relief. ¶ ¹⁵ Receives any loan from thee. ¶ ¹⁶ Viz. in any uncharitable way, by any unlawfull or scandalous means.

³¹ And ³² as ye ³³ would that men should ³⁴ do to you, ³⁵ do ye also to them likewise.

³² For if ye ³³ love them which love you, ³⁴ what thank have ye? for sinners also love those that love them.

³³ And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

³⁴ * And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive ³⁵ as much again.

³⁵ As great a kindness another time.

³⁵ But * love ye your enemies, and do good, and ³⁶ lend, ³⁷ hoping for nothing again: and your reward shall be great, and * ye shall ³⁸ be the

³⁷ children of the Highest; for he is kind unto the unthankfull, and to the evil.

³⁸ ^{Deut. 15. 8.} ¶ ³⁹ Though you can't expect to receive such a kindness again. ¶ ⁴⁰ Manifest your selves to be so. ¶ ⁴¹ Eph. 5. 1.

³⁶ Be ³⁷ ye therefore ³⁸ mercifull, ³⁹ as your Father also is ⁴⁰ mercifull.

³⁷ Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: ³⁸ forgive, and ye shall be forgiven:

³⁸ See on Matt. 7. 1. ¶ ³⁹ Matt. 6. 14. & 18. 35.

³⁸ Give, and it shall be given unto you; good measure, pressed down, and shaken * together, and running over, shall men give into your bosom. For ³⁹ with the same measure that ye mete withall, it shall be measured to you again.

³⁹ Prov. 19. 17. Eccl. 11. 1. ¶ ⁴⁰ See on Matt. 7. 2.

³⁹ And he spake a parable unto them, ⁴⁰ Can the blind lead the blind? shall they not both fall into the ditch?

⁴⁰ Isa. 56. 10, 11. Jer. 6. 15. Matt. 15. 14. An ignorant, erroneous Teacher must needs lead his followers to destruction.

⁴⁰ * ⁴¹ The disciple is not above his master: but ⁴² every one that is perfect shall be as his master.

⁴¹ Matt. 10. 24. see there. The Learner can't be more skilfull and exact than his Teacher. ¶ ⁴² He that is the most diligent and apt Scholar, can attain to no higher a pitch than his Teacher. See on Matt. 10. 25.

⁴¹ * And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

⁴² Either, ⁴³ how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite,

* cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

⁴³ For ⁴⁴ a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

⁴⁴ For ⁴⁵ every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

⁴⁵ Matt. 12. 33. see there, n. 62. and on Matt. 7. 16.

⁴⁵ A good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

⁴⁶ Psal. 37. 30. Prov. 10. 20, 21. Matt. 7. 17. & 12. 35.

⁴⁶ ¶ * And ⁴⁷ why call ye me, ⁴⁸ Lord, Lord, and do not the things which I say?

⁴⁷ Whosoever cometh to me, and heareth my sayings, and ⁴⁸ doeth them, I will shew you to whom he is like.

⁴⁸ See on Matt. 7. 24. n. 51. ¶ ⁴⁹ Psal. 15. 5. & 103. 18. Rom. 2. 13. Jam. 1. 22.

⁴⁸ He is like a man which ⁴⁹ built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the ⁵⁰ stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

⁴⁹ But he that heareth and ⁵⁰ doeth not, is like a man, that without a foundation ⁵¹ built an house upon the earth, against which the stream did beat vehemently, and immediately it ⁵² fell, and the ruine of that house was ⁵³ great.

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¹ The centurion's faith: ¹⁰ Christ healeth his servant being absent: ¹¹ Raiseth the widow's son. ²⁴ Christ's testimony of John.

NOW when he had ended all his sayings in the audience of the people, * he entred into Capernaum.

² And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

³ And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

⁴ And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this,

⁵ For he loveth our nation, and he hath built us a synagogue.

⁶ Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thy self, for ⁷ I am not worthy that thou shouldest enter under my roof.

⁷ Wherefore neither thought I my self worthy to come unto thee: but ⁸ say in a word, and my servant shall be healed.

⁸ For I also am a man set under authority, having under me souldiers, and I say unto ⁹ one, ¹⁰ Go, ¹¹ & ¹² he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he ¹³ doeth it.

¹⁴ Deut. 7. 15. 1 Sam. 2. 6. ¶ ¹⁵ Therefore much more canst Thou, who hast supreme Authority, command the Palsy to be gone, and health to come.

⁹ When Jesus heard these things, he ¹⁰ marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found ¹¹ so great faith, no not ¹² in Israel.

¹⁰ And they that were sent, returning to the house, found the servant whole that had been sick.

¹¹ ¶ And it came to pass the day after, that he went into a city, called Nain; and many of his disciples went with him, and much people.

¹² Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

¹³ And when the Lord ¹⁴ saw her, he had compassion on her, and said unto her, ¹⁵ Weep not.

¹⁴ And he came and touched the ¹⁵ bier, (and they that bare him stood still) and he said, ¹⁶ Young man, I say unto thee, Arise.

¹⁵ And he that was dead, sat up, and ¹⁶ began to speak: and he delivered him to his mother.

¹⁶ And there came a ¹⁷ fear on all: and they glorified God, saying, * That a ¹⁸ great prophet * Chap. 24. 19.

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is risen up among us; and, That God hath ¹⁶ visited his people.

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¹³ Mark 7. 37. ¶ ¹⁴ Gal. 1. 24. ¶ ¹⁵ John 4. 19. & 6. 14. & 9. 17. & 24. 19. ¶ ¹⁶ Ch. 1. 68.¹⁷ And this rumour of him went forth throughout all Judea, and throughout all the region round about.

* Matt. 11. 2.

¹⁸ * And the disciples of John shewed him of all these things.

¶ Eccles. 4. 8.

2 Cor. 13. 1.

26-27 See on

Matt. 11. 4. 5.

¹⁹ ¶ And John calling unto him ¹⁷ two of his disciples, went *them* unto Jesus, saying, ¹⁸ Art thou he that ¹⁹ should come, or look we for another?²⁰ When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?²¹ And in that same hour he cured many of *their* infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight.²² Then Jesus answering, said unto them, Go your way, and ²⁰ tell John what things ye have ²¹ seen and heard, * how that the ²² blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the ²³ poor the ²⁴ Gospel is preached.

¶ See on

Matt. 11. 7-11.

²³ And ²⁵ blessed is he whosoever shall not be ²⁶ offended in me.²⁴ ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, ²⁷ What went ye out into the wilderness for to see? ²⁸ A reed shaken with the wind?²⁵ But what went ye out for to see? ²⁹ A man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings courts.²⁶ But what went ye out for to see? ³⁰ A prophet? Yea, I say unto you, and ³¹ much more than a prophet.

* Mal. 3. 1.

²⁷ ³² This is he of whom it is written, * ³³ Behold, I send my ³⁴ messenger before ³⁵ thy face, which shall ³⁶ prepare thy way before thee.²⁸ For I say unto you, ³⁷ Among those that are born of women, there is not ³⁸ a greater prophet than John the Baptist: but he that is ³⁹ least in the kingdom of God, is ⁴⁰ greater than he.²⁹ And all the ⁴¹ people that heard *him*, and the publicans ⁴² justified God, being baptized with the baptism of John.⁴¹ The meaner sort. ¶ ⁴² 1 Cor. 3. 5. Rom. 3. 4. approved of what he did, and acknowledged his righteousness therein, by owning and submitting to this Law, Institution or Ordinance of John's Baptism.

¶ Or, frustrated.

* Acts 20. 27.

¶ Or, within themselves.

³⁰ But the ⁴³ Pharisees and Lawyers ¶ ⁴⁴ rejected * the counsel of God ¶ against themselves, being not baptized of him.⁴³ The great and learned men. ¶ ⁴⁴ Acts 13. 46. obstinately refused to use the means ordained and appointed by God to bring 'em to Repentance and Faith in Christ.

* Matt. 11. 16.

¶ See on

Matt. 11.

16-19.

³¹ ¶ And the Lord said, * Whereunto then shall I liken the ⁴⁵ men of this generation? and to what are they like?³² They are like unto children sitting in the market-place, and calling one to another, and saying, We have ⁴⁶ piped unto you, and ye have not danced: We have ⁴⁷ mourned to you, and ye have not wept.

* Matt. 3. 4.

Mark 1. 6.

³³ For * John the Baptist came ⁴⁸ neither eating bread, nor drinking wine; and ye say, He ⁴⁹ hath a Devil.³⁴ The Son of man is come ⁵⁰ eating and drinking; and ye say, ⁵¹ Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners.³⁵ But ⁵² wisdom is ⁵³ justified of all her ⁵⁴ children.³⁶ ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

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³⁷ And behold, ⁵⁵ a woman in the city, which was ⁵⁶ a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment,⁵⁵ Probably Mary Magdalen, ch. 8. 2. See a like story, Matt. 26. 7. Mark 14. 3. John 12. 3. ¶ ⁵⁶ A great, notorious sinner.³⁸ And stood at his feet ⁵⁷ behind him weeping, and began to ⁵⁸ wash his feet with tears, and did wipe *them* with the ⁵⁹ hairs of her head, and kissed his feet; and anointed *them* with the ointment.⁵⁷ Out of modesty, and a sense of her own unworthiness. ¶ ⁵⁸ 1 Tim. 5. 10. ¶ ⁵⁹ 2 Cor. 7. 11.³⁹ Now when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, ⁶⁰ This man, if he were a prophet, would have ⁶¹ known who, and ⁶² what manner of woman *this is* ⁶³ *Ch. 15. 2.* that toucheth him: for she is a sinner.⁴⁰ And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, Say on.⁴¹ There was a certain creditor, which had two ⁶⁴ debtors: the one ought five hundred ⁶⁵ pence, and the other fifty.⁴² And when they had ⁶⁶ nothing to pay, he ⁶⁷ frankly forgave them ⁶⁸ both. Tell me therefore, which of them will love him most?⁶⁶ Rom. 3. 23. 2 Cor. 3. 5. Eph. 2. 1. ¶ ⁶⁷ Hos. 14. 2. Rom. 3. 24. ¶ ⁶⁸ 1 Tim. 1. 15.⁴³ Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.⁴⁴ And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped *them* with the hairs of her head.⁴⁵ Thou gavest me no ⁶⁹ kiss: but this woman, ⁷⁰ since the time I came in, hath not ceased to kiss my feet.⁴⁶ Mine head with ⁷¹ oil thou didst not anoint: ⁷² but this woman hath anointed my feet with ointment. ⁷³ *Psal. 23. 5.* & 104. 15.⁴⁷ ⁷⁴ Wherefore I say unto thee, Her sins, which are many, are forgiven; ⁷⁵ for she ⁷⁶ loved much: but ⁷⁷ to whom little is forgiven, the same loveth little.⁷⁴ i. e. Because by her thus coming to me, and expressing her sorrow for her sins, she has manifested her faith in me, and true repentance (which are the conditions of pardon) therefore I do bestow pardon upon her. ¶ ⁷⁵ Or, wherefore, i. e. because so many and great sins are forgiven her, therefore— ¶ ⁷⁶ Cant. 1. 3, 4. 1 John 4. 10. has shewn these extraordinary tokens of her extraordinary and singular love to me. Upon her repentance she obtain'd pardon, and being pardon'd; she is filled with love to me. ¶ ⁷⁷ q. d. Whereas thou, who thinkest thy self guilty of few or no sins, hast shew'd little sign of love to me.⁴⁸ And he said unto her, ⁷⁸ Thy sins are for- ⁷⁹ given.⁴⁹ And they that sat at meat with him, began to say within themselves, ⁸⁰ Who is this that forgiveth sins ⁸¹ also?⁷⁹ Mark 2. 7. ¶ ⁸⁰ Viz. besides his miracles, and converse with sinners, ver. 39.⁵⁰ And he said to the woman, * ⁸² Thy faith ⁸³ hath saved thee; ⁸⁴ go in peace.⁸² This great expression, and these extraordinary acts of thy faith has been a means to obtain a free pardon of all thy sins that are past, and the removal of this evil, Rom. 3. 27, 28. ¶ ⁸³ Let not the thoughts nor sense of thy sins any longer disquiet and perplex thee, but be assur'd they are all pardon'd; and therefore be satisfied.

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Chap. 8.

C H A P. VIII.

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3 Women minister unto Christ. 5 The parable of the sower, and of the candle. 26 The legion of devils.

AND it came to pass afterward, that he went throughout every city and village, preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him;

¹ Acts 10. 38. ¶ ² See on Matt. 4. 17. n. 44.

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils.

³ Matt. 27. 55, 56. John 19. 25. ¶ ⁴ This was Mary the Sister of Lazarus, John 11. 2. (or else she assisted not at Christ's death; which is not credible.) ¶ ⁵ Mark 16. -9.

3 And Joanna the wife of Chusá, Herods steward, and Sufanna, and many others, which ministered unto him of their substance.

⁶ Mark 15. 40, 41. contributed to him of their goods for the maintenance of his family, in thankfulness for the benefits they received from him.

⁴ ¶ ⁵ And when much people were gathered together, and were come to him out of every city he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And another fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

⁹ ¶ ¹⁰ And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables, that seeing they might not see, and hearing they might not understand.

⁷⁻¹⁷ See on Matt. 13. 3.-11. ¶ ¹⁸ See on Matt. 13. 13. n. 18.

¹¹ ¶ ¹² Now the parable is this; The seed is the word of God.

12 Those by the way-side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

²⁰ See on Mark 4. 15. ²¹⁻²⁷ See on Matt. 13. 19-22.

15 But that on the good ground, are they which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience.

²⁸ Jer. 31. 33. studious of holiness, (being prepared by the Spirit of God, to entertain the word with due affections, dispositions and resolutions.) ¶ ²⁹ viz. notwithstanding all temptations to the contrary, either from worldly sufferings, (which the second sort of hearers did not) or from worldly enjoyments (which the third sort did not.) ¶ ³⁰ Psal. 1. 3. & 92. 14. John 15. 4. Gal. 5. 21. Col. 1. 6. ¶ ³¹ Matt. 24. -13. patiently enduring all those evils they meet with in the way of obedience.

16 ¶ No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed:

but setteth it on a candlestick, that they which enter in may see the light.

³² See on Matt. 5. 15. and on Luke 11. 33. q. d. I have taught you these things, not that you should keep 'em to your selves, but in due time impart 'em to others.

17 ¶ For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

³⁵ Viz. because you are the persons who are to publish these things to the world. ¶ ³⁶ Eccles. 5. 1. Prov. 2. 2. Heb. 4. 2. James 1. 21. with what dispositions of heart you come to the hearing of the Word, and see that ye practise accordingly. ¶ ³⁷ Manifests that he has any good gift by his employing of it. ¶ ³⁸ Zech. 11. 17. ¶ ³⁹ Prov. 13. 7. Rev. 3. 17.

19 ¶ Then came to him his mother, and his brethren, and could not come at him for the press.

20 And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they lunched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondred, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

⁴⁵ q. d. you ought to have believed that I would preserve you, though I were asleep, and not to have been thus fearful. ¶ ⁴⁶ See on Mark 4. 41.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils, long time and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.

⁴⁷ Whose habitation was in the City; or, who came from some part near the City, and met Christ. ¶ ⁴⁸ John 5. 5. ¶ ⁴⁹⁻⁵² See on Matt. 8. 28, 29.

29 (For he had commanded the unclean spirit to come out of the man. For often times it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entred into him.

31 And they besought him that he would not command them to go out into the deep.

⁵⁶ Cast them into the Pit of Hell, Rev. 20. 3. 2 Pet. 2. 4.

32 And there was there an herd of many swine feeding on the mountain: and they besought him, that he would suffer them to enter into them. And he suffered them.

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⁵⁷ See on Mark 5. 11. ¶ ⁵⁸ Some upon it, and some nigh to it. ¶ ⁵⁹ ch. 11. 22. ¶ ⁶⁰ ⁶¹ See on Mark 5. 12, 13.

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33 Then went the devils out of the man, and entred into the swine: And the herd ran violently down a steep place into the lake, and were ⁶² choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city, and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting ⁶³ at the feet of Jesus, clothed, and in his right mind: and they were ⁶⁴ afraid.

⁶³ Ch. 10. 39. ¶ ⁶⁴ ver. 25. See on Mark 4. 41.

36 They also which saw it, told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about, * besought him to ⁶⁵ depart from them, for they were taken with great ⁴⁶ fear: and he went up into the ship, and ⁶⁶ returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be ⁶⁷ with him: but Jesus ⁶⁸ sent him away, saying,

39 Return to thine own house, and ⁶⁹ shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, ⁷⁰ how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people ⁷¹ gladly received him: for they were all waiting for him.

41 ¶ And behold, there came a man named Jairus, and he was a ⁷² ruler of the synagoge: and he fell down at Jesus feet, and besought him that he would come into his house:

42 For he had one onely daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.

43 ¶ * And a woman having an ⁷³ issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and ⁷⁴ touched the border of his garment: and immediately her issue of blood stanchd.

45 And Jesus said, Who ⁷⁵ touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

46 And Jesus said, Some body hath touched me: for I perceive that * vertue is gone out of me.

47 And when the woman saw that she was not hid, she came ⁷⁶ trembling, and falling down before him, she ⁷⁷ declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, ⁷⁸ Daughter, ⁷⁹ be of good comfort, thy ⁸⁰ faith hath ⁸¹ made thee whole, ⁸² go in peace.)

⁷⁶⁻⁷⁸ See on Mark 5. 33, 34. ¶ ⁷⁹⁻⁸¹ See on Matt. 9. 22. ¶ ⁸² See on ch. 7. 50. n. 77.

49 ¶ While he yet spake, there cometh one from the ⁸³ ruler of the synagogues house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, ⁸⁴ Fear not: ⁸⁵ believe onely, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save ⁸⁶ Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not ⁸⁶ dead, * but ⁸⁷ sleepeth.

53 And they ⁸⁸ laughed him to scorn, knowing that she was dead.

54 And he ⁸⁹ put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished; but * he ⁹⁰ charged them that they should tell no man what was done. ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

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4034.

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Chap. 9.

4035.

²¹ See on *Matt.* 14. 16. n. 13. ¶ ²² *John* 6. 9. Christ's Provision for Himself and Family, is such as may teach sobriety and contentment with a mean condition unto all.

¹⁴ For they were about five thousand men. And he said to his disciples, Make them sit down by ²³ fifties in a company.

¹⁵ And they did so, and made them all sit down.

¹⁶ Then he took the five loaves and the two fishes, and ²⁴ looking up to heaven, he ²⁵ blessed them, and brake, and gave to the ²⁶ disciples to set before the multitude.

²³ ²⁴ See on *Mark* 6. 39. n. 53, 54. ¶ ²⁵ ²⁶ See on *Matt.* 14. 19.

¹⁷ And they did eat, and were all ²⁷ filled: and there was taken up of ²⁸ fragments that remained to them twelve baskets.

¹⁸ ¶ And it came to pass, as he was † alone praying, his disciples were ²⁹ with him: and he ³⁰ asked them, saying, Whom say the people that I am?

¹⁹ They answering, said, * *John* the Baptist: but some say, Elias: and others say, that one of the old prophets is risen again.

²⁰ He said unto them, But whom say ³¹ ye that I am? * ³² Peter answering said, ³³ The Christ of God.

† Free from company (as *Mark* 4. 10.) ¶ ³² *Job* 24. 15. ¶ ³⁰⁻³³ See on *Matt.* 16. 13-16.

²¹ And he straitly charged them, and commanded them ³⁴ to tell no man that thing,

²² Saying, * The Son of man must suffer many things, and be rejected of the elders, and chief Priests, and scribes, and be slain and be raised the third day.

²³ ¶ And he said to them all, ³⁵ if any man will ³⁶ come after me, let him ³⁷ deny himself: and ³⁸ take up his cross daily, and ³⁹ follow me.

²⁴ For whosoever will ⁴⁰ save his life, shall ⁴¹ lose it: but whosoever will ⁴² lose his life for my sake, the same shall ⁴³ save it.

²⁵ For what is a man advantaged, if he gain the whole ⁴⁴ world, and ⁴⁵ lose himself, or be cast away?

²⁶ * For ⁴⁷ whosoever shall be ⁴⁸ ashamed of me and of my words, of him shall the Son of man be ⁴⁹ ashamed, when he shall ⁵⁰ come in his ⁵¹ own glory and in his ⁵² Father's, and ⁵³ of the holy angels.

⁴⁷ ⁴⁸ See on *Mark* 8. 38. n. 63, 64. ¶ ⁴⁹ See on *Mark* 8. 38. n. 66. ¶ ⁵¹ *Tit.* 2. 13. Not in a despicable condition, as now, but in his own natural Glory and Majesty. ¶ ⁵² See on *Mark* 8. 38. n. 67. ¶ ⁵³ Attended with innumerable Troops of holy Angels, as his Retinue, *Mark* 8. 38.

²⁷ But I tell you of a truth, there be some standing here which shall not ⁵⁴ taste of death, till they see the ⁵⁵ kingdom of God.

²⁸ ¶ And it came to pass about eight days after these sayings, he took, ⁵⁶ Peter, and John, and James, and went up into a mountain to pray.

²⁹ And as he prayed, the ⁵⁷ fashion of his countenance was altered, and his ⁵⁸ raiment was white and glistering.

³⁰ And behold there talked with him two men, which were ⁵⁹ Moses, and ⁶⁰ Elias.

³¹ Who appeared in glory, and spake of his † decease which he should accomplish at Jerusalem.

† In our greatest advancement we should think of our Dissolution.

³² But Peter, and they that were with him, ⁶¹ were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

³³ And it came to pass, as they departed from him, Peter said unto Jesus, Master it is good for

us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

³⁴ While he thus spake, there came ⁶⁰ a cloud, ⁶⁰⁻⁶² See on and overshadowed them: and they feared as they *Matt.* 17. 5. entered into the cloud.

³⁵ And there came a voice out of the cloud, saying, * ⁶¹ This is my beloved Son, * ⁶² hear *Matt.* 3. 17. him. *Acts* 3. 22.

³⁶ And when the voice was past, Jesus was found alone: and they ⁶³ kept it close, and told no man ⁶³ See on *Mark* in those days any of those things which they had *9. 10. n. 13.* seen.

³⁷ ¶ * And it came to pass, that on the next *Matt.* 17. 14. day, when they were come down from the hill, *Mark* 9. 17. much people met him.

³⁸ And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son, for he is mine only child.

³⁹ And lo, a spirit taketh him, and he suddenly cryeth out, and it teareth him that he someth again, and bruising him, hardly departeth from him.

⁴⁰ And I besought thy disciples to cast him out, and they ⁶⁴ could not. ⁶⁴⁻⁶⁷ See on *Matt.* 17. 16, 17.

⁴¹ And Jesus answering, said, ⁶⁵ O faithless and perverse generation, how long shall I be ⁶⁶ with you, and ⁶⁷ suffer you? Bring thy son hither.

⁴² And as he was yet ⁶⁸ a coming, the devil threw him down, and ⁶⁹ tare him, and Jesus ⁷⁰ rebuked the unclean spirit, and healed the child, and delivered him again to his father.

⁶⁸ *Exod.* 5. 6, 7. *Rev.* 12. 12. ¶ ⁶⁹ See on *Mark* 1. 26. n. 51. ¶ ⁷⁰ See on *Matt.* 17. 18.

⁴³ ¶ And they were all amazed at ⁷¹ the mighty power of God: but while they wondered every one at all things which Jesus did, he said unto his disciples,

⁴⁴ ⁷² Let these sayings sink down into your ears: for the Son of man ⁷³ shall be delivered into the hands of men.

⁷² Mark well what I say, and remember it. ¶ ⁷³ See on *Matt.* 17. 22.

⁴⁵ But they ⁷⁴ understood not this saying, and it was hid from them, that they perceived it not: ⁷⁴ See on *Mark* 9. 32. and they feared to ask him of that saying.

⁴⁶ ¶ * Then there arose a ⁷⁵ reasoning among them, which of them should be greatest. ⁷⁵ *ch.* 22. 24. *Matt.* 18. 1.

⁴⁷ And Jesus ⁷⁶ perceiving the thought of their heart, took a child, and set him by him, ⁷⁶ *Mark* 9. 34. ⁷⁷ *Matt.* 9. 4. See there.

⁴⁸ And said unto them, Whosoever shall ⁷⁷ receive ⁷⁸ this child ⁷⁹ in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: For he that is ⁸⁰ least among you all, the same shall be ⁸¹ great.

⁷⁷⁻⁷⁹ See on *Matt.* 18. 5. ¶ ⁸⁰ *Isa.* 57. 15. & 66. 2. *Matt.* 23. 12. *Luke* 14. 11. & 18. 14. ¶ ⁸¹ Highly valued by God, and all judicious Persons, (and therefore strive to be humble, and serviceable to your Brethren.)

⁴⁹ ¶ And John answered, and said, Master, we saw ⁸² one casting out devils in thy name; and we ⁸³ forbid him, because he ⁸⁴ followeth not with us. ⁸² See on *Mark* 9. 38. ⁸³ *Num.* 11. 28.

⁵⁰ And Jesus said unto him, forbid him not: for * he ⁸⁵ that is not against us, is ⁸⁶ for us. ⁸⁵ *Matt.* 12. 30. ⁸⁶ *Ch.* 11. 23.

⁵¹ ¶ And it came to pass, when the time ⁸⁷ was come, that he should be ⁸⁸ received up, he ⁸⁹ stedfastly set his face to go to Jerusalem; ⁸⁷ *Mark* 9. 40.

⁸⁷ Not fully, but drew nigh, (it being about six Months before.) ¶ ⁸⁸ viz. into Heaven, (*Mark* 16. 19. *Acts* 1. 2.) that is, the time approaching, that, by his Passion, and Resurrection, way should be made for his Ascension into Heaven. ¶ ⁸⁹ *Acts* 21. 13. Constantly, courageously, directly, and manifestly he steered his Course that way.

⁵² And sent messengers before his face: and they

Chap. 10. they went, and entred into a village of the Samaritanes to make ready for him.

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53 And they did ⁹⁰ not receive him, because his face was as though he would go to Jerusalem.

⁹⁰ John 4. 9. Either because he was a Jew, or rather because being a famous Prophet and Doctor, and accounted the Messiah, his owning the Worship at Jerusalem, was a greater condemnation of their Worship.

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54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as ⁹² Elias did?

⁹² 2 Sam. 21. 17.⁹² 2 Kings 1. 10.

55 But he turned, and ⁹³ rebuked them, and said, ⁹⁴ Ye know not what manner of spirit ye are of.

⁹² Matt. 16. 23. ¶ ⁹⁴ Matt. 26. 35. You don't consider, that herein you are acted by a fiery, revengefull Spirit, which is altogether unfuitable to the Design of my coming into the World.

56 For ⁹⁵ the Son of man is not come to destroy mens lives, but to ⁹⁶ save them. And they went to another village.

⁹⁵ John 3. 17. & 12. 47. q.d. This is the time of my Humiliation, wherein I must not act the part of a Judge and Revenger, but of a Saviour. ¶ ⁹⁶ Matt. 1. 21. 1 Tim. 1. 15.

57 ¶ And it came to pass, that as they went in the way, a certain man said unto him, Lord, ⁹⁷ I will follow thee whithersoever thou goest.

⁹⁷ Matt. 8. 19. See there. Here was a rash and hypocritical Profession.

58 And Jesus said unto him, ⁹⁸ Foxes have holes, and birds of the air have nests, but the Son of man hath ⁹⁹ not where to lay his head.

⁹⁸ Christ knowing his heart, and that he made this Motion with respect to some temporal advantage, answers him, That there is no such thing to be obtained in his Service, and therefore he had best continue as he was. ¶ ⁹⁹ 2 Cor. 8. 9.

59 And he said unto another, Follow me: but he said, Lord, suffer me first to go and ² bury my father.

¹ Betake thy self to the Work of the Ministry, v. 60. ¶ ² See on Matt. 8. 21. Here was a dilatory shift, and excuse.

³ See on Matt.

8. 21. n. 30.

60 Jesus said unto him, ³ Let the dead bury their dead; but go thou, and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but ⁴ let me first go bid them farewell which are at home at my house.

⁴ 1 Kings 19. 20. He thought to secure his worldly interest at home, and so compound with Christ, that he might have him and the World too.

62 And Jesus said unto him, No man having ⁵ put his hand to the plough, and ⁶ looking back, ⁷ is fit for the kingdom of God.

⁵ Engaged himself in the Service of God, and Work of the Ministry. ¶ ⁶ Phil. 3. 24. Heb. 10. 38. Having his Affections set upon his worldly Affairs, or that is divided between Christ and the World, so as to be taken off from the Service of God. ¶ ⁷ Worthy of the Honour of being my Disciple, or to be employ'd in the Work of the Gospel.

C H A P. X.

1 The seventy disciples, 17 admonished to be humble.
41 Martha reprehended.

AFTER these things, the Lord appointed ¹ other ² seventy also, and sent them ³ two and two before his face into every city, and place, ⁴ whither he himself would ⁵ come.

¹ Besides the twelve sent forth before, Matt. 10. 1. ¶ ² In allusion, perhaps, to the Seventy Elders, Numb. 11. 16. (as the Twelve Apostles were to the Twelve Patriarchs.) ¶ ³ See on Mark. 6. 7. n. 14. ¶ ⁴ The Twelve were sent out to any of the Cities of Israel, (Matt. 10. 6.) but these, to some particular Places. ¶ ⁵ To prepare the People to receive him the more freely and readily.

⁶ See on

Matt. 9. 37. 38.

⁷ 2 Thess. 3. 1.

2 Therefore said he unto them, ⁶ The harvest truly is great, but the labourers are few: ⁷ pray ye

therefore the Lord of the harvest, that he would send forth labourers ⁸ into his harvest.

3 Go your ways: ⁹ Behold, I send you forth as lambs among wolves.

4 ¹⁰ Carry neither purse, nor ¹¹ scrip, nor shoes: and ¹² salute no man by the way.

¹⁰ Ch. 9. 3. Matt. 6. 31. Phil. 4. 6. Trouble not your selves about these things, but trust me to provide for you. ¶ ¹¹ See on Mark 6. 8. n. 17. ¶ ¹² 2 Kings 4. 29. Be not taken off your Business by complemental Offices of Friendship; but be diligent and intent upon your Work.

5 And into whatsoever house ye enter, first say, ¹³ peace be to this house.

¹³ 1 Sam. 25. 6. i. e. Salute it, (as Matt. 10. 12. See there.)

6 And if the ¹⁴ Son of peace be there, ¹⁵ your peace shall rest upon it: if not, it shall ¹⁶ turn to you again.

¹⁴ Any one disposed to receive the Gospel of Peace, and capable of that Blessing. ¶ ¹⁵ See on Matt. 10. 13. n. 24, 26.

7 ¹⁷ And in the same house ¹⁸ remain, eating ¹⁹ and drinking such things as they give: for ²⁰ the labourer is worthy of his ²¹ hire. Go not from house to house.

¹⁷ See on Matt. 10. 11. n. 20. ¶ ¹⁸ See on Matt. 10. 10.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, ²² The kingdom of God is come nigh unto you.

²² V. 11. Matt. 3. 2. See there God's Spiritual Government of his Church is begun to be exercise among you by the Messiah, and the Privileges of the Gospel are now tendred to you, and the full manifestation of the Gospel now approaches, by the coming of the Messiah now in Person to you.

10 But into whatsoever city ye enter, and they ²³ receive you not, go your ways out into the streets of the same, and say,

11 ²⁴ Even the ²⁵ very dust of your city, which ²⁶ cleaveth on us, we do wipe off ²⁷ against you: notwithstanding be ye sure of this, that ²⁸ the kingdom of God is come nigh unto you.

²⁴ See on Matt. 10. 14. ¶ ²⁵ See on Mark 6. 11. n. 22.
12 But I say unto you, that it shall be ²⁹ more tolerable in ³⁰ that day for ³¹ Sodom, than for that city.

²⁹ Matt. 11. 24. ¶ ³⁰ Day of Judgment, Matt. 10. 15. ¶ ³¹ Because they did not sin against such Means.

13 ³² Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, ³³ they had a great while ago repented, sitting in sackcloth and ashes.

³² Matt. 11. 21. ¶ ³³ Ezek. 3. 5, 6. Jonah 3. 6-8.

14 But it shall be ³⁴ more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou Capernaum, which art ³⁵ exalted to heaven, shalt be ³⁶ thrust down to hell.

³⁵ Viz. In the enjoyment of the Means of Grace. ¶ ³⁶ Brought to destruction and desolation.

16 ³⁷ He that heareth you, heareth me: and he that ³⁸ despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

³⁷ Matt. 10. 40. John 13. 20. ¶ ³⁸ 1 Sam. 8. 7. 1 Thess. 4. 8.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, ³⁹ I beheld Satan as lightning, fall from heaven.

³⁹ q.d. I easily believe you; for I not onely foresaw this long ago, but knew all along what success you had in your Ministry: and it shall daily more and more be thus, for Satan shall swiftly and manifestly lose his great Power and Dominion in the World, by your Preaching and Miracles.

19 ⁴⁰ Behold, I give unto you power to tread on ⁴¹ serpents and scorpions, and over all the power of

Chap. 10. of the enemy; and nothing shall by any means hurt you.

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³⁶ Here he continues their Commission and Power, for their farther encouragement. ¶ ³⁷ Mark 16. 18. Acts 28. 5. Whatsoever the Devil may make use of to hurt you.

²⁰ Notwithstanding in this ³⁸ rejoyce not, that the spirits are subject unto you: but rather rejoyce, because * your names are written in heaven.

* Phil. 69. 28.
* Heb. 4. 3.
* Heb. 12. 23.

³⁸ Viz. Only, or chiefly. ¶ ³⁹ Exod. 32. 32. Dan. 12. 1. Phil. 4. 3. Rev. 13. 8. If you can get any comfortable Assurance that you are Heirs of Glory, and shall partake thereof.

²¹ ¶ In that hour Jesus rejoyced in spirit, and said, ⁴⁰ I thank thee, O Father, ⁴¹ Lord of heaven and earth, that thou hast ⁴² hid these things from the ⁴³ wise and ⁴⁴ prudent, and hast ⁴⁵ revealed them unto ⁴⁶ babes: ⁴⁷ even so, Father, for so it ⁴⁸ seemed good in thy sight.

* See on
* Matt. 11. 25, 26.

²² * ¶ All things are delivered to me of my Father: and * no man ⁵⁰ knoweth who the ⁵¹ Son is, but the Father; and ⁵² who the Father is, ⁵³ but the Son, and he to whom the Son will reveal him.

* Matt. 28. 18.
* John 3. 35.
* & 17. 2.

⁴⁹⁻⁵¹ Matt. 11. 25, 26. ¶ ⁵² See on Matt. 11. 27. ¶ ⁵³ John 1. 18. & 6. 46. & 14. 8, 9. 1 Cor. 2. 11.

²³ ¶ And he turned him unto his disciples, and said privately, * ⁵⁴ Blessed are the eyes which see the things that ye see.

* Many ancient copies add these words, And turning to his disciples, he said.

²⁴ For I tell you, * that ⁵⁵ many prophets and kings have desired to see ⁵⁶ those things which ⁵⁷ ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

* John 1. 18.
* & 6. 44, 46.

²⁵ ¶ And behold, a certain ⁵⁸ lawyer stood up, and ⁵⁹ tempted him, saying, ⁶⁰ Master, what shall I do to inherit eternal life?

* Matt. 13. 16.
* Ch. 2. 30.

⁵⁸ Matt. 22. 35. Mark 12. 28. A Student and Interpreter of the Law of Moses. ¶ ⁵⁹ Try'd him whether he'd deliver any thing contrary to that Law. ¶ ⁶⁰ Acts 16. 30. & 2. 37.

* Matt. 13. 16.
* & 16. 17.
* 1 Pet. 1. 10.

²⁶ He said unto him, What is written in ⁶¹ the law? how readest thou?

* See on
* Matt. 22. 37.

²⁷ And he answering, said, * ⁶² Thou shalt love the Lord thy God ⁶⁴ with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and * thy neighbour as thy self.

* Lev. 19. 18.

²⁸ And he said unto him, Thou hast answered right: ⁶⁵ this do, and thou shalt live.

⁶⁶ Lev. 18. 5. Ezek. 20. 11. Matt. 19. 17. Gal. 3. 24. Rom. 10. 5. Christ speaks this to convince him how short he came of doing what the Law required, and not as if he were able to perform it: for Rom. 3. 20. Whereas humbled Sinners are directed to Faith in Christ, John 3. 16. Acts 16. 31.

²⁹ But he willing ⁶⁶ to justify himself, said unto Jesus, And who is my neighbour?

⁶⁶ Ch. 16. 15. & 18. 9. To acquit himself from any Fault, and to set out his own Righteousness.

³⁰ And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among ⁶⁷ thieves, which ⁶⁸ stripped him of his raiment, and wounded him, and departed, leaving him half dead.

³¹ And by chance there came down a certain ⁶⁹ priest that way; and when he saw him, he passed by on the other side.

³² And likewise a ⁶⁹ Levite, when he was at the place, came, and looked on him, and ⁷⁰ passed by on the other side.

⁶⁹ Persons of his own Nation. ¶ ⁷⁰ Psal. 38. 11. Isa. 58. 7. To note the barbarous Inhumanity of the Priests and Levites, who trusted so much to their Sacrifices and Ceremonies, that they cruelly neglected the Practice of Charity and Mercy, not only towards Strangers, but their own Countrymen.

³³ But a certain ⁷¹ Samaritane, as he journeyed, came where he was: and when he saw him, he had ⁷² compassion on him,

⁷¹ One, neither of his own Nation, nor Religion, (as the others were) but that had a great enmity to him in both respects, ch. 9. 52, 53. John 4. 9. ¶ ⁷² Ezek. 16. 5. Matt. 9. 36.

³⁴ And ⁷³ went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought to him an ⁷⁴ inn, and ⁷⁵ took care of him.

³⁵ And on the morrow when he departed, he took out two * pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

³⁶ Which now of these three, thinkest thou was neighbour unto him that fell among the thieves?

³⁷ And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do ⁷⁶ thou likewise.

⁷⁶ Count every one thy neighbour that stands in need of thy help, and do for him accordingly, though he be not only a stranger, but a profest Enemy.

³⁸ ¶ Now it came to pass, as they went that he entered into a certain ⁷⁷ village; and a certain ⁷⁷ woman, named Martha, received him into her house.

³⁹ And she had a sister called Mary, * which also ⁷⁸ sat at Jesus feet, and ⁷⁹ heard his word.

⁷⁸ Deut. 33. 3. Prov. 8. 34. Acts 22. 3. ¶ ⁷⁹ Attended diligently upon, and embraced heartily.

⁴⁰ But Martha was ⁸⁰ cumbered about much ⁸¹ serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

⁸⁰ Mighty busie in providing for his Entertainment. ¶ ⁸¹ Matt. 8. 15.

⁴¹ And Jesus answered, and said unto her, Martha, Martha, thou art carefull, and ⁸² troubled about many things:

⁸² Tak'st a great deal of unnecessary pains.

⁴² But * ⁸³ one thing is needfull. And Mary * ⁸⁴ hath ⁸⁴ chofen that ⁸⁵ good part, ⁸⁶ which shall not be taken away from her.

⁸³ Matt. 6. 33. Attendance upon the Means of Grace, and a right use of 'em, is absolutely necessary in order to the Salvation of the Soul. ¶ ⁸⁴ Holiness should be our Choice, not our Refuge. ¶ ⁸⁵ Heb. 11. 25, 26. Col. 3. 1. viz. the care of this one thing needfull. ¶ ⁸⁶ Matt. 6. 20. & 11. 29. John 6. 27. The Benefit whereof will redound to, and abide with her to all Eternity, and from which I'll not take her off upon such a slight occasion.

C H A P. XI.

1 Christ teacheth to pray, and that instantly. 14 He casteth out a dumb devil. 29 He preacheth to the people, 37 and reproveth the Pharisees and Lawyers.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

¹ Rom. 8. 26. Give us a Pattern or Rule of Prayer, or a Draught of such things as are necessary to pray for; according to which we may frame our Prayers.

² And he said unto them, When ye pray, say, ²⁻¹¹ See on ² Our Father which art in ³ heaven. ⁴ Hallowed be thy name. ⁵ Thy kingdom come. ⁶ Thy will be done, as in heaven, so in earth.

³ ⁷ Give us ⁸ day by day our daily bread. ¶ Or, for this day.

⁴ And ⁸ forgive us our sins; for ⁹ we also forgive every one that is indebted to us. And ¹⁰ lead us not into temptation, but deliver us from ¹¹ evil.

⁵ ¹² And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

¹² Having directed 'em for the Matter of Prayer, here he shews the Manner, viz. That it must be with importunity and constancy, though we don't presently obtain what we desire.

⁶ For a friend of mine ¹³ in his journey is come to me, and I have nothing to set before him. ¶ Or, out of his way.

7 And

Chap. 11. 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed, I cannot rise and give thee.

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8 I say unto you, though he will not rise and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

¹³ Ch. 18. 1. Gen. 32. 26. Matt. 15. 22, 28. or impudence, i. e. confident and continued urgency, yea obstinacy, admitting no excuse, repulse, or refusal, *Isa.* 62. 7.

⁹ * ¹⁴ And I say unto you, ¹⁵ Ask, and it shall be given you: ¹⁷ seek, and ye shall find: ¹⁸ knock, and it shall be opened unto you,

¹⁴ q. d. So likewise (yea, and much more) shall you speed, if you continue your importunity. ¶ ¹⁵ Matt. 7. 7. See there, n. 10. ¶ ¹⁷ viz. If it be agreeable to this Prayer I have taught you. ¶ ¹⁸ See on Matt. 7. 7. n. 12, 13.

¹⁰ For ¹⁹ every one that asketh, receiveth: and he that ¹⁷ seeketh, findeth: and to him that knocketh, it shall be opened.

¹⁹ Viz. Who is a Friend or Child of God, (as the foregoing and following Parables shew.)

¹¹ If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

See on

Matt. 7. 9, 11.

† Gr. give.

¹² Or if he ask an Egg, will he † offer him a scorpion?

¹³ If ye then, being ²¹ evil, ²² know how to give good gifts unto ²³ your Children: how much more shall your heavenly Father give the holy spirit to them that ask him?

¹⁴ ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

Mat. 9. 32, 33.

¹⁵ But some of them said, ²⁵ He casteth out devils through † Beelzebub, the chief of the devils.

† Gr. Beelzebub, and so v. 18, 19.

¹⁶ And other ²⁶ tempting him, sought of him a sign from heaven.

²⁵ See on Matt. 16. 1. ¶ ²⁷ Some evident unquestionable Token that he was sent from God. See on Matt. 12. 38. and on 16. 1. n. 2.

¹⁷ But he ²⁸ knowing their thoughts, said unto them, every kingdom ²⁹ divided against itself is brought to desolation: and a house divided against a house, falleth.

See on

Mat. 12. 25-27.

¹⁸ If ³⁰ Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub.

¹⁹ And if I by Beelzebub cast out devils, ³¹ by whom do your ³² sons cast them out? therefore shall ³³ they be your judges.

²⁰ But if I with the ³⁴ finger of God ³⁵ cast out devils, no doubt the ³⁶ kingdom of God is come upon you.

³⁴ The Spirit of God, Matt. 12. 28. Exod. 8. 19. (Wherein Moses was a Type of Christ; as the Magicians that opposed him were of the Pharisees.) ¶ ³⁵ See on ch. 10. 9. and on Matt. 12. 28.

* Matt. 12. 29. ²¹ * ³⁷ When a strong man armed keepeth his palace, his goods are in peace.

³⁷ Eph. 2. 2. & 6. 12. q. d. So long as the Devil meets with no opposition, he tyrannizes over men at his pleasure, without controul.

²² But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

³⁸ Matt. 28. 18. Col. 2. 15. 1 John. 3. 8. *Isa.* 53. 12. q. d. But I rescue 'em out of his Clutches, and thereby manifest my self to be stronger than he.

²³ He that is not with me, is against me: and he that gathereth not with me, scattereth.

See on Matt. 12. 30.

40-48 See on

Matt. 12.

43-45.

²⁴ When the unclean spirit is ⁴¹ gone out of a man, he ⁴² walketh through dry places, seeking ⁴³ rest: and finding none, he saith, ⁴⁴ I will return unto my house whence I came out.

25 And when he cometh, he ⁴⁵ findeth it swept and ⁴⁶ garnished.

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²⁶ Then goeth he, and taketh to him ⁴⁷ seven other spirits more wicked than himself, and they enter in, and dwell there: and ⁴⁸ the last state of that man is worse than the first.

²⁷ ¶ And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

²⁸ But he said, Yea, rather blessed are they that hear the word of God, and ⁴⁹ keep it.

²⁹ ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.

³⁰ For as ⁵⁰ Jonas was a sign unto the Ninevites, ⁵¹ so shall also the Son of man be to this generation.

⁵⁰ His being thrown into the Sea, swallow'd of the Whale, and after three days cast alive upon the Shore, was an assurance that upon their Repentance they should escape; otherwise they should be destroy'd. ¶ ⁵¹ Acts 2. 37, 41, 47. So my Preaching, Miracles, Death, and Resurrection, after three days, shall either be a means of your Conversion, or a certain fore-runner of your Destruction.

³¹ The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold a ⁵² greater than Solomon is here.

⁵² 1 Kings 10. 1. ¶ ⁵³ Col. 2. 3. Eph. 4. 8. John 1. 16. Matt. 12. 6.

³² The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for ⁵⁴ they repented at the preaching of Jonas; ⁵⁵ and behold a greater than Jonas is here.

³³ No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel; but on a candlestick, that they which come in may see the light.

⁵⁵ Ch. 8. 16. Matt. 5. 15. See there. Mark 4. 21. See there. q. d. Though that heavenly Doctrine which my Father communicated to me, and I brought into the World, be rejected by most of this Generation, yet I must not forbear to publish it.

³⁴ The light of the body is the eye: therefore ⁵⁷ when thine eye is single, ⁵⁸ thy whole body also is full of light: ⁵⁹ but when ⁶⁰ thine eye is evil, ⁶¹ thy body also is full of darkness.

⁵⁷ Matt. 6. 22. See there. q. d. No wonder that the most of this Generation reject my Doctrine, and continue in Darkness, because their Judgment is corrupted with evil Affections. ¶ ⁵⁷⁻⁶⁰ See on Matt. 6. 22, 23.

³⁵ Take heed therefore, that the ⁶² light which is in thee be not ⁶³ darkness.

⁶² Ch. 18. 11. Rom. 1. 22. The Eye of thy Judgment, which should guide thee in the Course of thy Life. ¶ ⁶³ Blinded and corrupted with evil Affections, whereby you should be hindered from receiving the Truth preach'd.

³⁶ If thy whole ⁶⁴ body therefore be full of light, ⁶⁵ having no part dark, ⁶⁶ the whole shall be full of light, as when † the bright shining of a candle doth give thee light.

† Gr. a Candle by its bright shining.

⁶⁴ Judgment and Affections be enlightned and renewed by the Word and Spirit. ¶ ⁶⁵ Being free from the Power of evil Desires and Affections. ¶ ⁶⁶ The light will spread itself (like the bright shining of a Candle) into all the Faculties of thy Soul, and Members of thy Body, for the guidance of thy self, and the enlightning others.

³⁷ ¶ And as he spake, a certain Pharisee ⁶⁷ besought him to dine with him: and he ⁶⁸ went in and sat down to meat.

⁶⁷ Not out of any great good will, (as it should seem by what follows) but perhaps that he might see whether he'd utter any thing that he might lay hold on. ¶ ⁶⁸ 1 Cor. 9. 19, 20.

³⁸ And when the Pharisee saw it; he marvelled that he had not first ⁶⁹ washed before dinner.

69 Matt. 15. 2. Mark 7. 2, 9. Gal. 5. 1.

39 And

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See on
Matt. 23. 25.
44. 45.
Tit. 1. 15.

39 And the Lord said unto him, Now do ye Pharisees ⁷⁰ make clean the outside of the cup and the platter, but * your ⁷¹ inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is ⁷² within also?

⁷³ 1 Theff. 5. 23. And therefore he must be served with that too; and consequently, it must be fitted for his Service, by Purity and Holiness.

Or, as ye are able.

41 But ⁷⁴ rather ⁷⁵ give alms || of ⁷⁶ such things as you have: and behold, ⁷⁶ all things are clean unto you.

⁷⁷ Viz. Than to busie your selves so much about outward Washings, and laying the main stress of your Religion upon them. ¶ ⁷⁸ Ch. 12. 33. Isa. 58. 7. Dan. 4. 24. Be mercifull, and charitable according to your Ability, and be diligent in the Exercise of other Graces and Good-works. ¶ ⁷⁹ Ch. 19. 8. 2 Cor. 8. 12. ¶ ⁸⁰ 1 Tim. 4. 4. Tit. 1. 15. And then you may freely make use of those Meats and Drinks, and other Enjoyments, which the Providence of God bestows upon you, though there be no such outward Washings made use of.

42 But ⁸¹ wo unto you Pharisees: for ye tithe mint and rue and all manner of herbs, and pass over ⁸² judgment and the love of God: these ought ye to have done, and not leave the other undone.

⁸³ Matt. 23. 23. ¶ ⁸⁴ The Practice of Justice and Righteousness in your Dealings with others.

Ch. 20. 46.
Matt. 23. 6.
Mark 12. 38.

43 ⁸⁵ Wo unto you Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 ⁸⁶ Wo unto you, Scribes and Pharisees, hypocrites: for ye are as graves which ⁸⁷ appear not, and the men that walk over them, are ⁸⁸ not aware of them.

⁸⁹ Matt. 23. 27. ¶ ⁹⁰ Psal. 12. 2. & 55. 21. Being grown over with Grass. ¶ ⁹¹ And so either tumble in, or are polluted by 'em: So they that converse with you, being deceived by your fair Shews of Religion and Devotion, are easily insnared and drawn into Sin by you.

45 ¶ Then answered one of the ⁹² lawyers, and said unto him, Master, thus saying, thou reproachest us also.

⁹³ Doctors, or Teachers and Interpreters of the Law of Moses.

Matt. 23. 4.
See there, n. 3.

46 And he said, Wo unto you also ye lawyers: for ye ⁹⁴ lade men with burdens grievous to be borne, and ye your selves touch not the burdens with one of your fingers.

See on
Matt. 23. 29, 31.

47 Wo unto you: for ye ⁹⁵ build the sepulchres of the Prophets, and your Fathers killed them.

48 Truly ⁹⁶ ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 ⁹⁷ Therefore also said the ⁹⁸ wisdom of God, I will ⁹⁹ send them ¹⁰⁰ prophets and apostles, and some of them they shall slay and persecute:

50 ¹⁰¹ That the ¹⁰² blood of all the prophets, which was shed from the foundation of the world, may be ¹⁰³ required of this generation;

¹⁰⁴ q. d. Since it appears hereby, that this is your Disposition, therefore— ¶ ¹⁰⁵ Prov. 8. 12. 1 Cor. 1. 24. I, who am the Eternal Wisdom of the Father, do foretell how you'll deal with those that I shall send: Or, The infinitely Wise God has decreed to suffer you to go on in these your barbarous, bloody Practises. ¶ ¹⁰⁶ See on Matt. 23. 34, 35. ¶ ¹⁰⁷ Gen. 9. 5. Psal. 9. 12. Rev. 18. 24.

Gen. 4. 8.
Zech. 1. 1.

51 From the blood ¹⁰⁸ of Abel unto the blood of ¹⁰⁹ Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

52 ¹¹⁰ Wo unto you lawyers: for ye have ¹¹¹ taken away the key of knowledge: ye ¹¹² entred not in your selves, and them that were ¹¹³ entering in, ye ¹¹⁴ hindred.

Or, forbade.

¹¹⁵ Matt. 23. 13. ¶ ¹¹⁶ Appropriate to your selves the power of understanding and expounding the Scriptures and to keep the People in ignorance of the true sense thereof, by your false Glosses. ¶ ¹¹⁷ See on Matt. 23. 13. n. 24. 26.

53 And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things. Chap. 12. 4036.

54 ¹¹⁸ Laying wait for him, and seeking to catch ¹¹⁹ something out of his mouth, that they might accuse him. ¹²⁰ Matt. 22. 15. Jer. 18. 18. & 20. 10.

CHAP. XII.

1 To avoid hypocrisie and fearfulness in publishing Christs doctrine. 23 To beware of covetousness.

42 The faithful and wise steward.

IN the mean time, when there were gathered together an innumerable multitude of people, in so much that they trode one upon another, he began to ¹ say unto his disciples first of all, Beware ye of the ² leaven of the Pharisees, ³ which is hypocrisie.

⁴ In this Sermon Christ repeats and inculcates many things he had delivered afore. ¶ ⁵ Matt. 16. 5. i. e. Of being puffed up with a conceit of your own Righteousness and Holiness, as the Pharisees are, whose Religion is but a meer Pretence, without any Reality.

2 ⁶ For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

⁷ Ch. 8. 17. Job 12. 22. Eccles. 12. 14. Matt. 10. 26. q. d. For though for the present they hide their inward Wickedness by their fair outside Carriage; yet in due time all shall be laid open.

3 Therefore ⁸ whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the ⁹ house-tops.

¹⁰ Matt. 10. 27. ¶ ¹¹ (Therefore let your Conversation be free from all Guile and Hypocrisie, and say or do nothing but what you are willing should be known.)

4 And I say unto you, * my friends, Be not ¹² afraid of them that kill the body, and after that, have no more that they can do. ¹³ Joh. 15. 14, 15.

¹⁴ Matt. 10. 28. viz. So as to neglect your Duty, or commit any Sin.

5 But I will forewarn you whom you shall fear: ¹⁵ Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

¹⁶ Viz. So as to be afraid of transgressing any of his commandments.

6 ¹⁷ Are not five sparrows sold for two || farthings, ¹⁸ See on Matt. 10. 29. and not one of them is ¹⁹ forgotten before God?

7 But even the very ²⁰ hairs of your head are all numbered. Fear not therefore; ye are ²¹ of more value than many sparrows. ²² Psal. 36. 6. & 145. 15. See on Matt. 10. 30.

8 * Also I say unto you, Whosoever shall ²³ confess me ²⁴ before men, him shall the son of man also ²⁵ confess before the angels of God. ²⁶ Psal. 8. 5, 6. Mark 8. 38. 2 Tim. 2. 12. See on Matt. 10. 32, 33.

9 ²⁷ But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word ²⁸ against the Son of man, it shall be forgiven him: but unto him that ²⁹ blasphemeth against the Holy Ghost, ³⁰ it shall not be forgiven.

³¹ See on Matt. 12. 32. n. 59. ¶ ³² See on Matt. 12. 31. n. 58. ¶ ³³ See on Matt. 12. 32. n. 60.

11 ³⁴ And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: ³⁵ Matt. 10. 19, 20. Mark 13. 11. Luke 21. 14, 15.

12 For the holy Ghost shall teach you in the same hour, what ye ought to say.

13 ¶ And one of the company said unto him, Master, ³⁶ speak to my brother, that he divide the inheritance with me.

³⁷ He look'd upon Christ as the Messia, and so a King and Judge; or at least as a very understanding, upright Person, and as one who was mighty in Words and Deeds; and therefore he thought his Brother would stand in awe of him, and submit to his Determination.

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14 And he said unto him, Man, ²¹ who made me a judge, or a divider over you?

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* 1 Tim. 6.
7, &c.

²² q. d. It belongs not to me to meddle with the Civil Rights of particular Persons.

15 And he said unto them, * ²² Take heed, and ²³ beware of ²⁴ covetousness: for a ²⁵ man's life consisteth not in the abundance of the things which he possesseth.

²⁶ A two-fold Caution, implying, That we can never be watchfull enough against such a fly and dangerous Enemy, which steals upon us insensibly. ¶ ²⁷ 1 Tim. 6. 17. Which is, an immoderate desire of having or keeping more than is fit, or taking full content in what we have; as here. ¶ ²⁸ Neither the Comfort, Safety, nor Continuance of Life depends upon having more than he needs or uses.

16 And he spake a parable unto them, saying, ¹⁷ The ground of a certain rich man brought forth ¹⁸ plentifully.

¹⁹ This teaches us, That a man may be a covetous worldling, that does not get his Estate by unjust means; and, That Riches well gotten are not to be rested in as our Portion or Happiness, but to be used for God. ¶ ²⁰ Job 12. 6. Matt. 5. 45.

17 And he thought within himself, saying, ¹⁸ What shall I do, because I have no room where to bestow my fruits.

¹⁹ This notes the Care and Solicitude that attends Riches.

18 And he said, This will I do: ¹⁹ I will pull down my barns, and build greater; and ²⁰ there will I bestow all my fruits and my goods.

²¹ This represents the Cumber of Worldly things. ¶ ²² He never thinks of laying out part of his Superfluities in works of Piety or Charity, Matt. 6. 19.

19 And I will say to my soul, ²⁰ Soul, thou hast much goods laid up for ²¹ many years; take thine ease, ²² eat, drink, and be merry.

²³ A worldly disposition betrays it self in taking too much complacency in what we have, as well as in a greedy desire of getting more. ¶ ²⁴ Job 14. 1. Prov. 27. 11. ¶ ²⁵ Eccl. 11. 9. 1 Cor. 15. 32. James 5. 5. This represents the delightfull part of the world, and shews, That a little carnal, sensual Satisfaction is the Sum of all Worldly Enjoyments.

¶ Or, do they
require thy
soul.

20 But God said unto him, Thou fool, ²¹ this night ¶ thy soul shall be required of thee: then ²² whose shall those things be which thou hast provided?

²³ Dan. 4. 31. 1 Thess. 5. 3. ¶ ²⁴ Job 20. 20-22. & 27. 8. Psal. 39. 6. & 52. 7. Jer. 17. 11.

21 So is he that layeth up treasure ²² for himself, and is not ²³ rich towards God.

²⁴ Such a Fool is he, and so shall he fare, who minds onely the heaping up and keeping together of worldly Wealth, and counts that his onely Treasure. ¶ ²⁵ Hos. 10. 1. Merely for his own use, or for the solacing of himself withall, or to be fewel for his Lusts. ¶ ²⁶ 1 Tim. 6. 17. Endued with Grace (James 2. 5.) and full of Good Works, (1 Tim. 6. 18.) whereby he may be accepted with God.

22 ¶ And he said unto his disciples, ²³ Therefore I say unto you, ²⁴ Take no ²⁵ thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 ²⁴ The life is more than meat, and the body is more than raiment.

²⁵ q. d. Since neither the Comfort nor Continuance of Life depends on these things, therefore be not solicitous about 'em. ¶ ²⁶ See on Matt. 6. 25.

* Job 38. 41.
Psal. 147. 9.

24 Consider the ²⁵ ravens: for they neither sow, nor reap; which neither have store-house, nor barn; and * God feedeth them: How much more are ye better than the fowls?

²⁶ Greedy, devouring Creatures, not content with a little.

47 48 See on
Matt. 6. 27.

25 And ²⁶ which of you with ²⁷ taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the ²⁷ rest?

²⁸ Psal. 127. 1, 2. Those things which are harder, as prolonging your Lives, supplying your selves with Conveniences, &c.

27 Consider the lilies how they grow: They

toil not, they spin not: and yet I say unto you, Chap. 12. that Solomon in all his glory, was not arrayed like one of these.

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28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven: how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, ¶ neither be ye ³⁰ of doubtful mind. ¶ Or, live not in carefull suspence.
³¹ Heb. 13. 5. Distracted and disturbed with Care about temporal Necessaries.

30 For all these things do the ³¹ nations of the world seek after: and ³² your father knoweth that ye have need of these things.

³³ Mark 6. 32. Who acknowledge not a Divine Providence, and know no other Life or World, but the present. ¶ ³⁴ Deut. 2. 7. q. d. But you have a loving, wife, and powerful Father, who knows your wants, and what is fit for you, and will be sure to do accordingly; and therefore you should depend upon him.

31 ¶ But ³² rather seek ye the ³³ kingdom of God, and ³⁴ all these things shall be ³⁵ added unto you.

³⁶ Even before Necessaries for your Bodies. ¶ ³⁷ See on Matt. 6. 33. n. 64, 66, 67.

32 ³³ Fear not, ³⁴ little flock; for it is your Father's ³⁵ good pleasure to give you the ³⁶ kingdom.

³⁷ viz. Left you should want Necessaries, if you should lay aside your own Care for your selves. ¶ ³⁸ Matt. 7. 14. viz. In respect, (1.) of the multitude of the Wicked; (2.) of your outward mean Appearance; (3.) of your low thoughts of your selves. ¶ ³⁹ Matt. 11. 26. ¶ ⁴⁰ Rom. 6. 23. 2 Pet. 1. 11. And therefore he'll not suffer you to want what is needfull to bear your Charges by the way, till you come thither to take possession of it.

33 ³⁴ Sell that ye have, and give alms: ³⁵ provide, your selves bags which wax not old, ³⁶ a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

³⁷ Matt. 19. 21. viz. In case of extreme necessity, when there's no other way to relieve those that are to be reliev'd, (as Acts 2. 45. & 4. 34.) not distrusting your Father's Care over you. ¶ ³⁸ Hoard not up your Wealth, but lay it out for the relief of the poor Members of Christ; which is laying it up in Heaven, so as may do you good to all Eternity. See on Matt. 6. 20. ¶ ³⁹ And this will be a lasting Treasure.

34 For where your treasure is, there will your heart be also.

35 ³⁶ Let your loins be girded about, and ³⁷ your lights burning.

³⁸ Eph. 6. 14. 1 Pet. 1. 13. See there. Be always prepared for any Service that God requires of you, and diligent about it, Tit. 3. 1. ¶ ³⁹ Matt. 5. 16. Prov. 31. 18.

36 And ye your selves like unto men that ³⁷ wait for their Lord, when he will return from the wedding, that when he cometh and ³⁸ knocketh, they may ³⁹ open unto him immediately.

⁴⁰ Matt. 25. 1. ¶ ⁴¹ Cant. 5. 2. Rev. 3. 20. ¶ ⁴² Psal. 24. 7.

37 Blessed are those servants, whom the Lord when he cometh shall find ³⁸ watching: verily I say unto you, that he shall ³⁹ gird himself, and make them to sit down to meat, and will come forth and serve them.

⁴⁰ Matt. 24. 46. Rev. 16. 15. ¶ ⁴¹ Abundantly requite their Service with everlasting Blessedness, and that in a strange and unexpected way; as it is an unusual thing for a Master to attend upon his Servants.

38 And if he shall come in the ³⁹ second watch, or come in the ⁴⁰ third watch, and find them so, blessed are those servants.

⁴¹ The greater Patience and Perseverance has been used, the greater Reward will be bestowed.

39 And ⁴⁰ this know, that if the good man of ⁴¹ Matt. 24. 43. the house had known what hour the thief would see there. come, he would have watched, and not have suffered his house to be broken through.

40 ⁴¹ Be ye therefore ready also: for the Son of man cometh at an hour ⁴² when ye think not. ¶ Mark 13. 33. Ch. 21. 34. 1 Thess. 5. 6.

¶ Matt.

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⁷⁵ Matt. 24. 42, 44. see there, and 25. 10. ⁷⁴ 1 Theff. 5. 2, 3. ² Pet. 3. 10.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto ⁷⁵ us, or even to ⁷⁶ all ?
⁷⁵ Thy constant Attendants. ¶ ⁷⁵ All Christians.

42 And the Lord said, * ⁷⁷ Who then is that ⁷⁸ faithfull and ⁷⁹ wise steward, whom *his* lord shall make ⁸⁰ ruler over his household, ⁸¹ to give *them* their portion of meat in due season ?

⁷⁷ Christ's Answer chiefly respects the Dispensers of Spiritual things to his People ; yet not denying but that in some respect it concerns all that will be saved. ¶ ⁷⁸⁻⁸¹ See on Matt. 24. 45.

43 Blessed is that servant, whom his lord when he cometh shall find ⁸² so doing.

⁸² 1 Cor. 9. 24. Being faithfull and diligent in the discharge of the Trust committed to him.

44 ⁸³ Of a truth I say unto you, that he will ⁸⁴ make him ruler over all that he hath.

45 But and ⁸⁵ if that servant say in his heart, ⁸⁶ My lord delayeth his coming ; and shall begin to ⁸⁷ beat the men-servants, and maidens, and ⁸⁸ to eat and drink, and to be drunken :

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not ware, and will ⁸⁹ cut him in || sunder, and will appoint him his ⁹⁰ portion with the unbelievers.

47 And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with ⁹¹ many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required : and to whom men have committed much, of him they will ask the more.

49 ¶ ⁹² I am come to send fire on the earth, and ⁹³ what will I, if it be already kindled ?

⁹² *q. d.* Upon my coming and publishing the Gospel, there will follow (through the Devil's malice and the corruption of men) much Persecution to the Professors thereof, (Matt. 10. 34.) and manifold Divisions in the World, (v. 51.) whereby men will be tried whether they be faithfull or not. ¶ ⁹³ *i. e.* I have an earnest desire that the Gospel (whereby this Fire of Persecution will be occasionally kindled) may be publish'd by you, because it will try and refine my People, as Fire does Metal. Or, What shall I say ? What is to be done in this Case ? Why, Be sure you don't neglect your Duty, whatever you suffer on my account.

50 ⁹⁴ But I have a ⁹⁵ baptism to be baptized with, and how am I || ⁹⁶ straitned till it be accomplished ?

⁹⁴ But before the Gospel be generally preach'd. ¶ ⁹⁵ Matt. 20. 22. A portion, or an appointment of Sufferings to undergo, whereby I am to be consecrated, and prepared for the entrance upon my kingly Office, as by my former Baptism I was for my Prophetical and Priestly. ⁹⁶ Psal. 40. 8. Acts 21. 13. Much unsatisfied, and can't be at any quiet in my self, (as 'tis with a big-bellied Woman, that looks her every hour) but think the time long.

51 Suppose ye ⁹⁷ that I am come to give peace on earth ? I tell you, Nay ; but rather ⁹⁸ division.

52 For from ⁹⁹ henceforth there shall be five in one house divided, three against two, and two against three.

⁹⁹ Matt. 10. 35. Mic. 7. 6. Soon after my Death great Factions and Dissentions will arise concerning me.

53 The father shall be divided against the son, and the son against the father : the mother against the daughter, and the daughter against the mother : the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, ¹ When ye see a cloud rise out of the west, straightway ye say, There cometh a shewre ; and so it is.

55 And when ye see the south-wind blow, ye say, There will be heat ; and it cometh to pass.

56 Ye hypocrites, ye can discern the ² face of

the skie, and of the earth : but how is it, that ye do not discern ³ this time ?

² See on Matt. 16. 3. n. 4. ¶ ³ Ch. 19. 44. Matt. 11. 3-5. *viz.* Of your Visitation by me the Messia, by whom you may obtain eternal Salvation ; or shall incur eternal Destruction, if you reject me.

57 ⁴ Yea, and why even of your selves judge ye not what is right ?

⁴ *q. d.* And though you of the common People are ignorant of the Scriptures, yet if you'd but consider what you see daily before your eyes, and consult your own Consciences, you might discern that the expected Messia is come.

58 ¶ ⁵ When thou goest with thine adversary to the magistrate, * *as thou art* ⁶ in the way give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

⁵ See on Matt. 5. 25. ¶ ⁶ So, while the Door of God's Patience and Mercy stands open, and while you have opportunity, seek Reconciliation with God by Repentance.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last || mite.

¶ See on Mark 12. 42.

C H A P. XIII.

1 *Christ preacheth repentance upon the punishment of the Galileans, and others.* 6 *The fig-tree cursed.* 24 *The strait gate.*

There were present at that season, some that told him of the ¹ Galileans whose blood Pilate had mingled with their sacrifices.

¹ Followers, probably, of Judas of Galilee, mentioned Acts 5. 37. who dissuaded Subjection to the Roman Emperor ; whereupon Pilate slew them as they were sacrificing.

2 And Jesus answering, said unto them, ² Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ?

² Job 5. 6, 7. Acts 28. 4. implying, That men are apt to censure those for the greatest Sinners, who are visited with the greatest outward Punishments.

3 I tell you, ³ Nay : but except ye repent, ye shall all likewise perish.

³ *q. d.* Whatsoever you may think of them or your selves, yet you are as great Sinners as they were ; and these Judgments on them, are warnings to call you to Repentance ; which if not complied with, you'll all be invol'd in the like destruction (partly by the bloody cruelty of the Romans, and partly by the fall and ruine of the Temple, Towers, and Walls of the City, ch. 19. 43.)

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were ⁴ sinners above all men that dwelt in Jerusalem ?

5 I tell you, ⁵ Nay : but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this ⁶ parable : A certain man had a fig-tree planted in his vineyard, and he came and ⁶ sought fruit thereon, and ⁷ found none.

⁶ The scope hereof is to shew, That God having born long with the Jews for their Unfruitfulness, and having now sent his Son to bring 'em to Repentance and Obedience, if this prevailed not, they were to expect nothing but Destruction. ¶ ⁶ Isa. 5. 2. ¶ ⁷ Matt. 21. 19.

7 Then said he unto the dresser of his vineyard, Behold, these ⁸ three years I come seeking fruit on this fig-tree, and find none : cut it down, why ⁹ cumbresth it the ground ?

8 And he answering, said unto him, Lord, ⁹ let it alone this year also, till I shall dig about it, and dung *it*.

9 And if it bear fruit, *well* : and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And behold, there was a woman which had ¹⁰ a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *her* self.

¹⁰ A sore Disease inflicted on her by the Devil.

Chap. 13. 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

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13 And he laid his hands on her: and immediately she was made straight, and glorified God.

¹¹ See on Matt. 19. 15. ¶ ¹² Psal. 103. 2, 3.

¹³ See on Matt. 9. 18.

* Exod. 20. 9.

* Matt. 12. 10.

Mark 3. 2.

Chap. 6. 7.

& 14. 3.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, * There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, 14 Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

¹⁴ Ch. 14. 5. Matt. 7. 5. & 12. 11. John 7. 23.

* Chap. 19. 9.

16 And ought not this woman * being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

* Matt. 13. 31.

Mark 4. 30.

18 ¶ * Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

¹⁵ See on

Matt. 13. 31.

19 ¹⁵ It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

¹⁶ See on

Matt. 13. 33.

¹⁷ 1 Thess. 5. 23.

21 It is like ¹⁶ leaven, which a woman took and hid in three measures of meal till the ¹⁷ whole was leavened.

* Mark 6. 6.

¹⁸ Matt. 9. 35.

Acts 10. 38.

22 * ¹⁸ And he went through the cities, and villages, teaching and journeying towards Jerusalem.

23 Then said one unto him, Lord, ¹⁹ are there few that be saved? And he said unto them,

¹⁹ Is the Doctrine of the Gospel like to be received by the generality, or only by a few of us?

24 ¶ ²⁰ Strive to enter in at the ²¹ strait gate: for many, I say unto you, will ²² seek to enter in, and shall not be able.

²⁰ Matt. 7. 13. Be diligent in the use of those means of Grace which you enjoy, while you do enjoy 'em, that so you may come to partake of the Grace of God in Regeneration and Conversion. ¶ ²¹ Wherein you'll meet with many Difficulties and Hindrances both from within and without. ¶ ²² John 7. 34. & 8. 21. & 13. 33. Rom. 9. 31. Do something towards it, by some slight Endeavours, and outward Performances, in a formal way, which, through want of Sincerity and Constancy, shall not bring 'em to Salvation.

25 ²³ When once the master of the house is risen up, and hath ²⁴ shut to the door, and ye begin to stand without, and to knock at the door, saying,

* Chap. 6. 46.

* Matt. 25. 12.

* ²⁵ Lord, Lord, open unto us; and he shall answer, and say unto you, * I know you not whence you are:

²³ Christ's Design in this Parable seems to be to shew, That the bare Enjoyment of the means of Grace, and such outward Privileges, without a due Improvement of 'em during the time of Life, (which is the only season of getting Grace) for the change of the Heart, and reformation of the Life, will not avail to Salvation, notwithstanding any presumptions and confidences we may have thereof. ¶ ²⁴ Isa. 55. 6. Matt. 25. 10. ¶ ²⁵ Matt. 7. 22, 23.

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

* Psal. 6. 8.

Matt. 12. 41.

* Psal. 6. 9.

Matt. 7. 23.

& 25. 41.

27 But he shall say, I tell you, I know you not whence you are; * ²⁶ depart from me all ye workers of iniquity.

28 * There shall be weeping and gnashing of teeth, when ye shall ²⁷ see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you *your selves* thrust out.

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* Matt. 8. 12.

& 13. 42.

& 24. 51.

²⁷ Ch. 16. 23.

29 And ²⁸ they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

²⁸ Matt. 8. 11. Isa. 2. 2, 3. Mal. 1. 11. Not only the Jews, but the Gentiles, from all parts of the World, shall become Members of the Church, and Partakers of eternal Happiness.

30 And behold, there are ²⁹ last which shall be first, and there are ³¹ first which shall be last.

²⁹ Matt. 19. 30. (see there) and 20. 16. Mark 10. 31. The Gentiles, who now seem to be utterly excluded from any share in these Privileges of the Gospel, shall receive the Gospel, and have as good a share in the Privileges thereof as any. ¶ ³¹ The Jews, who now are the only People of God, and partakers of these Privileges, shall be rejected for their Obstinacy, Impenitency, and Unbelief.

31 ¶ The same day there came certain of the Pharisees, saying unto him, ³² Get thee out and depart ³³ hence: for Herod will kill thee.

³² They don't advise him thus out of kindness, but to be rid of him, that the People might not be drawn by his Doctrine and Miracles to believe in him. ¶ ³³ Neh. 6. 10. Amos 7. 13. Out of Galilee, which is under Herod's Jurisdiction.

32 And he said unto them, Go ye and tell that ³⁵ fox, Behold, I cast out devils, and I do cures to day and to morrow, and the ³⁶ third day I shall be ³⁷ perfected.

³⁵ Cant. 2. 15. ¶ ³⁶ After a while. ¶ ³⁷ Heb. 2. 10. John 17. 4. & 19. 30. Suffer Death, and thereby complete the Work I came into the World about.

33 Nevertheless, ³⁸ I must walk to day and to morrow, and the day following: ³⁹ for it cannot be that a Prophet perish ⁴⁰ out of Jerusalem.

³⁸ Psal. 31. 15. I must continue a little longer doing my Business, in spite of all that Herod can do. ¶ ³⁹ q. d. I need not fear being put to death by Herod, because— ¶ ⁴⁰ In any other place save that (because a Prophet could not be tried legally, for Life, any where else, but only by the Great Council there)

34 O Jerusalem, Jerusalem, ⁴¹ which killest the ⁴²⁻⁴⁷ prophets, and stonest them that are sent unto thee: ⁴³ how often would I have ⁴⁴ gathered thy children together, as a hen doth gather her brood under her wings, and ye ⁴⁵ would not?

35 Behold, your ⁴⁴ house is left unto you desolate: and verily I say unto you, ⁴⁵ ye shall not see me ⁴⁶ untill the time come when ye shall say,

* ⁴⁷ Blessed is he that cometh in the name of the * Psal. 118. 26. Lord.

C H A P. XIV.

2 The dropfie healed on the sabbath. 15 The parable of the great supper. 25 Who cannot be Christ's disciples.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat ¹ John 3. 1.

2 And behold, there was a certain man before him which had the dropfie.

3 And Jesus answering, spake unto the ² lawyers and ³ Pharisees, saying, ⁴ Is it lawfull to heal on the sabbath-day?

* Who were best skill'd in the knowledge of the Law. ¶ ³ The most punctual observers of the Law. ¶ ⁴ Matth. 12. 10.

4 And they ⁵ held their peace. And he took him and ⁶ healed him, and let him go:

⁵ As being unwilling to condemn either their own superstitious Traditions and Customs on the one hand, or Christ's work of Healing on the other, for fear of incurring the Peoples hatred. ¶ ⁶ Unasked; to shew the freeness of his Grace and Mercy towards him.

5 And answered them, saying, * ⁷ Which of you shall have an ass, or an ox fallen into the pit, and

* Exod. 23. 5.

Deut. 22. 4.

Ch. 13. 15.

and

Chap. 14. and will not straightway pull him out on the Sabbath-day?

4036. 6 And they ⁸ could not answer him again to these things.

7 ¶ And he put forth a ⁹ parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them;

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

⁹ A Speech, wherein, by occasion of this present Practice of theirs, he preaches the Doctrine of Humility in general to 'em, both in reference to God and Man; that they should think meanly of themselves, and account others better than themselves.

10 ¹⁰ But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 * For ¹¹ whosoever exalteth himself shall be abased; and he that ¹² humbleth himself, shall be exalted.

12 ¶ Then said he also to him that bade him, When thou ¹³ makest a dinner or a supper, call ¹⁴ not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

¹⁰ Prov. 25. 6, 7. ¶ ¹¹ See on Matt. 23. 12. ¶ ¹³ viz. If thou wouldst do it in such a manner as to satisfy the Law of Charity, and so as that thou mayst be the greatest Gainer thereby. ¶ ¹⁴ Not only them.

13 * But when thou makest a feast, call the ¹⁵ poor, the maimed, the lame, the blind:

¹⁵ Job 31. 17. Neh. 8. 12. Chiefly such.

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be ¹⁶ recompenced at the resurrection of the just.

¹⁶ Matt. 25. 36. John 5. 29. Acts 24. 15.

15 ¶ And when one of them that sat at meat with him, heard these things, he said unto him, ¹⁷ Blessed is he that shall ¹⁸ eat bread in the kingdom of God.

¹⁷ Rev. 19. 9. ¶ ¹⁸ ch. 13. 29. Partake of the Joys of Heaven.

16 Then said he unto him, ¹⁹ A certain man made a great ²⁰ supper, and bade many:

¹⁹ Matt. 22. 2. Isa. 25. 6. The scope of this Parable is to convince 'em of their gross neglect of the many Offers of Mercy and Blessedness that had been made unto 'em; whereupon they should be rejected and excluded from it, and others made partakers thereof. q. d. If it be so great a Blessedness, (as you say, v. 15.) why then do you refuse the Offers thereof, and neglect the Means, and not believe and obey my Doctrine, whereby you might come to attain this Blessedness. ¶ ²⁰ This notes the Grace and Privileges of the Gospel, and the Glory and Happiness of Heaven, consequent thereupon.

17 And sent his ²¹ servant at supper-time, to say to them that were bidden, ²² Come, for all things are now ready.

²¹ Ministers and Messengers, Prophets and Apostles. ¶ ²² Isa. 55. 1. Prov. 9. 2, 5. Believe in Christ, and embrace the Gospel.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a ²³ piece of ground, and I must needs go and see it: I pray thee have me excused.

²³ This notes that hindrance that arises from Riches and worldly Possessions, Matt. 13. 22.

19 And another said, I have bought ²⁴ five yoke of oxen, and I go to prove them: I pray thee have me excused.

²⁴ This notes the hindrance that arises from worldly Business and Employments, and Cares of this Life.

20 And another said, I have ²⁵ married a wife, and therefore I ²⁶ cannot come.

²⁵ This notes the hindrance that arises from sensual Pleasures: Not that these things they mentioned are, any of 'em, unlawfull in themselves; but only they were so excessive in the pursuit and enjoyment of 'em, that they became snares and hindrances to the Duties of Piety. ¶ ²⁶ Sensual Pleasures are the greatest hindrances of all others, (for he that was under the power of them, gives a peremptory denial.)

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the ²⁷ streets and lanes of the city, and bring in hither the ²⁸ poor, and the maimed, and the halt, and the blind.

²⁷ This notes the calling of some few of the Jews, and those the most contemptible, as Publicans, and Sinners, and their embracing the Gospel. ¶ ²⁸ Matt. 11. 5, 28.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the Lord said unto the servant, Go out into the ²⁹ highways and hedges, and ³⁰ compel them to come in, that my house may be filled.

²⁹ This notes the calling of the Gentiles. ¶ ³⁰ 1 Sam. 28. 23. This notes, (1.) God's bountifull Liberality, and earnest desires that all should partake of his grace. (2.) The effectual, prevailing Motions of his Spirit on the Hearts of the Elect. (3.) The importunate Persuasions and powerfull Arguments that Ministers should use, 2 Cor. 5. 20. 2 Tim. 4. 2. (4.) The wonderful Success of the Gospel, which converted such Multitudes, that they seem'd even to be forc'd.

24 For I say unto you, that none of those men which ³¹ were bidden, shall taste of my supper.

³¹ Viz. Who finally refused to receive Christ, and embrace the Gospel.

25 ¶ And there went great multitudes ³² with him: and he turned, and said unto them,

³² Many of whom were unsound, and rotten at Heart: whereupon he acquaints 'em with the Qualifications of true Disciples.

26 * ³³ If any man come to me, and ³⁴ hate not ³⁵ his father, and mother, and wife, and children, and ³⁶ brethren, and sisters, yea, and his own life also, he cannot be my disciple.

³³ Matt. 10. 37. ¶ ³⁴ Viz. In comparison of me, and when they come in competition with me, so that he must either forsake me or them.

27 And ³⁷ whosoever doth not ³⁸ bear his cross, ³⁹ Mark 8. 34. and ⁴⁰ come after me, cannot be my disciple.

³⁸ Ch. 9. 23. Matt. 10. 38. & 16. 24. Resolve before-hand to suffer any thing, rather than part with me; and constantly endure any thing that befalls him for my sake. ¶ ³⁹ Follow my Example in Suffering when called to it.

28 ¶ * ⁴¹ For which of you intending to build ⁴² Prov. 24. 27. a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

⁴¹ By these two Parables Christ shews, That before a man enters upon the Profession of Religion, he should consider fully and seriously what Duties are to be performed, and what Difficulties to be encountered therein, and whether he be resolved to perform the one, and encounter the other.

29 Lest haply after he hath laid the foundation, and is not able to finish *it*, all that behold *it*, begin to mock him,

30 Saying, This man ⁴³ began to build, and was ⁴⁴ Gal. 3. 3, 4. not able to finish.

31 ⁴⁵ Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand.

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that ⁴⁶ forsaketh not all that he hath, he cannot be my disciple.

⁴⁶ Resolves not beforehand so to do.

34 ¶ ⁴⁷ Salt is good; but if the salt ⁴⁸ have lost his flavour, ⁴⁹ wherewith shall it be seasoned?

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⁴⁰ Mark 9. 50. See there. Profession of Religion, and owning of Christ. ¶ ⁴¹ Matt. 5. 13. See there. Be not attended with Vertue, Efficacy, and Power to beget firm Resolutions of cleaving to Christ, and going thorow-stitch with Religion, notwithstanding all difficulties; (See n. 37.) if it be not such as will bear all the Charges of Religion, and enable a man to finish what he has begun, (ver. 28, 29.) and encounter with the greatest Oppositions in the way to Heaven, v. 31. ¶ ⁴² To what purpose should any thing be sated with it? that is,

³⁵ ⁴³ It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

⁴⁴ It will not avail a man to Salvation. A bare profession and the meer Name of a Christian, will not enrich his Soul, (as Manure does Land) or make him ever the better.

C H A P. XV.

1 The Parable of the lost sheep: 8 Of the piece of silver: 11 of the prodigal son.

THEN ¹ drew near unto him ² all the publicans and ³ sinners for to hear him.

¹ Ch. 5. 29. Ezek. 18. 23. Matt. 9. 10. Mark 2. 15. 1 Tim. 1. 15. ¶ ² The generality of those publicans that dwelt thereabouts. ¶ ³ Persons of a loose Life.

⁴ Matt. 9. 11. & 20. 15.

² And the Pharisees and Scribes ⁴ murmured, saying, This man receiveth sinners and eateth with them.

³ ¶ And he spake this ⁵ parable unto them, saying,

In these three Parables, Christ shews God's tender Care for the Conversion of poor lost Sinners, whatsoever their Sins have been, whether of Weakness, (in the Sheep;) of Heedlessness or Surprisal, (in the Goat slipping thorow the Fingers;) or of Rebellion, (in the Prodigal;) and that therefore he did well to converse with 'em, in order to the bringing 'em to Repentance, wherewith God would be well pleased; and so should they.)

⁶ Matt. 18. 12.

⁷ 1 Pet. 2. 25.

⁸ John 10. 11.

⁹ Ezek. 34. 16.

¹⁰ Phil. 1. 6.

⁴ ⁶ What man of you having an hundred sheep, if he ⁷ lose one of them, doth not leave the ninety and nine in the wilderness, and ⁸ go after that which is lost, untill he find it?

⁵ And when he hath ⁹ found it, he layeth it on his shoulders, rejoycing.

⁶ And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost.

⁷ I say unto you, that likewise ¹⁰ joy shall be in heaven over one sinner that repenteth, more than over ninety and nine ¹¹ just persons, which need ¹² no repentance.

¹⁰ Chap. 2. 13. New fresh Joy; (as a Father is more sensibly affected with Joy for the recovery of one Son dangerously sick, than for the Health of all the rest, who were in no such danger. ¶ ¹¹ Ch. 5. 32. Prov. 30. 12. Matt. 18. 13. Who continue in a state of Obedience, and were never guilty of any notorious Miscarriages. ¶ ¹² Not such an universal change of the whole Life, (though they have many particular Failings to repent of, John 13. 10.)

† Gr. drachmes,

that is, the

eight part of

an ounce, in

value seven

pence half-pe-

ny, equal to

the Roman pe-

ny. See on Mat.

18. 28.

¹³ Ezek. 34. 12.

¹⁴ Theff. 4. 2.

¹⁵ 1 Theff. 2. 19.

⁸ ¶ Either what woman having ten [†] pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and ¹³ seek diligently till she find it?

⁹ And when she hath found it, she calleth her friends and her neighbours together, saying, ¹⁴ Rejoyce with me, for I have found the piece which I had lost.

¹⁰ Likewise I say unto you, There is ¹⁵ joy in the presence of the angels of God, over one sinner that repenteth.

¹¹ ¶ And he said, a ¹⁶ certain man had two sons:

¹⁶ This Parable does more eminently represent God's readiness and willingness to receive, and his Bowels of tender Mercies and Kindness towards repenting Sinners, (as the two former shew Christ's great Care and Pains for the recovering of 'em.)

¹² And the younger of them said unto his father,

Father, give me the portion of goods that falleth to me. And he divided unto him his living.

¹³ And not many days after, the younger son gathered all together, and took his journey into a ¹⁸ far country, and there wasted his substance with ¹⁹ riotous living.

¹⁴ And when he had spent all, there arose a mighty famine in that land; and he began to be ¹⁷ in want.

¹⁵ And he went and joyned himself to a citizen of that country; and he sent him into his fields to ¹⁸ feed swine.

¹⁸ This notes the base Work and Drudgery that Sinners employ themselves about.

¹⁶ And he would fain have filled his belly with the ¹⁹ husks that the swine did eat: and ²⁰ no man gave unto him.

¹⁹ This notes what low, mean things Sinners content themselves withall. ¶ ²⁰ He could not get enough of 'em.

¹⁷ And when he came to himself, he said, ²¹ How many hired servants of my fathers have bread enough and to spare, and I perish with hunger!

¹⁸ I will ²² arise, and go to my father, and will say unto him, Father, ²³ I have sinned against ²⁴ heaven, and ²⁵ before thee,

²² Matt. 11. 28. ¶ ²³ ch. 18. 13. ¶ ²⁴ Dan. 4. 26. ¶ ²⁵ Prov. 5. 21.

¹⁹ And am no more worthy to be called thy son: make me as one of thy hired servants.

²⁰ And he arose, and came to his father. But when he was yet a ²⁶ great way off, his father ²⁷ saw him, and had ²⁸ compassion, and ²⁹ ran, and fell on his neck, and ³⁰ kissed him.

²⁶ Ch. 18. 13. Acts 2. 39. Rom. 4. 5. Eph. 2. 12, 17. As soon as ever he conceived a repenting purpose in his Heart, afore it was brought into act. ¶ ²⁷ Ezek. 16. 6. ¶ ²⁸ Mic. 7. 18. Isa. 49. 15. ¶ ²⁹ By his preventing Grace. ¶ ³⁰ Cant. 1. 2. Made him sensible of his Love.

²¹ And the son said unto him, Father, ²³ I have sinned against ²⁴ heaven, and ²⁵ in thy sight, and am no more worthy to be called thy son.

²² But the father said to his servants, bring forth the ³¹ best robe, and put it on him, and put a ring ³² on his hand, and ³³ shoes on his feet.

²³ And bring hither the fatted calf, and kill it; and let us eat and be merry.

²⁴ For this my son was ³⁴ dead, and is alive again; he was lost, and is found. And they began to be merry.

²⁵ Now his ³⁴ elder son was in the field: and as he came and drew nigh to the house, he heard musick and ³⁵ dancing.

³⁴ The Formal, Moral, Pharisaical Professor, (such a one as Paul was, Phil. 3. 6.) who values himself so highly upon that account, that he thinks all due to him that God bestows upon him, and that none should have more Favour from God than himself; and therefore is unthankfull for what he has, and envious against any that have more, Matt. 20. 10-12. ¶ ³⁵ Acts 8. 39. Rom. 5. 1. Phil. 4. 4.

²⁶ And he called one of the servants, and asked what these things meant.

²⁷ And he said unto him; Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and found.

²⁸ And he was ³⁶ angry, and would not go in: ³⁶ Matt. 20. 15. therefore came his father out, and entreated him. Acts 13. 45.

²⁹ And he answering, said to his father, Lo, these many years do I serve thee, neither ³⁷ transgressed I at any time thy commandment, and yet ³⁸ thou never gavest me a kid, that I might make merry with my friends.

³⁰ But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

³¹ And he said unto him, Son, thou art ³⁸ ever with me, and all that I have is thine.

³⁹ q. d.

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³⁸ *q. d.* True, thou hast not run riot, and been extravagant like him; but hast continued a Member of my Family the Church, and thereupon, Thou hast always enjoy'd the Privileges of my Family, (the Ordinances and Means of Grace) and a liberal Communication of my Blessings; and I am ready to bestow more upon thee, *Matt. 13. 12. & 25. 39.*

³² It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

C H A P. XVI.

¹ Of the unjust steward. ¹⁴ The hypocrisie of the covetous Pharisees reproved.

AND he said also unto his disciples, ¹ There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

² The Design of this Parable is to teach us, That we are but Stewards of the Goods, Riches and other Gifts that we enjoy; and that we must be accountable for 'em: and therefore that we should use such Spiritual Wisdom in the dispensing of 'em, particularly for the relief of the Poor, as may tend to our eternal Happiness when we come to die.

² And he called him, and said unto him, how is it that I hear this of thee? ³ give an account of thy stewardship, for thou mayest be no longer steward.

⁴ *Gen. 4. 10. & 18. 20. ¶ Eccles. 12. 11. Matt. 12. 36. Rom. 14. 12. 1 Pet. 4. 5. Rev. 20. 12.*

³ Then the steward said within himself, What shall I do? for my Lord taketh away from me the stewardship: ⁴ I cannot dig; to beg I am ashamed.

⁴ I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

⁵ So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord?

⁶ And he said, An hundred † measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

⁷ Then said he to another, and how much owest thou? And he said, An hundred † measures of wheat. And he said unto him, Take thy bill, and write fourscore.

⁸ And the lord commended the unjust steward, because he had done wisely: for ⁹ the children of this world are ⁹ in their generation wiser than the children of light.

⁶ *Prov. 6. 6, 8. 1 Tim. 6. 19. ¶ viz. For his own interest, in disposing his Goods for his own future Advantage. ¶ Psal. 17. 14. Such as regard only the things of this World. ¶ Not really, and in all things; but only in their own Worldly Affairs, and in making provision for the Remainder of their Life here. ¶ Eph. 5. 8. 1 Thess. 5. 5, 8. They who are endued with Divine, Spiritual Light, and walk accordingly; who are not (commonly) so prudent and diligent for their Souls, as the other are for their Bodies.*

⁹ And I say unto you, ¹² Make to your selves friends of the ¹³ mammon of unrighteousness; that when ye fail, ¹⁴ they may receive you into everlasting habitations.

¹¹ *q. d.* So in like manner do ye. ¹² *ch. 19. 8. 1 Tim. 6. 18. i. e.* Lay out your wealth so as that it may turn to your eternal advantage, (as the Steward did his to his temporal.) ¹³ Worldly Wealth, which is deceitfull and fiding, and commonly is either unjustly gotten, kept, or used. ¹⁴ *Matt. 25. 34. Acts 10. 4. 1 Tim. 6. 19.* You may be admitted into Heaven.

¹⁰ He that is ¹⁶ faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

¹⁵ *q. d.* It usually comes thus to pass, and so men do commonly judge, That he — ¹⁶ *ch. 19. 17.*

¹¹ If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

¹⁷ *q. d.* If you have not wisely employ'd these worldly Riches that God has entrusted you withall, he will never bestow the Heavenly Treasure of Glory and eternal Happiness upon you.

¹² And if ye have not been faithful in that which is ¹⁸ another mans, who shall give you that which is ¹⁹ your own?

¹⁸ *Job 1. 21. i. e.* Worldly Wealth, (which is God's, though committed to your management for a while, and which you are to employ for the good of others, and which you must leave to others at last.) ¹⁹ Heavenly Riches, which will abide with those that have 'em to all eternity, *ch. 10. 42.*

¹³ ¶ ²⁰ No servant can serve two ²¹ masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ²² Ye cannot serve God and ²³ mammon.

²⁰ *Matt. 6. 24. ¶ viz. Which command contrary things. ¶ 22 Job. 24. 19. Matt. 4. 10. ¶ 23 Be Slaves to the World.*

¹⁴ And the Pharisees also, ²⁴ who were ²⁵ covetous, heard all these things: and they derided him. ²⁶ *Matt. 23. 14. Matt. 13. 22. Ezek. 33. 31.*

¹⁵ And he said unto them, Ye are they which ²⁷ justify your selves before men, but ²⁸ God knoweth your hearts: for ²⁹ that ³⁰ which is highly esteemed amongst men, is abomination in the sight of God.

²⁹ Publish and proclaim your own Righteousness and Charity, (*Matt. 6. 2.*) and extoll your selves as the only righteous Persons, *ch. 18. 11. ¶ 30 1 Sam. 16. 7. q. d.* Though Men applaud and commend you for your Charity, yet God condemns you.

¹⁶ The law and the prophets were until John: ²⁸ since that time the kingdom of God is preached, and ²⁹ every man presseth into it.

²⁷ *Matt. 11. 13. q. d.* True, before John's time the coming of the Messia was only prefigured and prophesied of. ²⁸ *q. d.* But he declared that the Messia was come, and that I am He: and the Gospel-Administration, begun by him, is carried on by me and by my Apostles, and that with good Success, (and therefore you are wholly inexcusable for your Impenitence and Unbelief.) ²⁹ See on *Matt. 11. 12. n. 27.*

¹⁷ And ³⁰ it is easier for heaven and earth to pass, than one tittle of the law to fail. ³¹ *Psal. 102. 26, 27.*

³⁰ *Matt. 5. 18. 1 Pet. 1. 24. Isa. 40. 8. q. d.* But yet the Law, as a Rule of Life, still continues under the Gospel-Dispensation, in full force, and that in the greatest strictness thereof, (as appears in the Instance of the Seventh Commandment, *v. 18.*)

¹⁸ Whosoever putteth away his wife, and marrieth another committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

³¹ *Matt. 5. 32. (see there) & 19. 9. 1 Cor. 7. 10. q. d.* And though there were some Political Dispensations of the Moral Law, relating to the Commonwealth of the Jews, admitted of; yet under the Gospel they are to cease, and the Law is to obtain its full Obligation and Efficacy.

¹⁹ ¶ ³² There was a certain rich man, which was clothed in purple and fine linnen, and fared sumptuously every day.

³² The Design of this Parable (as appears from *v. 31.*) is to shew the Authority of the Word of God, or Moral Law, over the Conscience, as the only means to perswade to Repentance and Obedience.

²⁰ And there was a certain begger ³³ named ³⁴ Lazarus, which was laid at his gate full of sores; ³⁵ *Prov. 10. 7.*

²¹ And desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores.

²² And it came to pass, that the begger died, and was carried by the angels into Abrahams bosom: the rich man also died, and was buried.

²³ And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

²⁴ And he cried and said, Father Abraham, ³⁶ *James 2. 13.*

³⁶ have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and ³⁷ cool my ³⁸ tongue; for ³⁹ I am tormented in this flame. ⁴⁰ *Zech. 14. 12. Isaiah 66. 24.*

²⁵ But ⁴¹ *Mark 9. 44, &c.*

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† *Gr. Batius, Heb. Bath, con-*
taining nine
gallons and
three quarts
See *Ezek. 45.*
10, 11, 14.
† *Gr. Corus,*
Heb. Cor, con-
taining about
fourteen bush-
els and a pot-
tle.
* *John 12. 36.*

* *Dan. 4. 27.*
Matt. 6. 19. &
19. 21.
Chap. 11. 41.
1 Tim. 6. 17,
18, 19.
† *Or, riches.*

Chap. 17. 25 But Abraham said, Son, remember that thou in thy life-time ³⁵ receivedst thy good things, and likewise Lazarus evil things: but now he is ^{4036.} ³⁵ Job 12. 6. & ³⁶ comforted, and thou art tormented.

^{21. 13.} 26 And besides all this, between us and you there is a ³⁷ great gulf fixed; so that they which would pass from hence to you, cannot; neither can they pass to us, that *would come* from thence.

²⁷ Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house:

²⁸ For I have five brethren; that he may ³⁸ testify unto them, lest they also come into this place of torment.

³⁸ Declare unto 'em, from his own Experience, the Misery of the Damned, and the danger they are in; and exhort 'em to Repentance.

²⁹ Abraham saith unto him, * They have Moses and the ³⁹ prophets; let them hear them.

³⁹ Isa. 8. 20. John 5. 39. 2 Tim. 3. 17. Who bring the highest Truths to convince the Understanding, and the most powerful Arguments to move the Will and Affections, and the clearest Evidence and most undoubted Certainty of both, 2 Pet. 1. 19.

³⁰ And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

³¹ And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

C H A P. XVII.

1 To avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 12 The ten lepers.

Then said he unto the disciples, ¹ It is impossible but that ² offences will come: but ³ wo unto him ⁴ through whom they come.

¹ See on Matt. 18. 7. n. 15. ¶ ² See on Matt. 18. 7. n. 14. ¶ ³ See on Matt. 18. 7. n. 16, 17.

² It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should ⁵ offend one of these ⁶ little ones.

³ ¶ ⁷ Take heed to your selves: if ⁸ thy brother trespass against thee, ⁹ rebuke him; and if he repent forgive him.

⁷ Viz. Left you give offence. ¶ ⁸ Matt. 18. 15. ¶ ⁹ Levit. 19. 17.

⁴ And if he trespass against thee ¹⁰ seven times in a day, and seven times in a day turn again to thee, ¹¹ saying, I repent; thou shalt forgive him.

¹⁰ Matt. 18. 21. ¶ ¹¹ viz. In such a manner, that we may rationally conclude, that he is in good earnest.

⁵ ¶ And the Apostles said unto the Lord, ¹² Increase our faith.

¹² Mark 9. 24. viz. That so we may more firmly depend on thee for Strength and Ability to perform these difficult Duties. (It should seem by Christ's Reply in the following Parable, that they had a good opinion of themselves, and thought they had Faith enough for ordinary occasions, onely wanted some further Degrees for such difficult Duties.)

⁶ * And the Lord said, ¹³ If ye had ¹⁴ faith ¹⁵ as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

¹³ Matt. 17. 20. & 21. 21. ¶ ¹⁴ True, saving Faith in the least degree; and if you put it forth, you shall be enabled to perform the most difficult Duties: even as the least degree of Miraculous Faith will enable you to do great things in that way. ¶ ¹⁵ Matt. 13. 31.

⁷ ¹⁶ But which of you having ¹⁷ a servant plowing, or feeding cattel, will say unto him by and by, when he is come from the field, Go, and sit down to meat?

¹⁶ By this Parable Christ cautions 'em against Self-conceit,

and a high Opinion of their own Performances (though never so many and great) as if they did deserve some Reward from God for 'em; and shews, That they must still continue in a way of Service and Duty to their Lives end; and, after all, to think meanly of themselves. ¶ ¹⁷ A Bond-slave, who owes his Lord all he can do.

⁸ And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

⁹ Doth he thank that servant because he did the things that were commanded him? I trow not.

¹⁰ So likewise ye, ¹⁸ when ye shall have done all those things which are commanded you, say, We are ¹⁹ unprofitable servants: we have done that ²⁰ which was our duty to do.

¹⁸ That is, though you should be enabled to do all this, yet you must not think that you merit any thing at God's Hands. ¶ ¹⁹ Job 9. 2, 3. & 35. 7. Psal. 16. 2. Deserving nothing, according to the Rules of strict Justice.

¹¹ ¶ And it came to pass, as he went to Jerusalem, that he passed ²⁰ through the midst of Samaria and Galilee.

²⁰ Thorow those Places that lay in the middle between 'em.

¹² And as he entred into a certain village, there met him ten men that were lepers, which stood ²¹ a far off:

¹³ And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

¹⁴ And when he saw *them*, he said unto them, ²² Go ²³ shew your selves unto the ²⁴ priests. And it came to pass, that as they went, they were cleansed.

²² Ch. 5. 14. Matt. 8. 4. Implying thereby, that they should be cured as they went. ¶ ²³ That they who are the proper Judges of Leprosie (Levit. 14.) may take cognizance of your Cure.

¹⁵ And ²⁴ one of them, when he saw that he ²⁵ was healed, turned back, and with a loud voice glorified God,

¹⁶ And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

¹⁷ And Jesus answering, said, Were there not ten cleansed? but ²⁵ where *are* the nine?

¹⁸ There are not found that returned to give glory to God, save this stranger.

¹⁹ And he said unto him, Arise, go thy way, ²⁶ thy faith hath made thee whole.

²⁰ ¶ And when he was demanded of the Pharisees, when the ²⁷ kingdom of God should ²⁸ come; he answered them, and said, ²⁹ The kingdom of God ³⁰ cometh not with *||* observation.

²⁷ That Temporal Kingdom which they fancied to themselves under the Messia. ¶ ²⁸ Be visibly establish'd in the World. ¶ ²⁹ That Kingdom which God will set up in the World. ¶ ³⁰ Zech. 4. 6. Will not become conspicuous and remarkable by any outward Splendor, or Worldly Pomp, (but by its inward Efficacy upon the Consciences of Men, v. 21.)

²¹ Neither shall they say, ³¹ Lo here, or lo there: for behold, the kingdom of God ³² is *||* within *||* Or, among you.

³¹ Matt. 24. 23. The Messia keeps his Court, and lives in Royal Dignity, in such or such a Place. ¶ ³² 'Tis already begun, and is now present among you. ¶ ³³ And 'tis a spiritual, inward Kingdom, (Rom. 2. 29. & 14. 17.) which has its greatest influence upon the Heart, (which is Christ's principal Throne.)

²² And he said unto the disciples, * The ³⁴ days ³⁵ will ³⁶ come ³⁷ when ye shall desire to see one of John 17. 12. the days of the Son of man, and ye shall ³⁸ not see it.

³⁴ Viz. Of grievous Affliction and Calamity. ¶ ³⁵ viz. After my departure out of the World. ¶ ³⁶ Being encompassed with Troubles and Errours, you shall wish for my Bodily Presence, though but for a day, to defend, comfort, and instruct you, (though now you don't prize it as you ought.) ¶ ³⁷ (And therefore you should make a good use of the present Opportunity, and labour to profit by my Presence while you have it.)

23 * And

Chap. 18. 23 * And they shall say unto you, ³⁸ See here, or see there : ³⁹ go not after them, nor follow them.
⁴⁰ 36. ³⁸ V. 21. There is a Messia in this or that place, that will deliver you. ¶ ³⁹ Let not your desires to see me again, induce you to hearken to such Seducers.

24 ⁴⁰ For as the lightning that lightneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in ⁴¹ his day.

⁴⁰ Matt. 24. 27. See there. ¶ ⁴¹ 1 Tim. 6. 15. Rev. 11. 15.

25 * But first must he ⁴² suffer many things, and be rejected of this ⁴³ generation.

⁴² See on Matt. 16. 21. n. 41. ¶ ⁴³ By the Jews of this present Age.

26 * ⁴⁴ And as it was in the days of Noe, ⁴⁵ so shall it be also in the days of the Son of man.

27 They did ⁴⁶ eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark: And the flood came, and destroyed them all.

28 Likewise also as it was in the days of ⁴⁷ Lot, they did ⁴⁸ eat, they drank, they bought, they fold, they planted, they builded :

⁴⁷ Gen. 19. 14. ¶ ⁴⁸ They were drown'd in their carnal Delights, and secular Affairs, without ever thinking of God, or turning to him. See also on ch. 14. n. 25.

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all :

30 Even ⁴⁹ thus shall it be in the day when the Son of man is revealed.

⁴⁹ Such a general, deep Security shall possess 'em, till Destruction come.

31 In that day, he which shall be upon the house-top, and his stuff in the house, ⁵⁰ let him not come down to take it away: and he that is in the field, let him likewise not return back.

⁵⁰ Let every man that is in Judea make all possible speed to get out of it, Matt. 24. 16.

32 * Remember Lot's wife.

⁵¹ Gen. 19. 26. q. d. Take warning by her Example, not to be too intent upon your Concerns there.

33 * ⁵² Whosoever shall seek to ⁵³ save his life, shall ⁵⁴ lose it: and whosoever shall ⁵⁵ lose his life, shall ⁵⁶ preserve it.

⁵² Ch. 9. 24. Matt. 10. 39. & 16. 25. ¶ ⁵³⁻⁵⁶ See on Matt. 16. 25.

34 * I tell you, in that ⁵⁷ night there shall be ⁵⁸ two men in one bed; the ⁵⁹ one shall be taken, and the other shall be left.

⁵⁷ Time of terror and tribulation. ¶ ⁵⁸ Matt. 24. 40. ¶ ⁵⁹ See on Matt. 24. 40. n. 5.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 ¶ Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered, and said unto him, * ⁶⁰ Where Lord? And he said unto them, * Where-foever the body is, thither will the ⁶² eagles be gathered together.

⁶⁰ Where shall these dreadful Judgments be inflicted? ¶ ⁶¹⁻⁶² See on Matt. 24. 28.

C H A P. XVIII.

3 The importunate widow. 9 The Pharisees and Publicans. 15 Children brought to Christ. 22 All to be left for Christ's sake.

AND he spake a parable unto them, ^{to this} end, * that men ought ¹ always to pray, and not to ² faint;

¹ 1 Thess. 5. 17. See there. To persevere therein with importunity, and not to cast off Hope and Prayer, though God delay to answer, and the Trouble continues. ¶ ² Ch. 11. 8. Gen. 32. 26. Despond under their Distress, as if there were no hope of deliverance.

2 Saying, There was in [†] a city a judge, which feared not God, neither regarded man.

* Chap. 21. 36. Rom. 12. 12. Eph. 6. 18. Col. 4. 2.

† G. a certain city.

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, [†] Hear what the unjust [†] judge faith.

7 * And shall not God avenge his own elect, which cry day and night unto him, [†] though he bear long with them?

[†] Rev. 6. 10. q. d. Can any one be so stupid and senseless, as to imagine, that God will not much more be prevail'd with by Importunity? ¶ [†] Es. 42. 14. i. e. Though he seem, in their apprehensions, to be but slow in righting 'em for their Wrongs, and punishing their Enemies.

8 I tell you * that he will avenge them [†] speedily. Nevertheless, when the Son of man [†] cometh, shall he find faith on the earth?

[†] Psal. 46. 5. Heb. 10. 37. Rev. 18. 8. As soon as ever the fit season for it is come. ¶ [†] viz. To avenge his Elect, and destroy the obstinate Jews. ¶ [†] There will be but little of this Faith, which will enable 'em to pray with such importunity and constancy.

9 And he spake this parable unto certain which [†] trusted [†] in themselves ¶ that they were righteous, and [†] despised others:

[†] Phil. 3. 4. ¶ [†] In their own Righteousness and Worthiness, as if they deserved great Matters at God's hands. ¶ [†] Isa. 65. 5.

10 Two men went up into the temple to pray; the one a Pharisee, and the other a Publicane.

11 The Pharisee stood and prayed thus with himself, * God, I thank thee, that I am [†] not as [†] other men are, extortioners, unjust, adulterers, or even as this publicane.

12 * I fast twice in the week, I give tithes of [†] all that I possess.

[†] Rev. 3. 17. 1 Sam. 15. 13. Implying, That he did not only observe all the Commands of the Law, but did many things over and above, tending to Perfection. ¶ [†] (Though not Tytable by Law, Matt. 23. 23.)

13 And the publicane standing afar off, would not lift up so much as his eyes unto heaven, but [†] smote upon his breast, saying, God be merciful to me a sinner.

[†] In token of his wonderful great Contrition, and Indignation against himself, for what he had done.

14 I tell you, this man went down to his house [†] justified rather than the other: * [†] for every * Job 22. 29. one that exalteth himself, shall be abased; and he James 4. 6. that humbleth himself shall be exalted. [†] 1 Pet. 5. 5.

[†] Rom. 3. 20. Approved, and acquitted by God from his Sins. ¶ [†] Ch. 14. 11. Matt. 23. 12. See there.

15 And they [†] brought unto him also infants, that he would [†] touch them: but when his disciples saw it, they [†] rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for * [†] of such is the kingdom of God. * 1 Cor. 14. 20.

[†] 1 Sam. 1. 24. ¶ [†] 19-21 See on Matt. 19. n. 24, 26, 27. [†] 1 Pet. 2. 2.

17 Verily I say unto you, [†] Whosoever shall [†] receive the kingdom of God [†] as a little child, shall in no wise [†] enter therein.

18 * And a certain ruler asked him, saying, * Mark 19. 16. Good master, what shall I do to inherit eternal life? Mark 10. 17.

19 And Jesus said unto him, [†] Why callest [†] thou me good? none is [†] good save one, that is, [†] God.

20 Thou knowest the commandments, * [†] Do * Exod. 20. not commit adultery, Do not kill, Do not steal, 12, 13. Do not bear false witness, * Honour thy father and thy mother. Rom. 13. 9. Eph. 6. 2. Col. 3. 20.

21 And he said, [†] All these have I kept from my youth up.

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Matt. 7. 11.

2 Pet. 3. 8, 9.

Or, as being righteous.

* Isaiah 1. 15; & 58. 2.

Rev. 3. 17.

12 1 Tim. 1. 15.

Chap. 18. 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing : * 30 sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven : and come, follow me.

* Tim 6. 19. 23 And when he heard this, he was very 31 sorrowful ; 32 for he was very rich.

22-31 See on Matt. 19. 18, &c. ¶ 32 Matt. 13. 22.

24 And when Jesus saw that he was very sorrowful, he said, * 33 How hardly shall they that have riches enter into the kingdom of God !

* Prov. 11. 28. 25 For it is easier for a camel to go through a needles eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it, said, 34 Who then can be saved ?

27 And he said, * 35 The things which are impossible with men, are possible 36 with God.

28 * Then Peter said, Lo, we have 37 left all, and followed thee.

29 And he said unto them, Verily I say unto you, * 38 there is no man that have left house, or parents, or brethren, or wife, or children, 39 for the kingdom of Gods sake,

38 See on Matt. 19. 29. n. 50. ¶ 39 For the attaining thereof.

* Job 42. 12. 30 * 40 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took unto him the twelve, and said unto them, 41 Behold, we go up to Jerusalem, and all things * that are written by the prophets concerning the Son of man shall be accomplished.

31 See on Matt. 20. 18. and on 16. 21. n. 41.

* Matt. 27. 2. 32 For * he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on :

33 And they shall scourge him, and put him to death : and the third day he shall rise again.

34 And they 42 understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

42 Their understandings were so captivated and possessed with the expectation of a temporal Kingdom, that they could not give credit to any thing that was inconsistent therewith, but thought some other Construction was to be put upon such Passages. See on Mark 9. 32.

35 ¶ 43 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging :

43 There are the same Stories related Matt. 20. 29, &c. and Mark 10. 46, &c. only this here was [as he came nigh to Jericho,] and those, [as he went out of Jericho.]

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by :

38 And he cried, saying, Jesus, thou Son of David, have mercy on me.

39 And they which went before, rebuked him, that he should hold his peace : but he cried so much the more, Thou Son of David have mercy on me.

40 And Jesus stood and commanded him to be brought unto him : and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight : * 44 thy faith hath saved thee.

* Chap. 17. 19. 43 And immediately he received his sight, and followed him, glorifying God : and all the people when they saw it, gave praise unto God.

44 Became his Disciple.

C H A P. XIX.

1 Zaccheus a publicane. 11 The ten pieces of money. 28 Christ rideth into Jerusalem, 41 weepeth over it, 45 and purgeth the temple.

AND Jesus entred and passed through Jericho. 2 And behold, there was a man named Zaccheus, which was the chief among the publicanes, and he was rich.

* Chief Farmer of the Tribute, who hired it immediately of the Romans.

3 And he sought to 2 see Jesus who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him ; for he was to pass that way.

5 And when Jesus came to the place, he looked up, and 3 saw him, and said unto him, Zaccheus, make haste and come down ; for to day I must abide at thy house.

3 Ezek. 16. 8. John 1. 48. ¶ 4 Thus Christ rewards Zaccheus's hearty desire with more than he expected.

6 And he 5 made haste, and came down, and received him joyfully.

7 And when they saw it, they all 6 murmured, saying, That he was gone to be guest with a man that is a sinner.

6 Ch. 7. 39. Matt. 9. 11. They that neglect the Grace of God themselves, envy it unto others.

8 And Zaccheus 7 stood, and said unto the Lord, 7 Matt. 3. 8. Behold, Lord, the half of my goods I give to the poor : and if I have taken any thing from any man by * false accusation, I restore him 8 four-fold.

9 And Jesus said unto him, This day 9 is salvation come to this house ; forsomuch as * he also is the 10 son of Abraham.

9 True Faith, Repentance, and Obedience ; (which are the way to Salvation.) ¶ 10 Is now become a true Believer, and so, one of Abraham's Spiritual Seed, Rom. 9. 8.

10 11 For the Son of man is come to seek and to save that which was lost.

11 Matt. 10. 6. & 15. 24. & 18. 11. ¶ 12 To reduce those that go astray in the ways of Sin, and to obtain Mercy for 'em.

11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should 13 immediately appear.

13 Acts 1. 6. 2 Thess. 2. 2, 3. That as soon as he came to Jerusalem, he'd take upon him Regal Authority, and render himself Glorious by some external Pomp and Splendour.

12 He said therefore, 14 A certain noble man went into a 15 far country, to receive for himself a kingdom, and 16 to return.

14 Matt. 25. 14. The scope of the Parable is to shew, That afore Christ enters upon his Kingdom, and exercises his Kingly Authority, in the punishing of his Enemies, and rewarding his faithful Servants, he must suffer Death, and rise again, and ascend into Heaven, to be installed in his Kingdom, and afterwards to return : and in the mean while, all they upon whom he has bestowed any Gifts, must diligently employ 'em for the gaining of others to his Service, for which they shall be proportionably rewarded. ¶ 15 Ch. 20. 9. Acts 1. 11. ¶ 16 Heb. 9. 28.

13 And he called his ten servants, and delivered them ten 1 pounds, and said unto them, 17 Occupy till I come.

14 But 18 his citizens hated him, and sent a message after him, saying, 1 We will not have this man to reign over us.

18 John 1. 11. The Jews, (who, for the generality of 'em, refused to own Christ for the Messiah, even after his Death and Resurrection.) ¶ 1 Sam. 8. 7.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him ; to whom

† Gr. Minas. Latine Mina, is in weight twelve ounces and an half ; in value, according to five shillings the ounce in silver, is 3 l. 2 s. 6 d. † Rom. 12. 6.

Chap. 19. whom he had given the † money, ¹⁹ that he might know how much every man had gained by trading.

4036. ¹⁶ Then came the first, saying, Lord, ²⁰ thy pound hath gained ten pounds.

¹⁷ And he said unto him, Well, thou good servant: because thou hast been faithful in a ²¹ very little, have thou authority over ²² ten cities.

²¹ Ch. 16. 10. Matt. 25. 21. In those Services thou hast performed: (which are poor, mean things, yea, nothing, in comparison of the Reward we shall receive for 'em.) ¶ ²² Their Reward in Glory is proportionable to their Diligence.

¹⁸ And the second came, saying, Lord, thy pound hath gained ²³ five pounds.

¹⁹ And he said likewise to him, Be thou also over five cities.

²⁰ And another came, saying, Lord, behold, here is thy pound which I have kept laid up in a ²⁴ napkin:

²¹ For I feared thee, because thou art an ²⁵ austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

²⁵ This notes the perverse disposition of those idle Drones, that rather than confess themselves in a Fault, will accuse God, as if he were so strict that they despaired of pleasing him, and so never attempted it.

²² And he said unto him, ²⁶ Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

²³ Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with ²⁷ usury?

²⁷ (For he might well think, that God would much more reap where he did sow, and expect Increase where he had bestowed Gifts.)

²⁴ And he said unto them that stood by, ²⁸ Take from him the pound, and give it to him that hath ten pounds.

²⁵ (And they said unto him, Lord, ²⁹ he hath ten pounds.)

²⁹ He has enough already, and needs no more.

²⁶ ³⁰ For I say unto you, ³¹ that unto every one which ³² hath, ³³ shall be given: and he that hath not, even that he hath shall be taken away from him.

³⁰ q. d. True; I know he has much already, and therefore he shall have more. ¶ ³¹ Chap. 8. 18. Matt. 13. 12. & 25. 29. ¶ ³² Faithfully employs his Gifts, Graces, and Opportunities. ¶ ³³ See on Matt. 13. 12. n. 17.

²⁷ But those ³⁴ mine enemies which would not that I should reign over them, bring hither, and ³⁵ slay them ³⁶ before me.

³⁴ Ver. 14. ¶ ³⁵ This notes the Destruction that befall the Jews for their rejecting of Christ. ¶ ³⁶ 1 Sam. 15. 33.

²⁸ ¶ And when he had thus spoken, he went ³⁷ before, ascending up to Jerusalem.

²⁹ * And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives he sent two of his disciples,

³⁰ Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet ³⁸ never man sat: loose him, and bring him hither.

³¹ ³⁹ And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the ⁴⁰ Lord hath need of him.

³² And they that were sent, went their way, and found even as he had said unto them.

³³ And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

³⁴ And they said, The Lord hath need of him.

³⁵ And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, ⁴¹ they spread their clothes Chap. 19. in the way.

³⁷ And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice for all the mighty works that they had seen,

³⁸ Saying, * ⁴² Blessed be the King that cometh in the ⁴³ name of the Lord: ⁴⁴ peace in heaven, and ⁴⁵ glory in the highest.

⁴² See on Matt. 21. 9. n. 17, 18. ¶ ⁴³ Ch. 2. 14. Col. 1. 20. Eph. 2. 14. God is now reconciled to Men by this Messia. ⁴⁴ All Glory be given to God, who dwells in the highest Heavens, for this Mercy.

³⁹ And some of the Pharisees from among the multitude, said unto him, Master, ⁴⁶ rebuke thy disciples.

⁴⁶ Matt. 23. 13. viz. For this horrible Flattery which they are guilty of; or, lest this may be ill interpreted by the Romans, and so some mischief may follow upon it.

⁴⁰ And he answered, and said unto them, I tell you, that if these should hold their peace, ⁴⁷ the stones would immediately cry out.

⁴⁷ Hab. 2. 11. Matt. 27. 51. q. d. This is so great and manifest a Truth, that it cannot be conceal'd, but will break out some way or other, in spite of all your attempts to smother it.

⁴¹ ¶ And when he was come near, he beheld the city, and ⁴⁸ wept over it,

⁴⁸ Jer. 9. 1. Hos. 11. 8. viz. For their obstinate rejecting him, and the Miseries coming upon 'em for it.

⁴² Saying, If thou hadst ⁴⁹ known, even thou, at least in this ⁵⁰ thy day, the things which ⁵¹ belong unto thy peace! but now they are ⁵² hid from thine eyes.

⁴⁹ Consider'd, so as to have practised accordingly. ¶ ⁵⁰ Psal. 32. 6. Jer. 8. 7. This day of Grace thou hast enjoyed by my Ministry, and the Offers of Mercy to thee. ¶ ⁵¹ Whereby your temporal and eternal welfare would have been secured: (Then it would have been well for you, if you had done so.) ¶ ⁵² God is depriving thee of those Means which thou hast thus obstinately abused, and neglected to improve.

⁴³ For the ⁵³ days shall come upon thee, that ⁵⁴ thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

⁵³ Psalm 37. 13. ¶ ⁵⁴ Deut. 28. 47-49, 52. The Romans.

⁴⁴ And shall ⁵⁵ lay thee even with the ground, and ⁵⁶ thy children within thee; and * they shall * ⁵⁷ not leave in thee one stone upon another: because Chap. 21. 6. thou ⁵⁸ knewest not the time of thy visitation.

⁵⁶ Ch. 21. 6. Matt. 24. 2. 1 Kings 9. 7, 8. Mic. 3. 12. ¶ ⁵⁷ Destroy thy Inhabitants. ¶ ⁵⁸ Didst not consider so as to make use of.

⁴⁵ * And he went into the ⁵⁹ temple, and began ⁶⁰ to cast out them that ⁶¹ sold therein, and them that bought;

⁴⁶ Saying unto them, * It is written, My house ⁶² is the ⁶³ house of prayer: but * ye have made it a ⁶⁴ den of thieves.

⁴⁷ And he taught ⁶⁵ daily in the temple. But ⁶⁶ the chief priests and the scribes, and * the chief ⁶⁷ of the people ⁶⁸ sought to destroy him,

⁶⁷ From this time to his Passion he was in the Temple, teaching from Morning to Evening. ¶ ⁶⁸ (Who took themselves to have sole Authority in the Temple, and whose Profit would hereby be impaired; so that both their Authority and Gain lay at stake.) ¶ ⁶⁹ John 7. 19. & 8. 37. viz. For some specious Pretence, that so they might do it without any danger to themselves, or notice of the People, Mark 14. 1, 11.

⁴⁸ And could not find what they might do: || Or, ⁷⁰ hanged for all the people || were very ⁷¹ attentive to hear him.

⁷⁰ Neh. 8. 3. Acts 16. 14.

Chap. 20.

C H A P. XX.

4035.

1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 Tribute to Cesar.

* See on
Matt. 21. 23.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the Gospel, the chief priests and the scribes came upon him, with the elders.

2 And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered, and said unto them, I will also ask you one thing, and answer me:

4 The baptism of John, was it from heaven or of men?

5 And they reasoned with themselves, saying, If we shall say, from heaven; he will say, Why then believed ye him not?

* Acts 4. 7. & 7. 27. ¶ 4-8 See on Matt. 21. 23, &c. n. 40-44.

* Matt. 14. 5.

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

* See on

Matt. 21. 27.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

* See on Matt. 21. 33. ¶ 12 Psal. 80. 8. Isa. 5. 1. Jer. 2. 21. 1 Cor. 3. 6-9. ¶ 13 See on Matt. 21. 33. n. 64. ¶ 14 Ch. 19. 12. Acts 1. 11.

* See on

Matt. 21. 34.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

* Isa. 30. 9. ¶ 17 Matt. 23. 37. 2 Chron. 36. 16. Acts 7. 59. & 14. 19.

* Hof. 6. 4, 5.

12 And again he sent the third; and they wounded him also, and cast him out.

* Psal. 2. 12.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

* Gen. 37. 18. Matt. 26. 3, 4. John 11. 53. ¶ 21 That we may dispose of all things according to our own pleasure, and there may be none to controul us in what we do.

* Hab. 13. 12.

15 So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them?

* Rom. 11. 19,

20.

Matt. 8. 11.

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

* 24-25 See on

Matt. 21. 42.

n. 72, 73, 74.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

* 27-30 See on

Matt. 21. 44.

* Dan. 2. 34, 35.

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

* See on ch. 19. 47. n. 63. ¶ 22 Acts 7. 54. 2 Tim. 4. 3.

20 * And they watched him and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

* What Answer he'd return to their Question. ¶ 34 Psal. 38. 12. Jer. 18-22. ¶ 35 1 Tim. 4. 2. ¶ 36 Conscientious Persons, who would do nothing but what was agreeable to the Law; and therefore desired Resolution of a Case of Conscience from him.

21 And they asked him, saying, * Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.

* According to what thou thinkest.

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny: whose image and superscription hath it? They answered and said, Cæsars.

25 And he said unto them, Render therefore unto Cesar the things which be Cæsars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto us, if any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

* 2 Thess. 1. 5. ¶ 31 Heb. 2. 5. ¶ 32 The Happiness of that State.

* 36 Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.

* 1 Cor. 15. 54. Rev. 21. 4. ¶ 34 Immortal, and so have no more need of Meat, Drink, Marriage, &c. for the preservation of their Persons or Kind, than the Angels have. ¶ 35 1 John 3. 2. Raised by God's immediate Power, and not by any Strength of Nature, or Power of Man; as they are when they come first into the World. ¶ 36 Partakers of a Glorious Immortality, (which only deserves the name of a Resurrection:) or, By the Resurrection they shall be, as it were, begotten, and born to a new, divine, glorious, and immortal Life, which shall be upheld immediately by God, without Food or Marriage.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

* 2 Cor. 4. 14. ¶ 32-34 See on Matt. 22. 31, 32. ¶ 34 In that their Souls are alive at present, and their Bodies also are alive in respect of God's Power (Matt. 22. 29.) and Appointment; to whom future things are as already present, Rom. 4. 17.

39 ¶ Then certain of the scribes answering, said, Master, thou hast well said.

40 And

Chap. 21. 40 And after that, they durst not ask him any question at all.

41 And he said unto them, * How say they that Christ is David's son?

42 And David himself saith in the book of psalms, * 64 The LORD said unto 66 my Lord,

67 Sit thou on my right hand,

43 68 Till I make thine enemies thy foot-stool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the 69 audience of all the people he said unto his disciples,

46 * 70 Beware of the scribes, which desire to walk in 71 long robes, and * love 72 greetings in the markets, and the highest seats in the synagogues, and the 73 chief rooms at feasts;

47 * Which 74 devour 75 widows houses, and for a 76 shew make 77 long prayers: the same shall receive greater damnation.

C H A P. XXI.

1 The poor Widow is commended. 5 The destruction of the temple and city is foretold.

AND he looked up, and saw the rich men casting their gifts into the * treasury.

2 And he saw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in * more then they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her * penury hath cast in * all the living that she had.

5 ¶ * And as some spake of the temple, how it was adorned with * goodly stones, and * gifts, he said,

7 See on Mark 13. 2. ¶ * Presents brought, and hung up there, for the beautifying of it.

6 As for these things which ye behold, the days will come, in the which there shall * not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass.

8 And he said, * Take heed that ye be not deceived: for 12 many shall come in my name, saying, I am Christ; ¶ and the 13 time draweth near: go ye not therefore after them,

11 See on Matt. 24. 4, 5. ¶ 13 Viz. For your deliverance from the Roman Yoke.

9 But when ye shall hear of 14 wars, and commotions, be not 15 terrified: for these things must first come to pass, but 16 the end is not by and by.

10 * Then said he unto them, 17 Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences, and fearfull sights, and great signs shall there be from heaven.

12 * But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, * being brought before kings and rulers for my names sake.

18 Jer. 4. 27. & 5. 10, 18. Matt. 10. 17. Acts 4. 3. & 5. 10. & 12. 4. & 16. 24.

13 * And it shall turn to you for 19 a testimony.

14 20 Settle it therefore in your hearts not to meditate before, what ye shall answer.

15 For I will give you a 21 mouth and wisdom, which all your adversaries shall not be able to gain-say, nor 22 resist.

21 Exod. 4. 12. Freedom and boldness of Speech. ¶ 22 Acts 6. 10. viz. Not finally, so as to render your Preaching of

the Gospel uneffectual, and wholly to hinder the Success of it; but it shall prove successful in spite of 'em.

16 * And ye shall be 23 betrayed both by parents, and brethren, and kinsfolks, and friends, and * 4036. Mic. 7. 6.

24 some of you shall they cause to be put to death.

25 Matt. 10. 21. John 16. 2. ¶ 24 Acts 7. 59. & 12. 2.

17 And ye shall be 25 hated of all men for my names sake.

18 * But 26 there shall not an hair of your head perish.

27 They shall not be able to do you the least hurt: for if they diminish any thing of yours, it shall not be lost to you, but laid up with God, and you shall be gainers thereby, and they shall be called to account for it.

19 27 In your patience possess ye your souls.

27 q. d. A patient enduring of whatsoever they inflict, and a constant persevering in the Faith, is the most likely means to secure your selves; or however to save your Souls.

20 * And when ye shall see Jerusalem compassed with armies, then know that the 28 desolation thereof is nigh.

21 Then let them which are in Judea flee to the 29 mountains; and let them which are in the midst of it, 30 depart out; and let not them that are in the countreys, enter thereinto.

29 See on Matt. 24. 16. ¶ 30 Gen. 19. 15, 16.

22 For these be the 31 days of vengeance, that * all things which are 32 written may be fulfilled.

23 But wo unto them that are with child, and to them that give suck in those days: for there shall be 33 great distress in the land, and 34 wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, untill the 35 times of the Gentiles be fulfilled.

35 Till that time be accomplish'd which God has appointed for the total ruine of the Fourth Monarchy, or Roman Empire. The like phrase whereunto we have, Jer. 27. 7. — till the time of his land come. And to this sense I understand that passage, Rom. 11. 25. [— till the fulness of the Gentiles be come in.] i. e. till the full time be accomplish'd for the Destruction of the Roman Monarchy. And so these two Places refer to the same time, and shew, That Jerusalem shall continue in a low and mean Condition, and the Jews remain in their State of Dispersion, Ignorance, and Alienation from Christ, till the downfall of Antichrist; and then all Israel shall be saved, i. e. the Body of the Jewish Nation shall be converted, and brought into the way of Salvation, and become a Commonwealth again: Which shall come to pass under the sixth Vial, when all Antichristian Powers shall be utterly destroy'd, (Rev. 19. 20.) and the Turks overthrown, Rev. 16. 12. See on Rev. 19. 4. n. 15.

25 ¶ * And there shall be 36 signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, 37 the sea and the waves roaring;

36 Isa. 13. 10. Ezek. 32. 7. Joel 2. 10. & 3. 15. 2 Pet. 3. 10. Many Prodigies seen in the Heavens. 37 The People being all in disorder, and in a tumult, rage, and confusion.

26 37 Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the 38 powers of heaven shall be shaken.

37 Rev. 6. 15-17. ¶ 38 See on Matt. 24. 29.

27 And then 39 shall they see the Son of man 40 coming in a cloud, with power and 41 great glory.

39 See on Matt. 24. 30. n. 45. ¶ 40 Matt. 26. 64. Rev. 1. 7. ¶ 41 Matt. 16. 27. & 25. 31.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your 42 redemption draweth nigh.

42 Rom. 8. 23. Deliverance from those Persecutions you have undergone from the unbelieving Jews.

29 * And he spake to them a parable, Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

Chap. 22. 31 So likewise ye, when ye see ⁴³ these things come to pass, know ye that the ⁴⁴ kingdom of God is nigh at hand.

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⁴³ See on Matt. 24. 33. ¶ ⁴⁴ The general Promulgation of the Gospel: or, that dreadfull Exercise of Christ's Regal Power in the Destruction of the Jews, and Deliverance of those that faithfully adhere to him.

⁴⁵⁻⁴⁷ See on Matt. 24. 34. 35. 32 Verily I say unto you, ⁴⁵ This generation shall not pass away, till ⁴⁶ all be fulfilled.

33 ⁴⁷ Heaven and earth shall pass away: but my words shall not pass away.

* Rom. 13. 13. 1 Thess. 5. 6. 1 Pet. 4. 7. 34 ¶ * And take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

† Settle into a sensual frame of Spirit, and by an inordinate delight in worldly things, are taken off from minding better things.

35 For ⁴⁸ as a snare shall it come on all them that dwell on the face of the whole earth.

⁴⁸ Eccl. 9. 12. 1 Thess. 5. 2. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15. Very suddenly and unexpectedly.

* Chap. 18. 1. 36 ⁴⁹ Watch ye therefore, and * pray ⁵⁰ always, that ye may be ⁵¹ accounted worthy to escape all these things that shall come to pass, and * ⁵² to stand before the Son of man.

⁴⁹ See on Matt. 24. 42. ¶ ⁵⁰ See on 1 Thess. 5. 17. ¶ ⁵¹ Ch. 20. 35. ¶ ⁵² 1 John 2. 28. Prov. 22. 29. To stand secure and untouch'd by those Calamities whereby others shall fall.

* John 8. 1. 2. 37 * And in the day-time he wasteaching in the temple, and * at night he went out, and abode in the mount that is called the mount of Olives.

* Chap. 22. 39. 38 And all the people came early in the morning to him in the temple, for to hear him.

C H A P. XXII.

1 The Jews conspire against Christ. 3 Satan entreth into Judas. 7 The passover prepared. 19 The supper instituted. 47 Judas betrayeth him.

* Matt. 26. 2. Mark 14. 1. NOW * the feast of unleavened bread drew nigh, which is called the passover.

* Psal. 2. 2. 2 And * the ¹ chief priests and scribes ² fought how they might kill him; for they feared the people.

* Psal. 22. 12, 13. Acts 4. 27. ¶ * See on Ch. 19. 47. n. 63.

* Matt. 26. 14. 3 ¶ * Then ³ entred Satan into Judas surnamed Iſcariot, being of the number of the twelve.

* Psal. 109. 6. Matt. 12. 45. John 13. 2, 27. Took more full possession of him than afore, he giving himself up to his Conduct.

4 And he ⁴ went his way, and communed with the chief priests and ⁵ captains, how he might betray him unto them.

* 1 John 2. 19. Jude 11. ¶ ⁵ Not of the Roman or Jewish Soldiery, but of the Sacred Army of Priests and Levites ministering in the Temple, who were divided into Squadrons and Bands.

5 And they were glad, and covenanted to give him money.

¶ Or, without tumult. 6 And he promised, and sought opportunity to betray him unto them ¶ in the absence of the multitude.

* See on Matt. 26. 17. n. 16. 7 ¶ Then came the ⁶ day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the ⁶ passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entreth in.

11 And ye shall say unto the ⁶ good-man of the house, The master saith unto thee, Where is the

Chap. 22. 12 And he shall shew you a large upper room furnished: there make ready.

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13 And they went and found as he had said unto them: and they made ready the passover.

14 * And when the hour was come, he sat * Matt. 26. 20. down, and the twelve apostles with him. Mark 14. 17.

15 And he said unto them, ¶ With desire I have * Or, I have heartily desired. 16 desired to eat this passover with you before I suffer.

¶ Because (since it was to be the last) he resolves now to give 'em more expresse Proofs and Pledges of his Love to 'em, and Communion with 'em, in the Institution of the Sacrament of the Lord's Supper.

16 For I say unto you, I will not any more eat thereof * 9 until it be fulfilled in the ¹⁰ kingdom of God. * Chap. 14. 15. Rev. 19. 9.

¶ Until that which is prefigur'd by it, (viz. the Sacrifice and Oblation of my self) be fully dispatch'd. See on Matt. 26. 29. ¶ ¹⁰ Under the Gospel-Dispensation, (which began more eminently at Christ's Resurrection.)

17 And he took the ¹¹ cup, and gave thanks, and said, Take this, and ¹² divide it among your selves.

¶ The first Cup of Wine that was to be drunk at that Meal. ¶ ¹² As a Pledge and Bond of Love among your selves.

18 For * I say unto you, I will not drink of the * Matt. 26. 29. fruit of the vine, until ¹⁰ the kingdom of God shall come. Mark 14. 25.

19 ¶ * And he took bread, and ¹³ gave thanks, * Mark 14. 22. and ¹⁴ brake it, and gave unto them, saying, 1 Cor. 11. 23.

¶ This is ¹⁶ my body ¹⁷ which is given for you: ¹⁹ this do in remembrance of me.

¶ See on Matt. 26. 26. ¶ ¹⁷ Which I am about to expose to grievous Sufferings, and Death it self to purchase all manner of Blessings and Benefits for you; as Redemption, (Eph. 1. 7. Rev. 5. 9.) Reconciliation, (Rom. 5. 10.) Sanctification, (Eph. 5. 25, 26. Heb. 10. 10. Rev. 1. 5.) Justification, (Rom. 5. 9.) Remission, (Eph. 1. 7. Heb. 9. 26.) Boldness of access to God, (Heb. 10. 19, 22.) Living unto God, (2 Cor. 5. 15.) Eternal Life, Heb. 9. 15. ¶ ¹⁹ Let this Sacrament be celebrated from henceforth to the end of the World, hereby to call to mind, in a serious and affectionate manner, my Death (1 Cor. 11. 26.) and Sufferings, in regard of the Cause, Occasion, Manner, and Ends thereof.

20 Likewise also the ²² cup after supper, saying, 21 This cup is the ²⁴ new testament in my blood, which ²⁵ is shed ¹⁷ for you.

¶ See on Matt. 26. 27. ¶ ²³ This Wine in the Cup. ¶ ²⁴ Heb. 9. 14. A Sign and Seal; or, a Sealing Sign of the Benefits of the New Testament, confirmed by my Blood, Heb. 9. 15-17. ¶ ²⁵ (1) Now ready to be shed, (2) which shall certainly be done; (3) is reputed by God as if it were already done, in regard of the Merit of it.

21 ¶ * But behold, the hand of him that * Psal. 41. 9. betrayeth me, is with me on the table. Matt. 26. 21.

22 And truly the Son of man ²⁷ goeth as it was determined; but wo unto that man by whom he ²⁸ is betrayed. 23 John 13. 21.

¶ Is ready to be put to death. ¶ Acts 4. 28. & 2. 23.

23 And they began to ²⁹ enquire among themselves, which of them it was that should do this thing.

24 ¶ And ³⁰ there was also a ³¹ strife among them, which of them should be accounted the greatest.

¶ Probably not now, but at some other time, viz. that mentioned Matt. 20. 24; &c. ¶ Prov. 13. 10.

25 And he said unto them, ³² The kings of the Gentiles ³³ exercise Lordship over * them, and ³⁴ they that exercise ³⁵ authority upon them, are called benefactors.

¶ See on Matt. 20. 25. ¶ ³⁴ Or, [They that are called Benefactors or Governors, do exercise Authority upon them;] (for so the Words are placed Matt. 20. 25.)

26 * But ye shall not be ³⁵ so: * but he that is * 1 Pet. 5. 3. greatest among you, let him be as the younger; * Chap. 9. 48. and he that is ³⁶ chief, as he that ³⁸ doth serve.

¶ See

Chap. 22.
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³⁵ See on Matt. 20. 26. n. 49. ¶ ³⁶ viz. In Gifts, Authority, Age, or any other Qualification. ¶ ³⁷ Let him be free from all Pride, Arrogance, Ambition, Usurpation, Domination, and Contempt of others, and carry himself with that Humility, Modesty, and Moderation which becomes the meanest. ¶ ³⁸ Looking upon himself as the Servant of others, and not their Master: For God never bestows any Power on any for the sake of those that have it, but for the sake of those for whom they are employ'd.

27 ³⁹ For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but ⁴⁰ I am among you as he that serveth.

³⁹ *q. d.* For the Administration or Carriage of Affairs in my Kingdom, is not like the Management of things in the Kingdoms of the World; for there the King sits at Table, and his Subjects serve him; but here, I the King do serve. ¶ ⁴⁰ Matt. 20. 28. John 13. 14. Phil. 2. 7. I condescend to wash your Feet, (John 13. 5.) provide Necessaries for you, and perform any other Offices to you, and therefore much more should you stoop to others for their good.

28 ⁴¹ Ye are they which have continued with me in ⁴² my temptations.

⁴¹ Matt. 19. 28. See there. ¶ ⁴² In all those Troubles which have befallen me.

29 And ⁴³ I appoint unto you ⁴⁴ a kingdom, as my father hath appointed unto me:

⁴³ Ch. 12. 32. Revel. 3. 21. (And therefore you should not contend for empty Titles of Honour, or for Dominion in this World.)

30 That ⁴⁵ ye may ⁴⁶ eat and drink at my table in my kingdom, ⁴⁷ and ⁴⁸ sit on thrones, ⁴⁹ judging the twelve tribes of Israel.

⁴⁵ Partake of the highest Delights, which I have prepared for you, and enjoy the nearest Communion with me in Glory. ¶ ⁴⁶ Rev. 3. 21. See on Matt. 19. 28. n. 48, 49.

31 ¶ And the Lord said, ⁴⁷ Simon, Simon, behold, ⁴⁸ Satan hath desired to have ⁴⁹ you, that he may ⁵⁰ sift you as wheat.

⁴⁷ Christ speaks to all his Apostles in the Person of Peter, (as Peter was wont to speak to Christ in the name of the rest of the Apostles, Matt. 16. 15, 16.) ¶ ⁴⁸ Job 1. 11. 1 Pet. 5. 8. ¶ ⁴⁹ All of you my Apostles. ¶ ⁵⁰ To sift you about with Troubles, thereby to drive you from the Faith.

32 But I have ⁵¹ prayed for ⁵² thee, that thy faith ⁵³ fail not; and ⁵⁴ when thou art ⁵⁵ converted, ⁵⁶ strengthen thy brethren.

⁵¹ John 17. 20. ¶ ⁵² viz. More especially; as foreseeing the Temptation will be most violent against thee, and thou wilt be in the greatest danger, and most like to be overcome thereby. ¶ ⁵³ Be not totally lost and destroyed, as to the Root and Habit of it, (though it failed as to the Act and Exercise, during the Temptation.) ¶ ⁵⁴ viz. From this special particular Sin: *q. d.* when thou hast recover'd thy self again by Repentance. ¶ ⁵⁵ Use thy utmost Endeavours (by praying for 'em, as I have done for thee, and encouraging 'em, and the like) to confirm 'em, that they may not fall in like manner.

33 And he said unto him, Lord ⁵⁶ I am ready to go with thee both into prison, and to death.

34 And he said, ⁵⁷ I tell thee, Peter, ⁵⁸ the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

⁵⁷ Matt. 26. 34. John 13. 38. ¶ ⁵⁸ See on Matt. 26. 34. n. 46.

35 And he said unto them, ⁵⁹ When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, ⁶⁰ But now he that hath ⁶¹ a purse, let him take it, and likewise his ⁶² scrip: and he that hath no sword, let him sell his garment, and ⁶³ buy one.

⁶⁰ *q. d.* Now the Case will be alter'd with you, from what it was afore. ¶ ⁶¹ *q. d.* You must reckon upon it now to meet with manifold Straits, and Wants, and Dangers; and therefore it concerns you to make the best Provision you can against 'em. ¶ ⁶² Matt. 26. 75. *q. d.* you'll meet with such Trials that you'll find it necessary to use all lawful means for the securing your selves.

37 For I say unto you, that this that is written, must ⁶⁴ yet be accomplished in me; ⁶⁵ And he was reckoned among the transgressors: for the ⁶⁶ things concerning me have an end.

⁶⁴ *q. d.* Besides other Prophecies already fulfill'd, there's one more yet remains to be accomplish'd, viz. That I must

be treated as a Criminal: and then look to your selves; for their Malice will not stay at what they do to me, but will proceed to you also. ¶ ⁶⁵ Isa. 53. 12. Mark 15. 28. ¶ ⁶⁶ All that belongs to my State of Humiliation is in a manner dispatch'd, and your turn comes next.

38 And they said, Lord, behold, here are ⁶⁷ two swords. And he said unto them, ⁶⁸ It is enough.

⁶⁷ They understand him carnally. ¶ ⁶⁸ John 18. 36. *q. d.* 'Tis no matter how many or how few of those kind of weapons you have, for 'tis something else that I mean.

39 ¶ And he came out, and ⁷⁰ went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray, that ye ⁶⁹ enter not into temptation.

41 And he was withdrawn from them about a stones cast, and kneeled down, and prayed,

42 Saying, Father if thou be ⁷¹ willing, remove ⁷² this ⁷³ cup from me: nevertheless, ⁷⁴ not ⁷⁵ my will, but ⁷⁶ thine be done.

43 And there appeared an ⁷⁷ angel unto him from heaven, ⁷⁸ strengthening him.

⁷⁷ Matt. 4. 11. ¶ ⁷⁸ Representing such Considerations to him, of the Glory he'd obtain thereby, (Heb 12. 2.) and of the Advantages and Benefits of his Death, as might make him willing to undergo it the more cheerfully.

44 And being in an ⁷⁹ agony, he prayed ⁸⁰ more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

⁷⁹ John 12. 27. Gal. 3. 13. Heb. 5. 7. Jonah 2. 3. An extreme Horror, Conflict, Confusion, Amazement, and Astonishment of Mind, arising from a bitter sense of God's Wrath let forth upon him for the Sins of the World. ¶ ⁸⁰ Theff. 3. 10.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for ⁸¹ sorrow,

⁸¹ Which contracts the Heart, and hinders it from sending forth Spirits to the Organs of Sense.

46 And said unto them, ⁸² Why sleep ye? ⁸³ rise, and pray, lest ye enter into temptation.

⁸² Jonah 1. 6. ¶ ⁸³ Stir up your selves to resist the violent Temptation approaching.

47 ¶ And while he yet spake, ⁸⁴ behold, a ⁸⁵ multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to ⁸⁶ kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the ⁸⁷ servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, ⁸⁸ Suffer ye thus far. And he touched his ear, and healed him.

⁸⁷ *q. d.* Lay your Hands off, and let me touch him.

52 ¶ Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

⁸⁸ i. e. Of those Roman Soldiers set to guard the Temple.

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is ⁸⁹ your hour, and the power of darkness.

⁸⁹ The time wherein Power is given to the Devil, and you his Instruments, to work your Wills upon me; and therefore I yield my self to be apprehended by you.

54 ¶ Then took they him, and led him, and brought him into the high priests house. And Peter followed afar off.

55 ¶ And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down ⁹⁰ among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

Chap. 22.
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* Matt. 26. 36.
Mark 14. 32.
John 18. 1.
Chap. 21. 37.

* See on Mat.
26. 41. n. 62.

* Gr. willing
to remove.
70-72 See on
Matt. 26. 39.
John 6. 38.

* Matt. 26. 47.
Mark 14. 43.
John 18. 3.
Prov. 27. 6.

* See on Matt.
26. 51. n. 77.

* Matt. 26. 55.
Mark 14. 48.

* Matt. 26. 57.

* Matt. 26. 69.
Mark 14. 66.
Prov. 13. 20.

57 And

Chap. 23. 57 And he denied him, saying, Woman, ⁸⁵ I know him not.

4036. 58 And after a little while, another saw him, and said, Thou art also of them: and Peter said, Man, ⁸⁶ I am not.

⁸⁷ Rom. 11. 20. ⁸⁸ John 15. 5. ⁸⁹ Gen. 12. 13. & 20. 2. 59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

⁹⁰ Gal. 6. 1. 60 And Peter said, Man, ⁸⁷ I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, ⁸⁸ Before the cock crow, thou shalt deny me thrice.

⁹¹ Matt. 26. 34. ⁹² John 13. 38. 62 And Peter went out, and wept bitterly.

* Matt. 26. 67. 63 ¶ And the men that held Jesus, mocked him, and smote him.

64 And when they had blindfolded him, they stroke him on the face, and asked him, saying, ⁸⁹ Prophesie who it is that smote thee.

⁹³ Ch. 7. 16. ⁹⁴ 1 Pet. 2. 23. 65 And many other things ⁹⁰ blasphemously spake they against him.

* Matt. 27. 1. 66 ¶ And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council,

⁹⁵ John 1. 20. 67 Saying, ⁹¹ Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe.

68 And if I also ⁹² ask you, you will not ⁹³ answer me, nor let me go.

⁹⁶ Matt. 26. 64. ⁹⁷ Heb. 1. 3. & 8. 1. 69 * ⁹⁴ Hereafter shall the Son of man sit on the right hand of the ⁹⁵ power of God.

⁹⁸ Matt. 25. 31. & 26. 64. See there. ¶ ⁹⁵ Powerfull God.

70 Then said they all, Art thou then the Son of God? And he said unto them, ⁹⁶ Ye say that I am.

⁹⁹ Matt. 26. 25. ¹⁰⁰ Mark 14. 62. 71 And they said, What need we any further witness? for we our selves have heard of his own mouth.

C H A P. XXIII.

1 Jesus is accused before Pilate. 7 Sent to Herod.

11 Mocked and sent back again to Pilate. 18 Delivered to be crucified. 46 His Death. 50 His Burial.

* Matt. 27. 2. ¹⁰¹ Mark 15. 1. ¹⁰² John 18. 28. AND * the whole multitude of them arose, and led him unto Pilate.

* See Matt. 17. 27. & 22. 21. 2 And they began to accuse him, saying, ' We found this fellow ² perverting the nation, and * forbidding to give tribute to Cesar, saying, ³ that he himself is Christ a king.

¹⁰³ Acts 17. 6. & 24. 5. ¶ ¹⁰⁴ Mark 12. 21. See n. 17. infr. ¶ ¹⁰⁵ Acts 17. 7.

* Matt. 27. 11. 3 * And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, ⁴ Thou sayest it.

¹⁰⁶ 1 Tim. 6. 13. 4 Then said Pilate to the chief priests, and to the people, ⁵ I find no fault in this man.

¹⁰⁷ Ver. 14. ¹⁰⁸ Acts 26. 31. ¹⁰⁹ Psal. 35. 7. ¹¹⁰ Gen. 19. 9. ¹¹¹ Acts 18. 13. ¹¹² Amos 7. 10. 5 And they were the ⁶ more fierce, saying, ' He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto ⁸ Herod's Jurisdiction, he ⁹ sent him to ¹⁰ Herod, who himself was also at Jerusalem at that time.

¹¹³ Ch. 3. 1. ¶ ¹¹⁴ Being willing to shift off the Business from himself. ¶ ¹¹⁵ Either because he thought him firmer, by reason of his Knowledge in the Jews Religion, to take cognisance of this Case, than himself; or, being desirous to oblige him by this Action, so full of respect to him, and

so to remove those old Grudges that had been between 'em. And this was done by the Providence of God, that so Christ might be acquitted from the false Accusations of the Jews, in all Courts.

8 ¶ And when Herod saw Jesus, he was exceedingly glad: for he was ¹¹ desirous to see him of a ¹² long season, because * he had ¹³ heard many things * of him; and he hoped to have seen some miracle ¹⁴ done by him.

9 Then he questioned with him in many words; but he answered him ¹⁵ nothing.

10 And the chief priests and scribes stood, and ¹⁶ vehemently accused him.

11 And Herod ¹⁷ with his men of war set him ¹⁸ at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day ¹⁹ Pilate and Herod ²⁰ were ²¹ made friends together; for before they ²² were at enmity between themselves.

13 ¶ * And Pilate when he had called together ²³ the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man ²⁴ unto me, as one that ²⁵ perverteth the people: and behold, I having examined him ²⁶ before you, have ²⁷ found no fault in this man touching those things whereof ye accuse him;

²⁸ Draws 'em from the Religion of their Forefathers, establish'd by Law; or from their Subjection and Obedience to the Roman Powers, v. 2. ¶ ²⁹ Acts 25. 16. ¶ ³⁰ V. 4. Dan. 6. 4.

15 No, nor yet ³¹ Herod; for I sent you to him, and lo, ³² nothing worthy of death is done unto him.

³³ 1 Pet. 2. 15. ¶ ³⁴ No Punishment which is a necessary forerunner of Death; as, the Sentence of Condemnation, being beaten with Rods, &c. Or, [is done by him;] (and then 'tis plain.)

16 * I will therefore ³⁵ chastise him, and release ³⁶ him.

³⁷ (He offered this to try if that would satisfie 'em.)

17 * For of necessity he must release one unto ³⁸ them at the feast.

18 And they cried out all at once, saying, ³⁹ Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, ⁴⁰ and for murder was cast into prison.)

20 Pilate therefore willing to release Jesus, spake again to them:

21 But they cried, saying, ⁴¹ Crucifie him, cru- ⁴² cifie him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests ⁴³ prevailed.

⁴⁴ Wrought upon him to do contrary to his own Judgment and Inclination.

24 And * Pilate ⁴⁵ gave sentence that it should be ⁴⁶ as they required.

25 And he released unto them, him that for ⁴⁷ sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 * And as they led him away, they laid hold ⁴⁸ upon one Simon a Cyrenian, coming out of the ⁴⁹ country, and on him they laid the cross, that he might bear ⁵⁰ it after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me: but weep for your selves, and for your children.

29 For behold, the ⁵¹ days are coming, in the ⁵² which they shall say, Blessed are the barren, and the

Chap. 23. the wombs that never bare, and the paps which never gave suck.

4036. 30 * Then shall they begin to say to the mountains, 27 Fall on us; and to the hills, Cover us.

31 * For 28 if they do these things in a green tree, what shall be done in the dry?

28 1 Pet. 4. 17. Jer. 25. 29. If such Evils befall me, who have deserved no such thing, but rather to be cherished and made much of, what will befall you, who are fitted for Destruction? (like dry Wood for the Fire.)

32 And there were also two other malefactors led 29 with him to be put to death.

33 And * when they were come to the place which is called 30 Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, 31 forgive them; for they 32 know not what they do. And * they parted his raiment, and cast lots.

31 Acts 7. 60. Matt. 5. 44. 1 Cor. 4. 12. Give 'em Repentance, that they may be forgiven: (and so it came to pass afterwards, v. 48. Acts 2. 23, 37, 38.) ¶ 32 Acts 3. 17. 1 Cor. 2. 8. Most of 'em.

35 And * the people stood beholding: * and the rulers also with them 33 derided him saying, 34 He saved others; let him save himself, if he be Christ 35 the chosen of God.

33 Psal. 35. 15. ¶ 34 See on Matt. 27. 42. ¶ 35 He to whom God has vouchsafed this singular Favour and Privilege, to be the Messiah, Isa. 42. 1.

36 And the souldiers also mocked him, coming to him, and offering him 36 Vineger,

35 By way of derision and affront.

37 And saying, If thou be the king of the Jews, save thy self.

38 * And a superscription also was written over him in letters of 37 Greek, and Latine, and Hebrew, THIS IS 38 THE KING OF THE JEWS.

37 That so the People of several Nations that came to the Passover, might read and understand it: and to note, That he was a common Saviour, and that all Nations had an interest in his Sacrifice, Acts 4. 12. Jude 3. ¶ 38 See on Matt. 27. 37.

39 ¶ And one of the malefactors, which were hanged, 39 railed on him, saying, If thou be Christ, save thy self and us.

40 But the other answering, 40 rebuked him, saying, 41 Dost not thou fear God, seeing thou art in the same condemnation?

40 Eph. 5. 11. ¶ 41 Job. 7. 19. q. d. Art not thou afraid to provoke God further, by reviling an innocent Person, even when thou art suffering for former Crimes?

41 And we indeed 42 justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 Psal. 51. 4. Dan. 9. 7. Here he shews his true Repentance, by an open confession of his Faults, owning the Justice of his Punishment, charitably reproving his Fellow-offender, and openly vindicating Christ's Innocency.

42 And he said unto Jesus, 41 Lord, 44 remember me when thou comest into thy 45 kingdom.

43 Here he acknowledges Christ a Saviour, in that he prays to him for Mercy. ¶ 44 He does not say, Make me Partaker of thy Kingdom, (as being conscious to himself of his own unworthiness:) but only, Do something for me, what thou pleasest. ¶ 45 Here he owns Christ's Kingdom, and that it is not of this World, but a Spiritual one; neither is he solicitous what will become of him in this World, but thinks onely of the next; nor does he pray for Temporal Deliverance, but Eternal Mercy: In all which Particulars, he gives such proof of his admirable Knowledge, Faith, and other Graces, as that he far outstrips the Apostles themselves therein.

43 And Jesus said unto him, Verily I say unto thee, 46 To day shalt thou be with me in 47 paradise.

46 2 Cor. 5. 8. Immediately after Death thy Soul shall be in a State of Bliss, and there abide with me a Member of my Kingdom. ¶ 47 That State of Happiness which separate Souls enjoy in Heaven.

44 And it was about the 47 sixth hour, and

there was a darkness over all the 48 earth until the ninth hour.

45 And the sun was 49 darkened, and * 50 the vail of the temple was rent in the mids.

49 As it is in an Eclipse. ¶ 50 Eph. 2. 14.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I 51 commend my spirit: * and having said thus, he gave up the Ghost.

51 Psal. 31. 5. Acts 7. 59. I commit it to the care and custody of thy Power, Providence, and Goodness.

47 * Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, 52 smote their breasts, and returned.

52 Here Christ's Prayer for 'em (v. 34.) begins to take effect, and they begin to relent.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ * And behold, there was a man named Joseph, a counsellor, and he was a good man, and a just:

51 (The same had 53 not consented to the counsel and deed of them) he was of Arimathea, a city of the Jews: * (who also himself 54 waited for the kingdom of God.)

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein 55 never man before was laid.

55 That none might pretend, That it was some other Body that rose, and not he; or, That he was raised by virtue of some other buried there afore him; as 2 Kings 13. 21.

54 And that day was * 56 the preparation, and the sabbath drew on.

† Viz. For the Sabbath Mark 15. 42.

55 And the 56 women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared 57 spices and ointments; and rested the sabbath-day, * according to the commandment.

57 To embalm him more exactly (out of their singular Love to him,) than Joseph and Nicodemus could now do for want of time, the Sabbath being so nigh.

C H A P. XXIV.

1 Christ's resurrection declared to the women. 9 They report it to others. 13 And Christ himself appeareth. 51 He ascendeth.

NOW * upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain 1 others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entred in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold 2 two men stood by them in shining garments.

2 Mark mentions but one within the Sepulchre (ch. 16. 5.) and Matthew one that sat without the Sepulchre, upon the Stone (ch. 28. 2.) but perhaps he was now removed into the Sepulchre, and so there were two.

5 And as they were afraid, and bowed down their faces to the earth, 3 they said unto them, Why seek ye 4 the living among the dead?

3 One spake (Matt. 28. 5. Mark 16. 6.) in the name of liveth.

both. ¶ 4 Rev. 1. 18.

Chap. 24. 6 He is not here, but is risen: ⁵ remember how he spake unto you when he was yet in Galilee,
4036. 7 Saying, The Son of man must be delivered into the hands of ⁶ sinfull men, and be crucified, and the third day rise again.

8 And they ⁷ remembered his words,
9 * And returned from the sepulchre, and told all these things unto the eleven, and unto all the rest.

10 It was Mary Magdalene, and * Joanna, and Mary the mother of James, and other ⁸ women that were with them, which told these things unto the Apostles.

* Women were the first Witnesses of Christ's Resurrection, and that besides their Expectation; to avoid all suspicion either of Fraud or Force.

11 And their words seemed to them as ⁹ idle tales, and they believed them not.

⁹ Ver. 25. Acts 12. 15. Numb. 11. 22, 23. Psal. 73. 22. & 126. 1

* John 20. 3, 6. 12 * Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen ¹⁰ clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

¹⁰ A sign that the Body was not stolen away; for then the Clothes, likely, would have been taken away too.

* Mark 16. 12. 13 ¶ And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

¹¹ Deut. 6. 7. Acts 8. 28. 14 And they ¹¹ talked together of all these things which had hapned.

15 And it came to pass, that while they communed together, and reasoned, Jesus himself ¹² drew near and went with them.

16 But * their eyes were ¹³ holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad?

18 And the one of them, whose name was Cleophas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was ¹⁴ a prophet ¹⁵ mighty in deed and word ¹⁶ before God, and all the ¹⁷ people:

¹⁴ Ch. 7. 16. Matt. 21. 11. John 4. 19. & 6. 14. Acts 3. 22. ¶ ¹⁵ Acts 7. 22. & 10. 38. Highly approved by God, and esteemed by the People, in regard of his Miracles and Doctrine. ¶ ¹⁶ Ch. 2. 52. ¶ ¹⁷ Ch. 23. 47.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he, which should have ¹⁸ redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and * certain women also of our company made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found ¹⁹ it even so as the women had said; but him they saw not.

25 Then said he unto them, ¹⁹ O fools, and slow of heart to believe all that the prophets have spoken.

¹⁹ Gal. 3. 1. Heb. 5. 11. This was not spoken rashly, and in passion, (which is forbidden Matt. 5. 22.) but out of love, to make 'em sensible of their Ignorance, and to quicken 'em to improve their Knowledge.

26 * Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at ²⁰ Moses, and * all the

prophets, he expounded unto them in all the scriptures the things concerning himself.

²¹ Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Deut. 18. 15. Psal. 16. 8-10. & 22. & 132. 11. Dan. 9. 24, &c.

28 And they drew nigh unto the village, whither they went: and * he ²² made as though he would have gone further.

²² Gen. 19. 2. To increase their Desire of enjoying more of his Company and Discourse, (which if they had not desired he'd have left 'em.)

29 But they ²³ constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them.

²³ Gen. 19. 3. 2 Kings 4. 8. & 5. 16. Acts 16. 15. Heb. 13. 2.

30 And it came to pass, as he sat at meat with them, he ²⁴ took bread and ²⁵ blessed it, and brake and gave to them.

²⁴ This belonged to the Master of the Family; so that hereby he shew'd himself their Lord and Master. ¶ ²⁵ 1 Tim. 4. 4. Acts 27. 35.

31 And their eyes were ²⁶ opened, and they knew him: and he ²⁷ vanished out of their sight.

²⁶ Ver. 16. ¶ ²⁷ To shew, that now they must not expect to enjoy him constantly, as they had done formerly.

32 And they said one to another, ²⁸ Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

²⁸ Jer. 20. 9. Were we not extraordinarily affected with a kind of Divine fervour of Spirit, and inflamed with the Love of those Divine Mysteries which he opened to us, as we were wont to be formerly, when he preach'd to us?

33 And they rose up the same hour, and returned to Jerusalem, and found the ²⁹ eleven gathered together, and them that were with them,

²⁹ i. e. The greatest part of the Apostles, (the whole number whereof now was but Eleven.)

34 ³⁰ Saying, The Lord is risen indeed, and hath appeared to ³¹ Simon.

³⁰ i. e. Some of them that were gathered together told these two Disciples this. ¶ ³¹ 1 Cor. 15. 5.

35 And ³² they told what things were done in the way, and how he was known of them in breaking of bread.

³² The two Disciples, v. 13.

36 ¶ And ³³ as they thus spake, Jesus himself ³⁴ stood in the midst of them, and said unto them, ³⁵ Peace be unto you.

³³ Matt. 13. 12. ¶ ³⁴ Ch. 10. 5. q. d. I come to bring all Happiness to you, Matt. 28. 9.

37 But they were terrified and affrighted, and supposed that they had seen ³⁶ a spirit.

38 And he said unto them, ³⁷ Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I my self: * ³⁸ handle me, and see, for a spirit hath not flesh and bones as ye see me have.

40 And when he had thus spoken, he shewed them ³⁹ his hands and ⁴⁰ his feet.

41 And while they yet believed not for joy, and wondred, he said unto them, * Have ye here any ⁴¹ meat?

42 And thy gave him a piece of a broiled fish and of an honey-comb.

43 And he took ⁴² it, and ⁴³ did eat before them. ⁴⁴ Acts 10. 41. Further to assure 'em that it was not a Spirit that appear'd to 'em, but that he was really the same that he seem'd to be, viz. their Lord and Master.

44 And he said unto them, * ⁴⁵ These are the words which I spake unto you, while I was ⁴⁶ yet with you, that all things must be fulfilled which were written ⁴⁷ in the law of Moses, and ⁴⁸ in the prophets, and ⁴⁹ in the psalms concerning me.

⁴⁵ Ver. 6. John 16. 1. ¶ ⁴⁶ i. e. Before my Sufferings.

45 Then ⁵⁰ opened he their understanding, that they might understand the scriptures,

46 And

Chap. 24.

4036.

* Plal. 22.

111. 53.

* Ver. 26.

Act. 17. 3.

46. And said unto them, * 42 Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47. And that 43 repentance and remission of sins should be preached in his name, among 44 all nations, beginning at 45 Jerusalem.

48. That Persons authorized to preach the Gospel, should tell men, That Christ requires 'em to repent, and obey the Gospel; and promises Forgiveness, and all the Benefits of the Gospel, (through the Merit of his Blood) to such as do repent. ¶ 44 Gal. 3. 28. ¶ 45 Act. 3. 26. See there. According as was foretold Isa. 2. 3. & 60. 2. 3. Mic. 4. 2. and because the Messia was promised principally to the Jews, Rom. 1. 16.

48. And 46 ye are witnesses of these things.

49. John 15. 27. Act. 10. 39. You are the Persons who are in the first place appointed to this Office, Act. 1. 8.

* John 14. 16.

26. & 15. 26.

& 16. 7.

Act. 1. 4.

& 2. 1, &c.

49. ¶ And 47 behold, * 48 I send the 49 promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be 50 endued with power from on high.

51. q. d. And that you may be fully fitted and qualified for this extraordinary Employment, Behold — ¶ 48 John 15. 7, 26. viz. On the day of Pentecost. ¶ 49 Act. 1. 4. & 2. 33. Gal. 3. 14. The Holy Ghost, in a more plentiful measure of his Gifts and Graces than hitherto, whom the

Father promised by the Prophets, Joel 2. 28. The Messia was the great Promise of the Old Testament, the Holy Ghost of the new. ¶ 50 Act. 1. 8. Furnish'd with all necessary Gifts of Miracles, Knowledge, Courage, &c. by the Descent of the Holy Ghost on you.

50. ¶ And he led them out as far as to Bethany: and he lift up his hands and 51 blessed them.

51. Eph. 1. 3. Gen. 27. 4. & 48. 9. & 49. 28.

51. And it came to pass, while he blessed them, he was 52 parted from them, and carried up into 53 heaven.

52. And they worshipped him, and returned to Jerusalem with 54 great joy:

53. Psal. 30. 11. For the glorious Ascension of their Lord and Master, which they saw with their bodily Eyes; for the happy Accomplishment of all things foretold of him; for their certain hope that he'd perform whatsoever he had promis'd 'em; particularly, that they should be endued with Power from on high, and at length be taken up into Heaven to himself, John 14. 31. and in the mean while, that they should enjoy him, spiritually, though not carnally, Matt. 28. 20.

53. And were 54 continually in the temple, praising and blessing God. Amen.

54. Act. 1. 13. Constantly, at the set times of Worship, and upon all other fit occasions.

Chap. 24.

4036.

St. J O H N.

The ARGUMENT.

John was the Son of Zebedee, (Matt. 4. 21.) By Profession a Fisher-man; from which he was first called to be a Disciple, (ibid.) and afterwards chosen to be an Apostle, (Matt. 10. 3.) and with his Brother James surnamed Boanerges, (Mark 3. 17.) He was singularly beloved by Christ, (ch. 13. 23. & 21. 20.) and thereupon admitted to be an eye-witness of some of his privacies, (Luke 8. 51. Matt. 17. 1. & 26. 37.) and was intrusted with the particular care of his Mother.

He begins his Gospel with a Declaration of Christ's God-head, and insists more upon the proof of that than any other of the Evangelists. Most things related by him are singular, not mentioned by others: as, several Disputes between him and the Pharisees about his God-head: his last Sermons to his Disciples: his Mediatorial Prayer, &c.

He wrote also three Epistles and the Revelation.

It's said that he lived longest of all the Apostles, and that towards his latter end he wrote this Gospel, and died in the 102d. year after Christ's Birth, being ninety years old.

CHAP. I.

1 Christ's divinity, humanity, and office. 15 John's testimony of him. 39 The calling of Andrew, Peter, and others.

4033.

* Prov. 8. 30.

John 17. 5.

IN the beginning 2 was the 3 Word, and the Word was * 4 with God, and the Word 5 was God.

1. Gen. 1. 1. At the beginning of all things. ¶ 2 Did subsist, and had been before that Beginning. (Prov. 8. 22. Col. 1. 17.) and consequently, from Eternity. ¶ 3 Christ: Revel. 19. 13. who is so called, (1.) In respect of his Person, because he is the express Image or Character of the Father's Person, Heb. 1. 3. (as our Words are of our Thoughts.) (2.) In respect of his Office, because the Father made known his Will to the Church in all Ages by him, ch. 3. 34. (as we declare our Minds one to another by our Words.) (3.) Because the Messia was called [The Word of God] by the Jews. ¶ 4 John 1. 1, 2. Had a distinct Subsistence, or was a distinct Person from the Father, and did inseparably subsist with him from all Eternity. ¶ 5 Ch. 10. 30. Himself was Eternal God, equal with the Father, (Phil. 2. 6.) being Partaker of the same Nature and Essence with him, Heb. 1. 3.

2 The same was 6 in the beginning with God.

6 Before the Creation of the World, even from all Eternity did contain himself within the Centre of his own C^y, which he had in common with the Father.

3 8 All things were made 9 by him; and without him was not any thing made that was made.

8. 1 Cor. 8. 6. Eph. 3. 9. Col. 1. 16, 17. Heb. 1. 2. ¶ 9 (Not as an instrumental Cause, but as a joint Cause, working together with the Father and the Spirit, by the immediate Application of Himself, according to his Personal Property, ch. 5. 19.)

4 10 In him was life, and * the 11 life was the 12 light of men.

10. Ch. 5. 26. 1 John 5. 10. He being first Life in Himself, (ch. 5. 26.) is the Fountain of spiritual and eternal Life to us, and brought the Doctrine of the Gospel that leads to Life, (which therefore is called [Life] ch. 6. 63. & 12. 50.) ¶ 11 Christ is the Author of all Knowledge, both Natural and Spiritual.

5 And the light 12 shineth in darkness, and the 13 darkness comprehended it not.

12. Ch. 3. 19. Rom. 1. 19. Appears and manifests it self sundry ways (Heb. 1. 1.) to Mankind, whose Understandings are darkened, and filled with Ignorance and Error, since the Fall, Rom. 8. 7. Eph. 5. 8. ¶ 13 1 Cor. 2. 14. Even most of the Jews themselves, to whom he personally came and preach'd, did not improve these Means, so as to receive any saving Benefit thereby, (ver. 14.) much less did others.

6 ¶ There was a man 14 sent from God, whose 15 name was John.

14. Mal. 3. 1. viz. In an extraordinary manner, and with a special Commission.

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* Chap. 8. 12.

& 9. 5. & 12. 46.

* Matt. 3. 1.

Ver. 33.

Chap. 1. 7 The same came for a witness, to ¹⁵ bear witness of the light, that ¹⁷ all men through him might believe.

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¹⁵ To declare Jesus Christ to be the true Messiah, and the Light of the World. ¶ ¹⁷ Some of all Ranks and Degrees among the Jews; Pharisees, Sadducees, Common People; (Matt. 3. 7.) and some of the Gentiles also, viz. Publicans and Souldiers, (Luke 3. 12, 14.) might by his means be prepared and induced to embrace the Gospel.

²⁰ Ver. 20.
& ch. 3. 28.

8 He was ²⁰ not that light, but was sent to ¹⁵ bear witness of that light.

9 ²¹ That was the ²² true light, which ²³ lighteth every man that cometh into the world.

²¹ That Word before spoken of, ver. 1. ¶ ²² Ch. 8. 12. & 9. 5. & 12. 46. The Original, Fountain-Light, from whence Light is derived to all others. ¶ ²³ Isa. 28. 26-29. Imparts some kind of Light or other, either in respect of Gifts or Grace.

* Heb. 1. 2.
& 11. 3.

10 He was ²⁴ in ^{*} the world, and the world was made ⁹ by him, and the ²⁵ world knew him not.

²⁴ Viz. By his Power and Providence. ¶ ²⁵ 1 Cor. 1. 21. g. d. Though he manifested himself in so eminent a manner, in the Creating, Preserving, and Governing the World, yet scarce any took notice of him, or owned him in those respects.

11 ²⁶ He came unto his own, and his own ²⁷ received him not.

²⁶ Rom. 9. 5. He made special Discoveries of himself, in his Person, Doctrine, and Miracles, to his peculiar People of the Jews. ¶ ²⁷ Luke 19. 14. The generality of 'em did not believe in him, but rejected him, and put him to death.

* Isa. 56. 5.
Rom. 8. 15.
Gal. 3. 26.
2 Pet. 1. 4.
1 John 3. 1.
|| Or, the right,
or, privilege.
* Chap. 3. 5.
Jam. 1. 18.
1 Pet. 1. 23.

12 ^{*} But as many as ²⁸ received him, to them gave he ^{||} power to become the ²⁹ sons of God, even to them that believe on his name:

²⁸ Did believe on him, and consented to submit to him in all his Offices. ¶ ²⁹ Rom. 8. 15. Gal. 3. 26. 2 Pet. 1. 4. 1 John 3. 1.

13 ^{*} Which were ³⁰ born, not ³¹ of blood, nor ³² of the will of the flesh, nor ³³ of the will of man, but ³⁴ of God.

³⁰ Regenerated, ch. 3. 3. ¶ ³¹ By reason of their Descent from such and such Ancestors. ¶ ³² By the Power of their own Free-will. ¶ ³³ By any humane Power whatever; as by the Counsels and Persuasions of any famous Moralists, or the like. ¶ ³⁴ Ch. 3. 3. By the Power and Grace of his Spirit, in the Ministry of the Word, James 1. 18. 1 Pet. 1. 23. 1 Cor. 3. 6.

* Matt. 1. 16.
Luke 1. 31.
& 2. 7.
* Rom. 1. 3.
* 1 Tim. 3. 16.
Heb. 2. 14.
* 2 Pet. 1. 17.

14 ^{*} And the Word ^{*} ³⁵ was made flesh, and dwelt among us, (and ^{*} ³⁶ we beheld ³⁷ his glory, the glory ³⁸ as of the only begotten of the Father) ³⁹ full of ⁴⁰ grace and ⁴¹ truth.

³⁵ Gal. 4. 4. Assumed our Nature into Personal Union with himself. ¶ ³⁶ We Believers, his Disciples. ¶ ³⁷ Matt. 17. 2. The glorious and clear Discoveries of his Divine Majesty. ¶ ³⁸ Such as could be found in no other but the Eternal Son of God. ¶ ³⁹ Col. 1. 19. & 2. 3, 9. ¶ ⁴⁰ Love, Kindness, Goodness, Mercifulness. ¶ ⁴¹ Real, inward, substantial Holiness, in stead of (and typified by) the ceremonial, external Holiness of the Law.

* Ver. 27, 30.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, ^{*} He that ⁴² cometh after me, is ⁴³ preferred before me; for he ⁴⁴ was before me.

⁴² Acts 13. 24. Matt. 3. 11. Succeeds me in Preaching and Baptizing. ¶ ⁴³ Ch. 3. 31. viz. In the Dignity of his Person and Office. See on Matt. 3. 11. n. 30. ¶ ⁴⁴ Ch. 8. 58. viz. In respect of the Eternity of his Divine Nature.

16 And of his ⁴⁵ fulness have all we received, and ⁴⁶ grace for grace.

⁴⁵ Ch. 15. 1, 5. Col. 1. 19. & 2. 9. ¶ ⁴⁶ i. e. Such a Fulness of Parts, (though not of Degrees) that there is in us the Likeness and Resemblance of every Grace that is in Christ; (as the Child has every Part and Limb answerable to the Parent, though not in the same proportion.)

* Ex. 20. 1, &c.

17 ^{*} For ^{*} the ⁴⁸ law was given by ⁴⁹ Moses, but ⁵⁰ grace and ⁵¹ truth came by Jesus Christ.

⁴⁷ g. d. It appears, that we receive all Grace from Christ, (ver. 16.) because we can't have it from the Law, (which only declares our Duty, but gives no Strength to perform it.) ¶ ⁴⁸ Which shews us our Duty, and sets forth the Figures and Shadows of things. ¶ ⁴⁹ (Who being but a Man, could convey no Efficacy into it.) ¶ ⁵⁰ V. 14. Ability to perform that Duty which the Law shews and re-

quires. ¶ ⁵¹ The Substance of the Types and Ceremonies of the Law.

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18 ⁵² No man hath ⁵³ seen God at any time; the only begotten Son, which is ⁵⁴ in the bosom of the Father, he hath ⁵⁵ declared him.

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⁵² Ch. 6. 46. Exod. 33. 20. Deut. 4. 12. Matt. 11. 27. 1 Tim. 1. 17. & 6. 16. 1 John 2. 5. & 3. 24. & 4. 12. ¶ ⁵³ Known the Mind of God, (as the next words shew) nor seen him, viz. (1.) In his own Nature; (2.) With Bodily Eyes; (3.) Fully, as Christ does; and therefore knows nothing of him to any purpose, without Christ. ¶ ⁵⁴ i. e. (1.) Is one with him; (2.) Intirely beloved by him; (3.) Intimately acquainted with all his Counsels and Will. ¶ ⁵⁵ Matt. 11. 27. Fully reveal'd so much of his mind as is necessary to Salvation.

19 ¶ And this is the record of John, when the Jews ⁵⁶ sent Priests and Levites from Jerusalem, to ⁵⁷ Ch. 5. 35. ask him, Who art thou?

20 And he confessed, and denied not; but ⁵⁷ confessed, I am not the Christ.

⁵⁷ Ch. 3. 28.
Acts 13. 25.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou ⁵⁸ that ^{||} Or, a prophet, prophet? and he answered, No.

⁵⁸ Deut. 18. 15. A singular Prophet that they look'd for in the time of the Messiah, besides the Messiah himself.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: What sayest thou of thy self?

23 He said, I am ⁵⁹ the voice of one crying in the ⁶⁰ wilderness, ⁶¹ Make straight the way of the Lord, as said the prophet Esaias.

⁵⁹ Isa. 40. 3. Matt. 3. 3. i. e. He that was prophesied of by Isaiah in those words. ¶ ⁶⁰ See on Luke 3. 2. n. 4. ¶ ⁶¹ See on Matt. 3. 3. n. 10.

24 And they which were sent were of the ⁶² Pharisees.

⁶² Who more concern'd themselves about Ceremonies, than others.

25 And they asked him, and said unto him, ⁶³ Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

⁶³ Ver. 33. Matt. 21. 23. i. e. What Authority then hast thou for receiving Disciples, and instituting this new Ceremony?

26 John answered them, saying, ⁶⁴ I baptize with water: but there ⁶⁵ standeth one among you, whom ye ⁶⁶ know not;

⁶⁴ Matt. 3. 11. Acts 1. 5. & 11. 16. & 19. 3. g. d. Though I use this Ceremony, yet I can only administer the outward Element. ¶ ⁶⁵ Is'ntred upon his publick Employment, (by whose Authority I do this, and who only can make it effectual for any Spiritual purpose.) ¶ ⁶⁶ V. 10. 1 Cor. 2. 4. viz. In his Dignity, Quality, and Authority; (and therefore you own him not for the Messiah.)

27 ^{*} He it is who ⁴² coming after me, is ⁴³ preferred before me, whose shoes latchet I am not ^{||} Or, beareth, worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus ⁶⁷ coming unto him, and saith, Behold ⁶⁸ the Lamb ⁶⁹ of God, which ⁷⁰ taketh away ⁷¹ the sin of the ⁷² world. ¶ Or, beareth.

⁶⁷ To give him occasion to declare him particularly. ¶ ⁶⁸ Ver. 36. Exod. 12. 3. Isa. 53. 7. 1 Pet. 1. 19. He who was typified by the Lamb in the Passover, and daily Sacrifices, and is to become a Sacrifice for Sin. ¶ ⁶⁹ Appointed, set apart, and sent by God, for that purpose. ¶ ⁷⁰ Heb. 9. 12, 14. 1 Pet. 2. 24. 1 John 1. 7. & 2. 2. & 3. 5. Takes off both the Guilt and Punishment of Sin from us, and takes it upon himself, and, by bearing the Punishment, makes Satisfaction for it, and, consequently, makes Reconciliation between God and us. ¶ ⁷¹ i. e. Both the Power and Pollution of Sin, by Sanctification; and also the Guilt and Punishment of Sin, by Justification, (on Condition of Faith and Repentance.) ¶ ⁷² Gentiles, as well as Jews.

30 ^{*} This is he of whom I said, ⁴² After me co-^{||} Ver. 15, 30. meth a man, which is ⁴³ preferred before me: for he ⁴⁴ was before me.

31 And ⁷³ I knew him not: but ⁷⁴ that he should be made manifest to Israel, therefore am I come baptizing with water.

⁷³ Viz. By Face, or Personally, but only by Revelation: (and

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71-77 See on
Matt. 3. 16.
Mark 1. 10.
Luke 3. 22.

78 See on
Matt. 3. 11.
n. 31.

(and therefore there was no juggling between us.) ¶ 74 *q. d.* The grand Design of my Coming, and gathering Disciples, is, That thereby I might have opportunity to declare him to be the Messia, and so to gain the Jews to own him, and believe in him.

32 And John bare record, saying, 75 I saw * the Spirit descending from heaven like a 76 dove, and it 77 abode upon him.

33 And 78 I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the 79 holy Ghost.

34 And 79 I saw, and bare record that this is the Son of God.

79 *q. d.* And accordingly it came to pass: So that my Testimony of him, That he is the Son of God, is no more than I saw with my Eyes, and heard distinctly affirmed from Heaven, Matt. 3. 17.

35 ¶ Again the next day after, John stood and two of his 80 disciples.

80 Matt. 11. 2. Acts 16. 14. Such as had embrac'd his Doctrine, and were more than common Hearers.

36 And looking upon Jesus as he walked, he saith, 81 Behold the 68 Lamb 69 of God.

68 Ver. 29. *q. d.* Follow him and not me.

37 And the two disciples 82 heard him speak, and they 83 followed Jesus.

82 Rom. 10. 17. ¶ 83 Matt. 4. 18. Isa. 55. 10, 11. Became his Disciples, so as to embrace him as the promis'd Messia, and to entertain some Familiarity with him, and thereby to gain some further Knowledge of him: (but not to be his constant Attendants.)

38 Then Jesus turned, and saw them following, and saith unto them, 84 What seek ye? They said unto him, 85 Rabbi, (which is to say, being interpreted, Master) where ¶ 86 dwellest thou?

¶ Or, abidest.

84 What would you have? ¶ 85 (Hereby they own him for their Teacher.) ¶ 86 Or, [abidest] viz. at present, (as minding to have some more familiar converse with him.)

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was ¶ about the tenth hour.

¶ That is two hours before night.

40 One of the two which heard John speak, and followed him, was 87 Andrew Simon Peter's brother.

41 He first findeth his own brother 87 Simon, and saith unto him, We have found the Messias, which is, being interpreted, 88 the ¶ Christ.

¶ Or, anointed.

87 Matt. 4. 18. ¶ 88 Psal. 2. 2. Dan. 9. 25. i. e. Anointed, viz. both King, Priest, and Prophet; (for such were anointed under the old Testament, to fore-shadow him.)

42 And he brought him to Jesus. And when Jesus beheld him, he said, 89 Thou art Simon the Son of Jona: * thou shalt be called Cephas, which is by interpretation, ¶ 90 a stone.

¶ Or, Peter.

89 (Though he had never seen him afore, yet he calls him by his Name, that thereby Simon might know that he was some extraordinary Person.) ¶ 90 To note his Constancy and Firmness in the Truth, and Profession thereof, in variety of Times and Trials, notwithstanding his Slips that follow'd; and to fore-arm him against discouragement therefrom.

43 ¶ The day following Jesus would go forth into Galilee, and 91 findeth Philip, and saith unto him, 92 Follow me.

71 John 4. 19.

72 See n. 83.

73 Chap. 12. 21.

44 Now * Philip was of Bethsaida, the city of Andrew and Peter.

74 Chap. 21. 2.

45 Philip findeth * Nathanael, and saith unto him, We have found him of whom 93 Moses in the Law, and the 94 prophets did write, Jesus * of Nazareth, the son of Joseph.

75 Matt. 2. 23.

76 Luke 2. 4.

93 Gen. 3. 15. & 22. 18. & 49. 10. Deut. 18. 15. ¶ 94 2 Sam. 7. 12. Isa. 7. 14. & 9. 6. & 53. 1, & c. Jer. 23. 6. & 35. 15. Ezek. 34. 23. & 37. 24. Dan. 9. 24. Mic. 5. 2. Zach. 6. 12. & 9. 9.

46 And Nathanael said unto him, Can there any good thing come out 95 of Nazareth? Philip saith unto him, 96 Come and see.

95 (The Inhabitants of Galilee, where Nazareth was, being generally a stupid and heavy People, so that it was commonly conceived that no Prophet could arise from thence, ch. 7. 52.) ¶ 96 Ch. 4. 29. 1 Thess. 5. 21. *q. d.* Go and converse with him, and you'll soon be convinc'd of your mistake.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an 97 Israelite indeed, in whom is 98 no guile.

97 Rom. 2. 28, 29. A true Believer, and Child of Abraham, not only according to the Flesh, but Spirit; resembling his Father Jacob, or Israel, in Life and Manners. ¶ 98 Psal. 32. 2. No prevailing, allow'd Hypocrite; but a Man of much simplicity and integrity of Heart: (and therefore what he spake of Nazareth, was not to reproach me, but in the simplicity of his Heart.)

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, 99 thou art the 1 son of God, thou art the 2 king of Israel.

99 (Reflecting upon what he had said, and considering, that he knew things absent, as well as present, he gathers what he was.) ¶ 1 Psal. 2. 6. 1 Tim. 6. 15. Rev. 17. 14. ¶ 2 The promised Messia, (frequently represented as a King.) A Speech proceeding from Divine Inspiration, and an Admiration at that Act of his Deity.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see 3 greater things than these.

3 Matt. 13. 12. Stronger Arguments to confirm thy Faith.

51 And he saith unto him, 4 Verily verily I say unto you, 5 Hereafter you shall see heaven open, and the 6 angels of God ascending and descending upon the 7 Son of man.

4 He doubles this Word, to note both the Truth spoken, and the Truth speaking it. *q. d.* This is Truth that I say, and I am the Truth that speak it. ¶ 5 *q. d.* From this time forward you shall perceive that I have such knowledge of things, as if the Heaven it self were open to me; and such power of Miracles, and doing Wonders, as if the Angels were continually going on Errands for me, and doing my Will. ¶ 6 Gen. 28. 12. (see there.) Matt. 4. 11. Luke 22. 43. & 24. 4. Acts 1. 10. Jude 14. ¶ 7 See on Matt. 16. 13.

C H A P. II.

1 Christ turneth water into wine. 12 Departeth into Capernaum and Jerusalem. 14 And purgeth the temple.

AND the third day there was a marriage in * Cana of Galilee: and the mother of Jesus * See Josh. 19. 28.

2 And both 1 Jesus was called, and * his disciples to the marriage.

2 Matt. 11. 19. When Persons marry, they should invite Christ to the Wedding. ¶ 3 Kindness to Christ must be shewn by kindness to his Disciples also.

3 And when they wanted wine, the mother of Jesus saith unto him, 3 They have no wine.

3 Ch. 7. 3. Implying her desire that he'd supply 'em by his Divine Power, (which she might come to the knowledge of by his own private Information, as well as by the Angel's Intimation at his Conception, and by what Simon, Anna, and John Baptist had said of him.) And she puts him upon this, partly out of respect to himself, that so his Divine Power might be known; and partly for their sakes that made the Feast, which were her Friends, if not Kindred, and so she'd not have 'em discredited.

4 Jesus saith unto her, * 4 Woman, 5 what have I to do with thee? * 6 mine hour is not yet come. * Chap. 19. 26. Chap. 7. 6.

4 A sharp rebuke for intermeddling with what belong'd to his God-head. Christ will not bear with Faults in those that are nearest to him. He being now come out of his private Life, and entred upon his publick Employment, does not yield such humane Subjection to her as formerly. ¶ 5 *q. d.* Thou art not to meddle (authoritatively) with what belongs to my publick office. ¶ 6 Eccl. 3. 1. 11- The fit Season to discover my Divine Power.

Chap. 2. 5 His mother faith unto the servants, Whatsoever he faith unto you do it.

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6 And there were set there six ⁷ water-pots of stone, ⁸ after the manner of the purifying of the Jews, containing two or three [†] firkins apiece.

⁷ Cisterns. ¶ ⁸ Matt. 23. 25. Mark 7. 3. To serve for those frequent Washings, which were either of Divine or Humane Institution. ¶ [†] The word that is translated [Firkin] signifies a Measure containing about seven Wine-pints: so that if each Vessel held two Firkins, the whole amounts unto about ten Wine-gallons and a half.

7 Jesus faith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he faith unto them, Draw out now, and bear unto the governour of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water, knew) the governour of the feast called the bridegroom,

10 And faith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 ² This beginning of miracles did Jesus in Cana of Galilee, and ¹⁰ manifested forth his glory; and his disciples ¹¹ believed on him.

⁹ q. d. This was the first Miracle that he wrought, as an Earnest and Pledge of more. ¶ ¹⁰ Ch. 3. 2. Gave proof thereby of his Divine Power. ¶ ¹¹ Were confirmed in their faith, That he was the Son of God, and true Messia.

* Matt. 12. 46. he and his mother, and his ¹² brethren, and his disciples, and they continued there ¹³ not many days.

* Coloss.

* Ch. 7. 5.

* Matt. 13. 57.

13 ¶ And the Jews passover was at hand, and Jesus ¹⁴ went up to Jerusalem,

¹⁴ In obedience to the Law, (yet in force) Exod. 34. 23. and thereby to have the better opportunity to publish his Doctrine at this great Concourse of People.

* Mark 11. 15. 14 * And found in the ¹⁵ temple those that sold oxen, and sheep, and doves, and the ¹⁷ changers of money, sitting:

* Luke 19. 45.

¹⁵ Matt. 21. 12. The outer Court. ¶ ¹⁶ Viz. For Sacrifices, to those that came from far, Dent. 14. 23-26. ¶ ¹⁷ See on Matt. 21. 12.

15 And when he had made a ¹⁸ scourge of small cords, he ¹⁹ drove them all out of the temple, and the sheep, and the oxen; and poured out the changers money, and overthrew the tables:

¹⁸ Prov. 26. 3. Zech. 4. 6. ¶ ¹⁹ Psal. 93. 5. 1 Cor. 5. 7.

16 And said unto them that sold doves, Take these things hence; make not my ²⁰ Father's house an ²¹ house of merchandise.

²⁰ The Temple, and all the Parts of it, set apart for God's peculiar Service, by his express Appointment. (Things lawfull must be done in due Time and Place.) ¶ ²¹ 1 Tim. 6. 10. Like a Market-house, or place to buy and sell in.

17 And his disciples remembered that it was written, ²² The zeal of thine house hath eaten me up.

²² Psal. 69. 9. & 119. 139. Rev. 2. 2. Anger and Grief, or just Indignation for the Profanation and Abuse of the Temple, and Worship there, hath so inflam'd and provok'd me, that I cannot bear it, but must vindicate it.

18 ¶ Then answered the Jews and said unto him, ²⁴ What sign shewest thou unto us, seeing that thou doest these things?

²⁴ Ch. 6. 30. Matt. 12. 38. & 16. 1. Mark 8. 11. Luke 11. 29. 1 Cor. 1. 22. What proof canst thou give; that thou hast Authority from God to do these things?

* Mark 14. 58.

& 15. 29.

19 Jesus answered and said unto them, ²⁵ Destroy this temple, and in three days I will raise it up.

²⁵ Matt. 26. 61. & 27. 40. 2 Cor. 5. 1. q. d. When you put me to death, I now tell you, That within three days I'll rise again.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days;

21 But he spake of the ²⁶ temple of his body.

²⁶ i. e. Of his own Body or Humane Nature, in which the Fullness of the Godhead dwelt bodily; as the Glory of God did visibly in the Temple, and of whose Body this Temple was a Type.

22 When therefore he was risen from the dead, his disciples ²⁷ remembered that he had said this unto them: and they believed ²⁸ the scripture, and the ²⁹ word which Jesus had said.

²⁷ Luke 24. 8. ¶ ²⁸ Viz. Concerning the Resurrection of Christ. ¶ ²⁹ This Prophetical Speech, that it belonged to him, and was fulfilled by him.

23 ¶ Now when he was in Jerusalem at the passover, in the ³⁰ feast-day, many ³¹ believed in his name, when they saw the miracles which he did.

³⁰ The Day after the Passover was eaten. ¶ ³¹ Did assent to his Doctrine, (though their Hearts were not renewed.)

24 But Jesus did not ³² commit himself unto them, because he ³³ knew all men,

³² Prov. 14. 15. converse freely and familiarly with 'em, as Men to be confided in, in time of danger.

25 And needed not that any should testify of man: for he ³³ knew what was in man.

³³ Matt. 9. 4. See there.

C H A P. III.

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in Christ. 16 Gods great love to the world. 23 Johns baptism, witness, and doctrine concerning Christ.

There was a man of the Pharisees named Nicodemus, ¹ a ruler of the Jews:

¹ One of the Jewish Sanhedrim, or Great Council.

2 The same came to Jesus ² by night, and said unto him, Rabbi, ³ we know that thou art a teacher ⁴ come from God: for no man can do these miracles that thou doest, except God be with him.

² Ch. 7. 50. & 19. 39. Either for fear of sustaining some prejudice if he had owned him publicly; or because he was ashamed to be thought ignorant. ¶ ³ I, and the rest of the Pharisees. ¶ ⁴ Ch. 9. 16, 33. Acts 10. 38. viz. In a special, extraordinary way.

3 Jesus ⁵ answered and said unto him, Verily verily I say unto thee, Except ⁶ a man be ⁷ born ⁸ again, he cannot ⁹ see the kingdom of God.

⁵ Nicodemus hearing Christ speak so much of a Kingdom, possibly, might ask him, How to obtain it? or, Left he should think his bare owning of Christ to be the Messia, and sent of God, would be sufficient for Salvation, without a new course of Life, Christ tells him expressly, What is necessary thereto. ¶ ⁶ Every man. ¶ ⁷ Ch. 1. 13. Renewed by the power of God's Grace, both in Heart and Life. ¶ ⁸ Understand Gospel-Mysteries, or partake of Gospel-Privileges.

4 Nicodemus faith unto him, How can a man be born when he is ⁹ old? can he enter the second time into his mothers womb, and be born?

⁹ After he is grown a Man.

5 Jesus answered, Verily verily I say unto thee, Except a man be born ¹⁰ of water and of the spirit, he cannot enter into the kingdom of God.

¹⁰ Tit. 3. 5. Renewed by the Power of the Holy Ghost, cleansing like Water. (See on Matt. 3. 11. & 32.) Or, He that will enter into the State of the Gospel, must be Baptized; and he that will enter into a State of Grace, and be fitted for Glory, must be renewed.

6 ¹¹ that which is born of the flesh, is flesh; and that which is ¹² born of the Spirit, is spirit.

¹¹ i. e. Whatsoever we derive from our Parents by Natural Propagation, or is produced merely by the Power of Nature, is corrupt. Gal. 5. 19. Rom. 8. 7. (and therefore this Change is necessary.) ¶ ¹² Wrought in us by the Spirit of God, is of a Spiritual Nature, (and so, suitable to the Kingdom of God.)

7 ¹³ Marvel not that I say unto thee, Ye must be born ¹⁴ again.

¹³ 1 Cor. 2. 11. q. d. Though you don't understand how this is effected, yet 'tis never the less certain.

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*Ecc. 11. 5.
1 Cor. 2. 11.

8 * 16 The wind bloweth 17 where it listeth, and thou 18 hearest the sound thereof, but 19 canst not tell whence it cometh, and whither it goeth : 20 so is every one that is born of the Spirit.

10 *g. d.* As there are many things in Nature (particularly, the Wind) which are evident in their Effects, yet no man can give a clear and full Account of 'em. ¶ 17 Without any restraint, by the Power of Man. ¶ 18 Perceivest by the Effects thereof, that there is such a thing, and that it does blow. ¶ 19 Mans reason cannot reach to know from whence it rises, or from how far it comes, or how far it reaches. ¶ 20 *Ecc. 11. 5. Matt. 20. 15. 1 Cor. 2. 11. i. e.* So is this Spiritual Change wrought ; Freely, Where, In whom, When, and In what measure the Spirit pleases ; and also Powerfully, to make an evident, sensible Change, (though the manner thereof be incomprehensible.)

9 Nicodemus answered and said unto him, 21 How can these things be ?

22 *Ver. 4. Ch. 6. 52, 60.* (Thus Carnal Men advance their Reason against Divine Revelation.)

10 Jesus answered and said unto him, Art thou a Master of Israel and knowest not these things ?

11 Verily verily, I say unto thee, 22 We speak that we do know, and testify that we have 23 seen, and 24 ye receive not our 25 witness.

22 *Ver. 32. Ch. 7. 16. & 8. 28. & 12. 49. & 14. 24.* I and my Disciples, and whosoever I shall send to preach these things of the Kingdom of God. ¶ 23 Things known and tried ; (and not as your Doctors do, that teach their own Fancies, and what they have no ground for.) ¶ 24 The generality of the Jews, and especially the Pharisees. ¶ 25 The Doctrine we preach.

12 If I have told you 26 earthly things, and ye believe not, how shall ye believe if I tell you 27 of heavenly things ?

26 *Matt. 13. 3.* Such things as are wrought in Men on Earth, as Regeneration ; or, Spiritual things made plain by familiar Comparisons ; or, those Spiritual things which are most easie to be understood. ¶ 27 Higher, and more sublime Mysteries ; as about the Eternal Generation of the Son of God, Procession of the Holy Ghost, Incarnation of Christ, Glory of Heaven : or, the great things of Salvation, in a Style suitable to their own Nature.

*Prov. 30. 4.

13 * 28 And * no man hath ascended up to heaven, 29 but he that came down from heaven, even the Son of man which is 30 in heaven.

28 *g. d.* And no Man has attained the perfect knowledge of Heavenly things, nor can reveal 'em to others. See *Ch. 1. 18. & Matt. 11. 27.* ¶ 29 *Ch. 6. 62. Eph. 4. 9.* But I my self, who being God, am yet come to reveal the Will of God, and declare the Mysteries of Salvation : (and therefore you must believe me, or you can never attain to the knowledge of these things.) ¶ 30 *viz.* In respect of my Divine Nature.

14 ¶ And as Moses 31 lifted up the serpent in the wilderness, even so must the Son of man be 32 lifted up :

31 *Num. 21. 9.* ¶ 32 *Ch. 8. 28. & 12. 32.* Exposed on the Cross to publick view, and die there, and his Death be publish'd, by the preaching of the Gospel, for the Salvation of Believers.

15 33 That whosoever believeth in him, should not perish, but have eternal life.

33 *Ver. 36. & Ch. 1. 12. & 6. 47. & 20. 31. Act. 8. 37.* Christ here shews, That Salvation is not to be obtain'd by Works of the Law, (as the Jews generally taught and believed) but by Faith in himself.

16 ¶ 34 For God so loved the 35 world, that he 37 gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life.

34 *Rom. 5. 8. & 8. 32. 1 John 4. 9.* ¶ 35 All Mankind, Gentiles as well as Jews ; 1 *John 2. 2.* as *Ch. 1. 29.* ¶ 37 (1.) In his Decree : (2.) In Christ's Incarnation : (3.) In his Sufferings : (4.) In the Gospel and Preaching of him to the World.

17 For God sent not his Son into the world to 38 condemn the 39 world ; but that the world through him might be saved.

38 *Ch. 9. 39. & 12. 47. & 14. 6. Luke 9. 56. 1 John 4. 14.* To pronounce it Guilty, and worthy of Punishment, and then to inflict Punishment accordingly. (This was not the primary and direct End of his coming, but only

consequential, and by accident, *v. 18, 19.*) ¶ 39 The Gentiles, (as the Jews thought.)

18 ¶ He that believeth on him, is 40 not condemned : but he that believeth not, is 41 condemned already, because he hath not believed in the 42 name of the only begotten Son of God.

40 *Ch. 5. 34. & 6. 40, 43. Rom. 8. 1.* ¶ 41 (1.) In the Sentence of the Law, *Gal. 3. 10.* (2.) Of Mercy : (3.) Of Conscience : (4.) In Desert : (5.) In the beginning of the Execution, in Hardness of Heart. ¶ 42 *i. e.* On Christ, as revealed in the Word.

19 And this is 43 the condemnation, that 44 light is come into the world, and men loved 45 darkness rather than light, because their deeds were 46 evil.

43 That which aggravates your Sin and Punishment. ¶ 44 *Ch. 1. 5, 10, 11.* Christ, (*Ch. 1. 4.*) and the Gospel, (which shews Men their Danger and Duty.) ¶ 45 *Rom. 1. 32. 2 Pet. 2. 13.* Ignorance of their Condition. ¶ 46 *1 Kin. 28. 8.* (and so will not endure the Trial of the Light.)

20 For 47 every one that doth evil, 48 hateth the light, neither cometh to the light, lest his deeds should be 49 reprov'd.

47 *Job 24. 13, &c.* ¶ 48 *Amos 5. 10. 2 Tim. 4. 3. red.* ¶ 49 Or, [discovered,] and found to be faulty, and so he should be engag'd to reform 'em.

21 But he that 50 doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought 51 in God.

50 Whose bent and desire is to do uprightly, and sincerely endeavours it, brings his Actions to the Touchstone of the Word, that by comparing 'em with the Rule of the Word, it may appear they are agreeable thereto. ¶ 51 *IJa. 26. 12. Phil. 2. 13.* By virtue of our Union with him, and by strength thereupon, derived from him.

22 ¶ After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and 54 baptized.

54 *Viz.* By the Ministry of his Disciples, *Ch. 4. 1, 2.* the Administration of the Ordinances of Christ, according to his Institution, is his own Work.

23 ¶ And John also was baptizing in Enon, near to Salim, because there was much water : and they came and were baptized.

24 For * John was not yet cast into prison.

*Matt. 14. 3.

25 ¶ Then there arose a question between some of Johns disciples and the Jews 55 about purifying.

55 Whether Evangelical Baptism, or Jewish Washings, (*Heb. 9. 10.*) were more effectual for cleansing from Sin.

26 And they came unto John, and 56 said unto him, Rabbi, he that was with thee beyond Jordan, 57 to whom thou barest witness, behold the same baptizeth, and all men come to him.

56 *Num. 11. 28. 1 Cor. 3. 4.* ¶ 57 *Ch. 1. 7, 15, 34.*

27 John answered and said, * A man can 58 receive nothing except it be given him from heaven.

¶ 58 *1. Cor. 4. 7. & 15. 10.* Or, [take to himself,] *i. e.* cannot justly take more to himself than God gives him. *g. d.* 'Tis God that has made this difference between him and me and therefore I am content with it, and don't desire to arrogate more to my self than God has allotted me.

28 Ye your selves bare me witness, * that I said, * I am not the Christ, but that I am 60 sent before him.

29 61 He that hath the bride, is the bridegroom : but * the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegrooms voice : this 62 my joy therefore is fulfilled.

61 *g. d.* Christ is the Bridegroom of the Church, (*2 Cor. 11. 2.*) I am onely a Friend of the Bridegroom, and rejoyce in his success, and to be employ'd by him. ¶ 62 *Luke 2. 28. viz.* In hearing him, and being Instrumental to bring people to him.

30 He must 63 increase, but I must 64 decrease.

63 *IJa. 9. 7. Dan. 2. 35. viz.* In his Manifestation to the World, and in Peoples Esteem of him. ¶ 64 In respect of my Office of Bearing Witness to him : (for the more he manifests himself, the less need he'll have of my Testimony ;

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¶ Or, discovered

red.

*Heb. 5. 4.

Jam. 1. 17.

¶ Or, take unto himself.

*Mal. 3. 1.

Mark 1. 2.

Luke 1. 17.

59 *Ch. 1. 20, 30.*

*Matt. 3. 1.

*Cant. 5. 1.

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mony; as, the higher the Sun rises, the less the Light of the Moon appears.)

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* Chap. 1. 15,

27.

* 1 Cor. 15. 47.

31 He that ⁶⁵ cometh from above, * is ⁶⁶ above all: ⁶⁷ he that is of the earth, is ⁶⁸ earthly, and ⁶⁹ speaketh of the earth: * he that cometh from heaven is above all.

⁶⁵ Ch. 8. 23. 1 Cor. 15. 47. Is such a Divine Person. ¶ ⁶⁶ Phil. 2. 9-11. Must needs excel all others, in all respects. ¶ ⁶⁷ Whofoever is of a meer Earthly Extract, (as I my self, and all the Prophets were.) ¶ ⁶⁸ Can reach no higher in his apprehension, and expressions of things, than Humane Nature will enable him to. ¶ ⁶⁹ Can preach but after an imperfect rate, and deliver but low things, in comparison of what the Heavenly Teacher delivers.

32 And what he hath ⁷⁰ seen and ⁷⁰ heard, that he ⁷¹ testifieth; and ⁷² no man ⁷³ receiveth his testimony.

⁷⁰ Ch. 5. 20. & 8. 26. & 12. 49. & 14. 10. Has a clear, full, certain, and immediate Comprehension of. ¶ ⁷¹ Ver. 11, 34. Ch. 15. 15. Speaks certain Truths, and earnestly persuades Men to embrace 'em. ¶ ⁷² Very few, or none, in comparison of those that reject 'em. ¶ ⁷³ Believes his Doctrine.

33 He that hath received his testimony hath ⁷⁴ set to his seal, that God is ⁷⁵ true.

⁷⁴ 2 Cor. 1. 22. 1 John 5. 1. Given the greatest Assurance that possibly he can, that he believes, That— ¶ ⁷⁵ Rom. 3. 4. That all the Promises that God made concerning the Messia, are fulfilled in Christ; and that the Doctrine he delivers, is the Word of God.

34 For he whom God hath sent, speaketh the ⁷⁶ words of God: for God giveth not the Spirit ⁷⁷ by measure unto him.

⁷⁶ Such Divine things as none can declare but he that is in the Bosom of the Father, and knows his mind fully. ¶ ⁷⁷ Ch. 1. 16. Eph. 4. 7. (viz. As to the Prophets of old; but) in such a large Degree, even as he is Man, as cannot be comprehended by us, Col. 1. 19. & 2. 9. and therefore all he speaks is by the Spirit.

35 The Father loveth the Son, and hath given ⁷⁸ all things into his hand.

⁷⁸ Matt. 11. 27. (See there.) (1.) The Elect themselves: (2.) All the Gifts and Graces of the Spirit, needfull for their Conversion and Salvation: (3.) Dominion over all Creatures, for the Interest of his People; (and therefore he can bestow Eternal Life on Believers, ver. 36.)

* Hab. 2. 4.

v. 15, 16.

Rom. 1. 17.

36 * He that ⁷⁹ believeth on the Son, ⁸⁰ hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

¶ ⁷⁹ Ch. 1. 12. 1 John 5. 12. So as to obey him. ¶ ⁸⁰ Ch. 5. 24. & 6. 47, 54. (1.) In the Root and Principle; (for the Life of Grace and Glory are the same for kind.) (2.) He is in the way that will certainly bring him thereto; he shall be so preserved by God in a Holy Life, that immediately after Death he shall partake of an eternally Happy Life.

C H A P. IV.

1 Christ talketh with the woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 Christ's zeal to Gods glory.

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* Chap. 3. 22,

25.

* 1 Cor. 1. 17.

Acts 10. 48.

W H E N therefore the Lord knew how the Pharisees had heard that Jesus made and

2 (Though Jesus himself ¹ baptized not, but his disciples)

3 He left Judea, and departed again into Galilee.

4 And he ² must needs go through Samaria.

² Luke 17. 11. This is added to prevent Offence; because he was the Minister of the Circumcision, (Rom. 15. 8.) and forbade his Disciples to go to the Samaritans; Matt. 10. 5.

* Gen. 33. 19.

& 48. 22. Job.

24. 32.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob ³ gave to his son Joseph.

6 Now Jacobs well was there. Jesus therefore being ⁴ wearied with his journey, sat thus on the well: and it was about ⁵ the sixth hour.

⁴ Heb. 4. 15. ¶ Noon, (when it was hottest, and People were thirsty.)

7 There cometh a woman ⁶ of Samaria to draw water: Jesus saith unto her, Give me to drink.

⁶ A Samaritan of Sychar.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being ⁷ a Jew, askest drink of me, which am a woman of Samaria? for ⁸ the Jews have ⁹ no dealings with ⁹ the Samaritans.

⁷ (Which she knew by his Habit and Language.) ¶ ⁸ Luke 9. 52, 53. Contentions in Religion break the Bonds of Civil Society and Converse. ¶ ⁹ Who were a kind of mungrel and apostate Jews, 2 Kings 17.

10 Jesus answered and said unto her, If thou knewest the ¹⁰ gift of God, and who it is that saith to thee, Give me to drink? thou wouldest have asked of him, and he would have given thee ¹¹ living water.

¹⁰ What a Gift God hath given to the World in me, and to thy self in particular; and what a Gift I would bestow upon thee. ¶ ¹¹ Jer. 2. 13. The Spirit of God, (Ch. 7. 38, 39.) and his Grace, which will never fail, but endure to Eternal Life, ver. 14.

11 The woman saith unto him, Sir, thou hast ¹² nothing to draw with, and the ¹² well is deep: ¹³ from whence then hast thou that living water?

12 Art thou ¹³ greater than our father Jacob, ¹³ which gave us the well, and drank thereof himself, and his children, and his cattel?

13 Jesus answered and said unto her, Whofoever drinketh of this water shall thirst ¹⁴ again.

¹⁴ Ch. 6. 27, 58. Worldly Enjoyments afford no abiding Satisfaction.

14 But whofoever drinketh of the water ¹⁵ that I shall give him, shall ¹⁶ never thirst: but the water that I shall give him ¹⁷ shall be in him ¹⁸ a well ¹⁹ of water springing up into everlasting life.

¹⁵ That I have to bestow, and do offer to all. ¶ ¹⁶ Ch. 6. 35. (See there.) & 7. 38. Isa. 49. 10. Desire and pursue Worldly things as his chief Happiness, (Psal. 4. 6.) but be mortified to 'em, Gal. 6. 14. ¶ ¹⁷ A Principle of Holiness, lively and active, enabling him continually to such actions as have a tendency to Glory, and shall certainly bring to it.

15 The woman saith unto him, Sir, give me this water ¹⁹ that I thirst not, neither come hither to draw.

¹⁹ We many times seek Spiritual things for Carnal Ends, Ch. 6. 26.

16 ²⁰ Jesus saith unto her, Go, call thy husband; and come hither.

²⁰ Since Offers of Free Grace, and the Commendation of it, prevail so little, he next discovers her Misery to her, and something of his Omniscience, whereby she is at length by degrees brought to know him.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou ²¹ truly.

²¹ Christ takes notice of a little Good, among a great deal of Evil.

19 The woman said unto him, Sir, I perceive that thou art ²² a prophet.

²² Ch. 6. 14. Luke 7. 16. & 24. 19. One that understands hidden things; (therefore satisfy me in this Difficulty.)

20 ²³ Our fathers worshipped in ²⁴ this mountain: ²⁵ and ye say, that in ²⁵ Jerusalem is the ²⁶ place where men ought ²⁶ to worship.

²³ 2 Kings 17. 32. Antiquity is no certain Argument of Truth. She labours to divert the Discourse, which might discover her Sin and Shame. ¶ ²⁴ Gerizim, (the Mountain of Blessing, (Deut. 11. 29.) where Samballat, by the permission of Alexander the Great, built a Temple.) ¶ ²⁵ Deut. 12. 5. ¶ ²⁶ To offer Sacrifices.

21 Jesus saith unto her, Woman, believe me, ²⁷ the hour cometh when ye shall neither in this mountain, nor ²⁸ yet at Jerusalem worship the Father.

²⁷ The

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Kin. 17. 29.

²⁷ The time is approaching, when all distinction of places shall be taken away, and both these ways of Worship shall give place to a better. ¶ ²⁹ 1 Tim. 2. 8.

²² ³⁰ Ye worship, * ³¹ ye know not what: ³² we know what we worship; for ³³ salvation is of the Jews.

³⁰ Here he answers directly, and condemns their way of Worship. ¶ ³¹ Your Worship is false, and without Warrant. ¶ ³² We Jews Worship the true God, who has reveal'd himself, and his true way of Worship, to us. ¶ ³³ Isa. 2. 3. Rom. 9. 4, 5. The Jews only enjoy all the Means of Salvation.

²³ But the hour cometh, and ³⁴ now is, when the ³⁵ true worshippers shall worship the Father ³⁶ in spirit and in ³⁷ truth: for the Father ³⁸ seeketh such to worship him.

(Because he was now beginning this Reformation by his Ministry.) ¶ ³⁵ Such as God will own and accept. ¶ ³⁶ (1.) With all the Affections of the Soul: (2.) And in a more spiritual manner than formerly: (3.) And stripp'd of those Ceremonies wherewith it was attended. ¶ ³⁷ In the way of his own prescribing, without Legal Rites, (which are but Shadows.) [Spirit] chiefly respects the Inward, [Truth] the Outward part of Worship. God will neither accept Worship in a True way, performed Hypocritically; nor in a false one, performed never so Devoutly: It must be right both for Matter and Manner. ¶ ³⁸ Viz. By sending his Son to draw men off from other Ways to this.

²⁴ God is a ³⁹ Spirit, and they that worship him, must worship him in ⁴⁰ spirit and in ⁴¹ truth.

³⁹ 2 Cor. 3. 17. Of a Pure, Spiritual, Immaterial Nature, not confin'd to any Place, and that sees to the bottom of the Heart; and therefore Sincerity is acceptable in any place. ¶ ⁴⁰ Rom. 1. 9. Phil. 3. 3. With the Soul, as well as the Body, See n. 36. ¶ ⁴¹ In his own way, See n. 37.

²⁵ The woman faith unto him, ⁴² I know that ⁴³ Messias cometh which is called Christ: when he is come, he will tell us ⁴⁴ all things.

⁴² We expect his coming. ¶ ⁴³ Ch. 1. 41. ¶ ⁴⁴ Both concerning the Worship of God, and whatsoever else is fit for us to know.

²⁶ Jesus faith unto her, ⁴⁵ I that speak unto thee am he.

⁴⁵ Ch. 6. 69. & 9. 37. (Christ reveals himself to needy, convinced Sinners, when he lets others lie in darkness, and he reveals himself more clearly and expressly to this poor Samaritan, than to the Jewish Rabbies.)

²⁷ ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet ⁴⁶ no man said, What seekest thou? or, Why talkest thou with her?

⁴⁶ We must not quarrel with Christ's Dispensations.

²⁸ The woman then ⁴⁷ left her water-pot, and went her way into the city, and faith to the men, ⁴⁷ One that has tasted of Christ's Excellency, little regards other things, (see n. 16.) though before of great esteem.

²⁹ ⁴⁸ Come see a man that told me ⁴⁹ all things that ever I did: is not this the Christ?

⁴⁸ Ch. 1. 42. Psal. 34. 8. & 66. 16. They that know Christ themselves, will endeavour to draw others to him. ¶ ⁴⁹ Such Secret Passages of my Life, as none could tell but the Messias, who knows all things, ver. 25.

³⁰ Then they ⁵⁰ went out of the city and came unto him.

⁵⁰ Weak Means shall not want Success, in God's Hand.

³¹ ¶ In the mean while his disciples prayed him, saying, Master, eat.

³² But he said unto them, I have ⁵¹ meat to eat that ye know not of.

⁵¹ Job 23. 12. Something to do which I prefer afore Bodily Food, (viz. to bring these Samaritans to own me for the Messias.) But this does not enter into your thoughts.

³³ Therefore said the disciples one to another, Hath any man brought him ⁵² ought to eat?

³⁴ Jesus faith unto them, ⁵³ My meat is to do the will of him that sent me, and to ⁵⁴ finish his work.

⁵³ Psal. 40. 8. ¶ ⁵⁴ Ch. 17. 4. To bring Sinners to Salvation.

³⁵ ⁵⁵ Say not ye, there are yet four months, and

then cometh harvest? Behold, I say unto you, Chap. 4. ⁵⁶ Lift up your eyes, and look on the fields; for they are white already to harvest.

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⁵⁵ q. d. True, the Natural Harvest is not yet ready, but the Spiritual is; (therefore be diligent.) ¶ ⁵⁶ Matt. 9. 37. & 11. 12. q. d. Consider well on't, and you'll find, That the People shew great Inclinations and Forwardness to receive the Gospel, if it may be preach'd to 'em.

³⁶ And he that ⁵⁷ reapeth receiveth ⁵⁸ wages, and ⁵⁹ gathereth fruit unto life eternal: that both ⁶⁰ he that soweth, and ⁶¹ he that reapeth may rejoyce together.

⁵⁷ By Preaching the Gospel brings People to Christ. ¶ ⁵⁸ Matt. 10. 10. ¶ ⁵⁹ Thereby advantages himself eternally. ¶ ⁶⁰ The Prophets (who have sowed the Seeds of Instruction among the People formerly, and taught 'em the Principles of Saving Truth.) ¶ ⁶¹ Heb. 11. 40. You my Disciples, whose Ministry I shall now use in bringing People to embrace me and my Doctrine, and thereby to perfect those Truths which were formerly taught 'em concerning me.

³⁷ And herein is that saying true, ⁶² One soweth, and ⁶³ another reapeth.

⁶² The Prophets have taken much pains in teaching the Doctrine of Salvation, and foretelling the coming of the Messias, thereby to prepare Mens Hearts to receive him when he came; but with little success. ¶ ⁶³ You, my Disciples, shall bring in People to me with ease, (comparatively.)

³⁸ I sent you to ⁶⁴ reap that whereon ye bestowed ⁶⁵ no labour: ⁶⁶ other men laboured, and ye are entered into their labours.

⁶⁴ To convert many, sometimes, with one Sermon, Acts 2. 41. & 4. 4. ¶ ⁶⁵ Comparatively to such a Harvest, and to what the Prophets did. ⁶⁶ The Prophets took much pains, and ye find the Benefit thereof.

³⁹ ¶ And many of the Samaritans of that city believed on him, ⁶⁸ for the saying of the woman, which testified, ⁶⁹ He told me all that ever I did.

⁶⁸ Weak Instruments may be blessed richly, when they employ themselves for Christ. ¶ ⁶⁹ A little spoken from Experience may be more persuasive, than much spoken only from a Notional Knowledge, or Hear-say.

⁴⁰ So when the Samaritanes were come unto him, they besought him that he would tarry with them: and he abode there ⁷⁰ two days.

⁷⁰ No more, (because, Matt. 15. 24.) yet so long, to shew, that the Gospel was not the Jews Peculiar.

⁴¹ And many more believed; because of his own word:

⁴² And said unto the woman, Now we believe, not because of thy saying: for * we have heard him * Chap. 17. 8. our selves, and know that this is indeed the Christ, the Saviour ⁷¹ of the world.

⁷¹ (And not of the Jews only.)

⁴³ ¶ Now after two days he departed thence, and went ⁷² into Galilee:

⁷² Into some other Parts of Galilee, (whither he was going, v. 3.) having left Nazareth, Matt. 4. 13.

⁴⁴ ⁷³ For * Jesus himself ⁷⁴ testified, that a * Mark 6. 4. prophet ⁷⁵ hath no honour in his own country. Luke 4. 24.

⁷³ q. d. He left Nazareth at present, for this Reason. ¶ ⁷⁴ (As being found in Experience to be commonly true.) ¶ ⁷⁵ See on Matt. 13. 57.

⁴⁵ Then when he was come into Galilee, the Galileans ⁷⁶ received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

⁷⁶ Made him welcome, and admitted him as their Teacher.

⁴⁶ So Jesus came again into * Cana of Galilee, * Chap. 2. 1, 11. where he made the water wine. And there was a certain || noble man, whose son was sick at Capernaum. || Or, courtier, or, ruler.

⁴⁷ When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

⁴⁸ Then said Jesus unto him, ⁷⁷ Except ye see ⁷⁸ signs and ⁷⁹ wonders, ye will not believe.

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⁷⁷ He thought Christ only a Prophet, that could cure his Son, if present with him; therefore to convince him, and the rest of the Jews present, that he was more than a Man, even the true Messiah, he heals him, though absent. ¶ ⁷⁸ ⁷⁹ 1 Cor. 1. 22. See on Acts 2. 22.

49 The noble man saith unto him, Sir, ⁸⁰ come down ere my child die.

⁸⁰ We are apt to limit Christ, both for Time and Place.

50 Jesus saith unto him, ⁸¹ Go thy way; thy Son liveth. And the man ⁸² believed the word that Jesus had spoken unto him, and he went his way.

⁸¹ Christ does better for us than we desire, or can devise.

¶ ⁸² Is recovered, and freed from dying at this time.

¶ ⁸³ Ch. 11. 25. Acts 14. 9.

51 And as he was now going down, his servants met him, and told him, saying, ⁸⁴ Thy son liveth.

52 Then ⁸⁵ enquired he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

⁸⁵ It's good to observe the Circumstances of God's Dealings with us.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself ⁸⁶ believed, and his ⁸⁷ whole house.

⁸⁶ He had some good thoughts of Christ afore, but now he owns him for the Messiah. ¶ ⁸⁷ The Example of Superiours has a great Influence upon Inferiours.

¶ ⁸⁸ Viz. In Cana.

54 This is again the ⁸⁸ second miracle that Jesus did, when he was come out of Judea into Galilee.

C H A P. V.

1 Jesus on the sabbath-day cureth him that was diseased eight and thirty years. 10 The Jews cavil and persecute him for it.

* Lev. 23. 2.
Deut. 16. 1.

AFTER * this there was a * feast of the Jews, and Jesus * went up to Jerusalem.

* The Passover. ¶ ¹ Exod. 34. 23. Heb. 10. 25.

¶ Or, gate.

2 Now there is at Jerusalem by the Sheep-market a pool, which is called in the Hebrew tongue, Bethesda, having five * porches.

* Galleries, Cloisters, or Lodgings, built about the Pool, for the Sick to walk or lie in.

3 In these lay a great multitude of impotent folk, of blind, halt, * withered, waiting for the moving of the water.

* Lame in some part, by reason of the shrinking of the Sinews.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity * thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, * Wilt thou be made whole?

* He asks him this Question to quicken his Faith and Expectation of a Cure.

* Deut. 32. 36.
Psal. 72. 12.

7 The impotent man answered him, Sir, * I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, * take up thy bed, and walk.

* Matt. 9. 6. Mark 2. 11. Luke 5. 24. He enjoyns this, in reference, (1.) To the Man, to try his Faith and Obedience: (2.) To others, to demonstrate evidently to them the Perfection of the Cure: (3.) To the Day, to shew his Authority over the Sabbath. (And this was the first apparent Sign towards its alteration.)

* Ch. 9. 7.

9 And immediately the man * was made whole, and took up his bed, and walked: and on the same day was the sabbath.

* Exod. 20. 10.

Mark 2. 24.

Luke 6. 2.

* Neh. 13. 19.

Jer. 17. 21.

Matt. 12. 2.

10 ¶ The Jews therefore said unto him that was cured, * It is the sabbath-day; * it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, Chap. 5.
the same said unto me, Take up thy bed and walk.

12 Then asked they him, * What man is that which said unto thee, take up thy bed and walk?

* They seem to speak in a threatening way, as if they had said, Let's know who it is that durst presume to do so, and we'll make him smart for it.

13 And he that was healed, wist not who it was: for Jesus had conveyed himself away, ¶ ¹⁴ Or, from the multitude being in that place.

14 Afterward Jesus findeth him in * the temple, and said unto him, Behold, Thou art made whole: * sin no more, lest * a worse thing come unto thee.

* Viz. To offer the First-fruits of his health to God, by way of Gratitude. ¶ ¹⁵ Ch. 8. 11. Ezra 9. 13, 14. 1 Pet. 4. 3. Watch against Sin for the future; (implying, That he had been a great Sinner formerly, and that this Disease was inflicted upon him for his Sin.) ¶ ¹⁶ Lev. 26. 21. Matt. 12. 45.

15 The man departed, and * told the Jews that it was Jesus which had made him whole.

* Thereby to publish his Power, and declare him to be a Divine Person, and so to recommend him to their Respect, and invite 'em to make use of him.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, * ¹⁸ My Father * Chap. 10. 10.
worketh hitherto, and * I work.

* q. d. Though God rested from the Work of Creation on the Sabbath, (and alledged it as an Argument for you to rest on that day) yet there are other Works he still (even on the Sabbath) continues to do, yet no man charges him with the Breach of the Sabbath; and therefore I, who am his Son, may do such things too, without blame. ¶ ¹⁹ Viz. The same Works together with him, (being undivided from him both in Essence and Working) in the Preservation and Government of the World, and that even on the Sabbath; and therefore should no more be blamed, either for working this Cure, or commanding the Man to carry his Bed, than He.

18 Therefore the Jews sought the more to kill him, because he not only had * broken the sabbath, but said also, that God was his * Father, * making himself * equal with God.

* Per. 18. Ch. 7. 19. & 8. 37. & 10. 32. ¶ ²⁰ Viz. in their account. ¶ ²¹ Viz. In such a peculiar manner, as made him equal with God. ¶ ²² Phil. 2. 6.

19 Then answered Jesus, and said unto them, Verily verily I say unto you, * The Son can do nothing * of himself, but * what he seeth the Father do: For what thing soever he doth, these also doth the * Son likewise.

* Here he proves his Conjunction and Equality with the Father, by shewing, that the Father and the Son are undivided in their Working, one not working without the other, but the Father working by the Son, and the Son from the Father. ¶ ²³ Ver. 30. Divided from the Father: or, without his Concurrence, Consent, and Co-operation; there being, as the same Essence, so the same Will, in the Father and himself. ¶ ²⁴ Ch. 8. 38. What he receives Power (together with his Nature) to do: (and therefore they that accuse the Son, accuse the Father also.) (These Words point out that unspeakable Communication whereby the Father communicates to the Son his Nature, Will, Wisdom, and Power. ¶ ²⁵ Ch. 1. 3. i. e. The Father does 'em By the Son; (and so the Son works the same Works with the Father, and from him.)

20 * For the Father * loveth the son, and * sheweth him all things that himself doeth: and he * will shew him greater works than these, that ye may * marvel.

* q. d. And it must needs be so, that as the Son can do nothing without the Father, so the Father will do nothing without the Son, because of his special Love to him. ¶ ²⁶ Ch. 3. 35. Prov. 8. 30. ¶ ²⁷ Communicates to him, by a Divine and Ineffable Communication, his Purpose and Power to work, Ch. 3. 35. Matt. 11. 27. ¶ ²⁸ Will work with him, and enable him to do such Works which will be more ample and evident Proofs of this Equality, than any you have seen yet. ¶ ²⁹ Be convinced so far, as to be put to silence, (though not converted.)

21 * For as the Father raiseth up the † dead, and

Chap. 5. and quickeneth them: even so the Son³³ quickeneth whom he³⁴ will.

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³³ Here he shews what those [greater works] are, which are so many Instances and Proofs of his Equality with the Father; as, Quickning the Dead, (v. 21.) Judging the World, (v. 22.) Being the Object of Divine Honour, (v. 23.) Giving Eternal Life, (v. 24.) Quickning dead Souls, (v. 25.) Having a Fountain of Life, (v. 26.) Raising the Dead at the last Day, v. 28, 29. (Now in all these Works the Operation and Concurrence of the Holy Ghost is not excluded; only That was not in question now, and so is not spoken to here.) ¶ ³⁴ viz. Naturally. ¶ ³⁵ Has power to bestow Spiritual Life. ¶ ³⁶ Not that the Father quickens some, and the Son others; but to shew, that he joyns with the Father in quickning the same Persons. ¶ ³⁷ i.e. As the principal Agent, by the same Authority and Freedom of Will with the Father.

22 ³⁸ For the ³⁷ Father ³⁸ judgeth no man; but hath committed all ³⁹ judgment unto the Son:

³⁸ g. d. It appears by this also, that the Father will shew the Son greater things, v. 20. ¶ ³⁷ viz. Alone, of himself, without the Son. ¶ ³⁸ Pronounces Sentence of Absolution or Condemnation at the last day, with visible Solemnities. ¶ ³⁹ v. 27. ch. 3. 35. & 17. 2. Matt. 11. 27. & 25. 31. & 28. 18. 1 Pet. 4. 5. Rom. 2. 16. & 14. 10. 2 Cor. 5. 10. 1 Thess. 4. 16. 2 Tim. 4. 1. Acts 10. 42. & 17. 31. The Administration of all Acts of Government at present, and the final Sentencing of all at last, in a visible manner, v. 27.

23 That all men should ⁴⁰ honour the Son, even as they honour the ⁴¹ Father. * ⁴² He that honoureth not the Son, ⁴³ honoureth not the Father which hath sent him.

⁴⁰ viz. With Faith, Love, Fear, Worship, &c. ¶ ⁴¹ Every man naturally is touch'd with a Reverence towards the Godhead: and the like must be given to the Son who is the perfect image of the Father, Heb. 1. 3. ¶ ⁴² g. d. And you are of that number. ¶ ⁴³ Whatever you pretend; (and therefore are but Hypocrites.)

24 ⁴⁴ Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, ⁴⁵ hath everlasting life, and shall not come into condemnation; but is ⁴⁶ passed from death unto life.

⁴⁴ Ch. 3. 18. & 6. 40, 47. & 8. 51. g. d. And this is so perfectly the Will of my Father, that I must tell you, that upon your heeding and hearkning to me at this time, and entertaining my Doctrine as the Message of God, depends your everlasting Welfare. ¶ ⁴⁵ See on ch. 3. 36. n. 80. ¶ ⁴⁶ Translated from under the Sentence and State of Death, to a State of Life.

25 ⁴⁷ Verily verily I say unto you, The hour is coming, and now is, when * ⁴⁸ the dead shall hear the voice of the Son of God: and they that hear ⁴⁹ shall live.

⁴⁷ To demonstrate the Truth of which Promise he here declares, That shortly he'll raise some from a Natural as well as Spiritual Death, to Life. ¶ ⁴⁸ Some that are Naturally dead, and some that are Spiritually dead, shall feel the Power. ¶ ⁴⁹ Be raised to a Natural and Spiritual Life; as Jairus's Daughter, Lazarus, and others.

26 For as the Father ⁵⁰ hath life in himself, so hath he ⁵¹ given to the Son to have life in himself;

⁵⁰ Who, as the Fountain of the Deity, is Life essentially, originally, effectively, giving Life, when, where, how, to whom he pleases. ¶ ⁵¹ Ch. 1. 4. 1 Tim. 6. 16. Communicated the same Divine Power, together with his Essence, to be a Fountain of Life, (1 Cor. 15. 45.) equal with the Father: being Life to himself by his Essence or Nature, and to others by Communication.

27 And * ⁵² hath given him authority to ⁵³ execute judgment also, ⁵⁴ because he is the Son of man.

⁵² Ver. 22. Matt. 25. 31. & 26. 64. Acts 10. 41. & 17. 31. Phil. 2. 8, 9. viz. In an outward, visible manner, at the last day. ¶ ⁵³ Even in that Capacity, as he is the Seed of the Woman, promised to Adam; who humbled himself, (Phil. 2. 8, 9.) and that he may be seen by those who are to be judged, Rev. 1. 7.

28 Marvel not at ⁵⁵ this: for the hour is coming, in the which all that are ⁵⁶ in the graves shall ⁵⁷ hear his voice,

⁵⁵ viz. That some Persons shall be raised by my Power, (v. 26.) since the General Resurrection shall be effected by it: Or, Marvel not that I say, I have Power to judge all; for I have Power to raise all in order thereto, and to bring 'em to Judgment. ¶ ⁵⁶ Rev. 20. 13. In the State of the Dead.

29 And * ⁵⁸ shall come forth; ⁵⁹ they that have done good, unto the ⁶⁰ resurrection of life; and they that have done evil, unto the resurrection of damnation.

⁵⁸ Matt. 25. 46. Dan. 12. 2. ¶ ⁵⁹ Such a Resurrection as shall be follow'd with Eternal Life.

30 ⁶¹ I can of mine own self do nothing: as ⁶² I hear, I ⁶³ judge: and my ⁶⁴ judgment is just: because I seek not mine ⁶⁵ own will, but the will of the Father which hath sent me.

⁶⁰ Ver. 19. ch. 6. 38. I have no private Power of my own to Judge, or work Miracles, (as they who took him for a meer Man thought he had) distinct from my Father; but am the same in Essence, Power, and Operation with him. ¶ ⁶¹ Receive Wisdom from my Father. ¶ ⁶² And therefore I cannot err in my Judgment, though I am a Man. ¶ ⁶³ Matt. 26. 39. viz. As divers from the Father's; but the same with his, as I am God; and subordinate to his, as I am Man.

31 ⁶⁶ If I bear witness of my self, my witness is not ⁶⁷ true.

⁶⁶ Ch. 8. 14. g. d. If there be no other Proof of what I say, but my own Word. (Here he produces many Witnesses, besides the former Arguments, of his Unity and Equality with the Father, and that he was the promised Messia.) ¶ ⁶⁷ viz. Legally; i.e. It is not valid, according to the Course of Proceedings in your Judicatories. (For otherwise, it is true in it self, ch. 8. 14.) and therefore he produces others.

32 ¶ * ⁶⁸ There is ⁶⁹ another that beareth witness ⁷⁰ of me, and ⁷¹ I know that the witness which ⁷² he witnesseth of me, is true.

⁶⁸ viz. John the Baptist, v. 33. ¶ ⁶⁹ viz. That I am the true Messia. ¶ ⁷⁰ I am fully satisfied of the Truth of his Testimony, (and so I was all along) of my own proper Knowledge; (and therefore what he spake, was for your sakes not mine.)

33 ⁷³ Ye sent unto John, and he ⁷⁴ bare witness unto the truth.

⁷³ Ch. 1. 19. ¶ ⁷⁴ He did not speak for Favour or Affection, but according to the Truth of the Matter.

34 But ⁷⁵ I receive not testimony from man: but ⁷⁶ these things I say, that ye might be saved.

¶ ⁷⁵ I need it not upon my own account, (for it can add nothing to me) but for your sakes. ¶ ⁷⁶ This Testimony I produce, that you may be drawn thereby (he being one that you seem to respect) to own me for the Messia, and to believe in me, that you may be saved.

35 He was ⁷⁷ a burning and * ⁷⁸ a shining * 2 Pet. 1. 19. light: and ⁷⁹ ye were willing for a season to rejoice in his light.

⁷⁷ Eminent for his Knowledge of the Truth, and Zeal for me. (That they might not think he did slight John's Testimony, he here commends him.) ¶ ⁷⁸ By the clearness of his Doctrine, did shew you the way to me. ¶ ⁷⁹ Matt. 13. 20, 21. Gal. 4. 15. You liked him very well for a while; (but as soon as he declared me to be the Messia, you grew weary of him.)

36 ¶ But * ⁸⁰ I have ⁸¹ greater witness than that * Chap. 10. 25. of John: for the ⁸² works which the Father hath ⁸³ given me to finish, the same works that I do; bear witness of me, ⁸⁴ that the Father hath sent me.

⁸⁰ More solid, certain, clear, and unexceptionable. ¶ ⁸¹ Ch. 10. 25. Matt. 11. 4, 5. The Miracles I do, and the Work of Redemption to be wrought by me. ¶ ⁸² Given me Power to do, (by communicating his Divine Nature to me.) ¶ ⁸³ That I am authorized by him, and act according to his Will, (and not contrary thereto, as you alledge.)

37 And the Father himself which hath sent me, * ⁸⁵ hath born witness of me. ⁸⁶ Ye have neither heard his voice at any time, nor seen his shape.

⁸⁵ Ch. 8. 18. & 12. 28. 2 Pet. 1. 17. viz. By that Voice from Heaven, Matt. 3. 17. but chiefly by the Scriptures. ¶ ⁸⁶ Exod. 33. 20. Deut. 4. 12. 1 Tim. 6. 16. 1 John 4. 12. g. d. And though God did appear sometimes to your Ancestors, yet you, for your parts, had never any such extraordinary manifestation of him to you.

38 ⁸⁷ And ye have not his ⁸⁸ word abiding in you: for whom he hath sent, him ye believe not.

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¹² *g. d.* And though you have the Word of God outwardly with you, yet it has not its due Power and Efficacy upon your Hearts, to reform your Lives, and bring you to believe in me. ¶ ¹³ *1 John 2. 14.*

39 ¶ ¹⁴ Search the Scriptures, for in them ye think ye have eternal life, and they are ¹⁵ they which testify of me.

¹⁶ *Isa. 8. 20. & 34. 16. Luke 16. 29. Acts 17. 11.* Or, [You do search,] i. e. You busie your selves in the Letter and Shell of the Scriptures, for you think that this superficial Study of the Scriptures, and the bare Observance of the Precepts of the Law, will bring you to Heaven without me. Or, Diligently examine the Scriptures of the Old Testament, (which your selves acknowledge do set forth the true way to Eternal Life) and upon due trial you'll find, that all those Prophecies and Types are fulfilled in me; and that all the Promises of Life there made, have respect to me, and point me out as the true Messia. ¶ ¹⁷ *Deut. 18. 15. Luke 24. 27.*

40 And ye will not come to me, that ye might have life.

41 ¶ ¹⁸ I receive not honour from men.

¹⁹ *Ch. 6. 15. g. d.* I am not like you, or those Deceivers, that hunt after the Applause of Men.

42 But I know you, that ye have not ²⁰ the love of God in you.

²¹ No true Piety, whatsoever you pretend; (and therefore you care not to please God, by believing in me.)

43 I am come ²² in my fathers name, and ²³ ye receive me not: if ²⁴ another shall come in his own name, him ye will receive.

²⁵ *Heb. 5. 4, 5.* Clothed with Commission and Authority from him. ¶ ²⁶ Ye own me not for the Messia, nor embrace my Doctrine, but reject and persecute me; (whereby it appears, that you love not God.) ¶ ²⁷ *Acts 5. 36.* Any Seducer, or Pretender to be the Messia, shall come upon his own Head, seeking his own Advantage, and speaking the Imaginations of his own Brain.

44 ¶ ²⁸ How can ye believe, which ²⁹ receive honour one of another, and ³⁰ seek not the honour that cometh ³¹ from God only;

³² *g. d.* Your Ambition, and desire of Applause from Men, hinders you from believing in me, because I appear in so mean a Garb. ¶ ³³ *Ch. 12. 43.* ¶ ³⁴ Content not your selves with his Approbation, nor value the Honour of being his Children. ¶ ³⁵ *Rom. 2. 29.*

45 ¶ ³⁶ Do not think that I will accuse you to the Father: * there is one that accuseth you, even ³⁷ Moses, ³⁸ in whom ye trust.

³⁹ *g. d.* I am not your onely Accuser; but besides the Charge that will lie against you on my account, ¶ ⁴⁰ His Law will be found to condemn you, because you believe not that, v. 46. ¶ ⁴¹ By whose Law you think to be saved.

46 For had ye believed * Moses, ye would have believed me: * ⁴² for he wrote of me. ⁴³ His Predictions, and Typical Representations. ¶ ⁴⁴ *Gen. 3. 15. Deut. 18. 26.* The Scope and Drift of all his Writings tends to me, *Rom. 10. 4. Gal. 3. 24.*

47 But ⁴⁵ if ye believe not ⁴⁶ his writings, how shall ye believe my words?

⁴⁷ *Luke 16. 29.* ¶ ⁴⁸ (Which you acknowledge to be Divine, and the Word of God.)

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* Christ feedeth five thousand with five loaves and two fishes. 26 He reproveth the fleshly hearers of the word: 32 declareth himself to be the bread of life.

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AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

* *Lev. 23. 5, 7. Deut. 16. 1.* 4 And the passover, a feast of the Jews, was nigh.

* This was the third Passover after his Baptism, at the beginning of the third year of his Preaching, *Ch. 2. 13. & 5. 1.*

5 ¶ * When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6 (And this he said to * prove him: for he himself knew what he would do.)

7 Philip answered him, * Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: but * what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the * disciples, and the * disciples to them that were set down; and likewise of the fishes, * as much as they would.

* See on *Matt. 14. 19.* ¶ *Matt. 10. 8.* ¶ *Prov. 13. 25.*

12 When they were * filled, he said unto his disciples, * Gather up the fragments that remain, that nothing be lost.

* *Neb. 9. 25.* ¶ * There must be Frugality in the greatest Plenty.

13 Therefore they gathered them together, and filled * twelve baskets with the fragments of the five barley-loaves, which remained over and above, *1 Kings 17. 15, 16.* unto them that had eaten.

14 Then those men when they had seen the miracle that Jesus did, said, This is of a truth * that prophet that should come into the world.

* *Deut. 18. 19. Luke 7. 16. & 24. 19. John 1. 21. & 4. 19. & 7. 40.* The Messia, promised and foretold by the Prophets.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him * a king, he departed again into a mountain himself alone.

* *Ch. 19. 14, 15. Matt. 21. 9. Acts 14. 13.* Dreaming, possibly, of an easie Life under him, and that they should constantly be thus miraculously fed by him.

16 * And when even was now come, his disciples * went down unto the sea, *Matt. 14. 23. Mark 6. 47.*

17 And entred into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea * arose, by reason of a great * wind that blew. *Psal. 107. 27.*

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were * afraid.

20 But he saith unto them, * It is I, be not afraid. *Isa. 40. 27. 28. See on Matt. 14. 27.*

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entred, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks)

24 When the people therefore saw that Jesus was not * there, neither his disciples, they also took shipping, and came to Capernaum seeking for Jesus.

* *Viz. In the mountain, (whither he went to retire himself, v. 15.)*

25 And when they had found him on the other side

Chap. 6. side of the sea, they said unto him, Rabbi, when camest thou hither?

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26 Jesus answered them and said, Verily verily I say unto you, Ye seek me, ¹⁶ not because ye saw the miracles, but ¹⁷ because ye did eat of the loaves and were filled.

¹⁸ *Psal.* 78. 34, 37. *Isa.* 58. 2. Not because you are convinc'd by these Evidences of my Divine Power, that I am the Messiah, and thereupon become willing to embrace my Doctrine, and learn of me. ¶ ¹⁹ *Rom.* 16. 18. *Phil.* 2. 21. Merely out of a carnal respect, because his Bread was butter'd with worldly conveniences. There may lurk much unsoundness, under seeming forwardness.

[Or, Work not.]

27 ¶ Labour ¹⁸ not for the meat ¹⁹ which perisheth, but for ²⁰ that meat which endureth unto everlasting life, ²¹ which the Son of man shall give unto you: * ²² for him hath God the Father sealed.

* *Matt.* 3. 17.

& 17. 5.

Mark 1. 11.

& 9. 7.

Luke 3. 22.

& 9. 36.

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& 5. 37.

& 8. 18.

²³ Not only or chiefly for Corporal Food, or any Carnal or Secular Advantage. ¶ ²⁴ *Ch.* 4. 13. *Ecc.* 1. 2. & 5. 11. *Matt.* 6. 19, 20. *Col.* 3. 2. Which will do you good but for a season. ¶ ²⁵ *Ver.* 40, 54. *Ch.* 4. 14. *Luke* 10. 42. Those things that will make you happy for ever. ¶ ²⁶ *Isa.* 55. 1. *Rom.* 6. 23. *1 Cor.* 15. 10. Which I am ready to bestow upon you, if you'll accept of 'em. ¶ ²⁷ *Acts* 10. 38. *2 Pet.* 1. 17. *q. d.* For this is my Office, whereunto I am appointed and authorised by God, and wherein he has owned me, by the Descent of the Holy Ghost upon me, and by that immediate Testimony, *Matt.* 3. 17.

28 Then said they unto him, ²³ What shall we do, that we might work the works ²⁴ of God?

²⁵ *Deut.* 5. 27. *Mic.* 6. 7, 8. What is to be done by us in order to the gaining of this Bread? ²⁶ Prescribed by God as the Foundation of all acceptable Service, and which he will accept in order to the giving us this enduring Bread.

29 Jesus answered and said unto them, ²⁵ This is the work of God, ²⁶ that ye believe on him whom he hath sent.

²⁷ *1 John* 3. 23. ¶ ²⁸ That you look upon me as one willing and able to give you this Bread, and trust in me for Salvation, and resign up your selves to me, as a Prophet, Priest, and King.

* *Matt.* 12. 38.

Mark 8. 11.

30 They said therefore unto him, * What sign shewest thou then, that we may see, and believe thee? what dost thou work?

³¹ *Matt.* 16. 1, 1, *1 Cor.* 1. 22. *viz.* Equivalent to what Moses did. *q. d.* We cannot renounce Moses, and the Works of the Law, in point of Justification, and Acceptance with God, and believe in thee, as a new Doctor, only upon thy own Word, till thou shewest greater Signs for the Confirmation of thy Doctrine, than hitherto thou hast done.

* *Numb.* 11. 7.

Wild. 16. 20.

31 * ²⁸ Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

²⁹ *Ver.* 49. *Psal.* 78. 24. *Exod.* 16. 4, 14. *1 Cor.* 10. 3. *q. d.* Moses did not only Five thousand, but all our Fathers; not only once, but for Forty years together; not only with coarse Barley Loaves, but with excellent Manna from Heaven: Let us see thee do so, or something equivalent, that we may leave him, and follow thee.

32 Then Jesus said unto them, Verily verily I say unto you, ²⁹ Moses gave you not that bread from heaven; but my Father giveth you the ³⁰ true bread from heaven.

³¹ *q. d.* The Manna that was given you by the Ministry of Moses, though a Type of me, yet in its own Nature was only Corporal, not Spiritual Food, and did not come down indeed from the highest Heavens, but only out of the Airy Region; and that too was the Work of God, not of Moses. ¶ ³² *i. e.* My self, who came really down from Heaven, and am true Food for your Souls, and the Substance and Truth of what Manna typified.

33 For the bread ³¹ of God is he which ³² cometh down from heaven, and giveth ³³ life unto the ³⁴ world.

³⁵ *Ch.* 10. 9. Divine Food for your Souls, given by God in a singular way. ¶ ³⁶ *Ch.* 3. 13. *Phil.* 2. 6. Who being God, did assume our Nature on Earth, and unite it personally to himself. ¶ ³⁷ *Ch.* 14. 6. *viz.* Spiritual. ¶ ³⁸ Gentiles, as well as Jews; (which Manna did not.)

34 Then said they unto him, Lord, ³⁵ evermore give us this bread.

³⁶ *Ch.* 4. 15. *Matt.* 13. 20. (Still they understand him carnally.)

35 And Jesus said unto them, I am the ³⁶ bread of life: he that cometh to me, shall ³⁷ never hunger; and he that believeth on me shall ³⁸ never thirst.

³⁹ *Ver.* 53-56. *Prov.* 9. 5. Both the Author (*v.* 33.) and Matter, (*Gal.* 2. 20.) of Spiritual Life. ¶ ⁴⁰ *Ch.* 4. 14. (see there) and 5. 41. Shall find compleat refreshment for the Preserving his Spiritual Life, and shall shortly obtain Eternal Life, where he shall want nothing desirable.

36 But I ³⁸ said unto you, that ye also have seen ³⁹ me, and believe not.

⁴⁰ *Ver.* 26. ¶ ⁴¹ *Ch.* 12. 37. My Miracles, (and seem'd thereupon to be convinc'd who I am, (*v.* 14.) and to be forward and zealous for Good, (*v.* 34.) Here he discovers their Hypocrisie, that notwithstanding all their fair Pretences, yet they were but wilfull Despisers of him.

37 ⁴⁰ All that the Father ⁴¹ giveth me, shall ⁴² come to me; and * him that cometh to me, I ⁴³ will in no wise ⁴⁴ cast out.

⁴⁵ *q. d.* But though you don't believe, yet the Elect shall. ¶ ⁴⁶ *Ch.* 17. 6. & 10. 28. Whom he has elected, and given to me, in the Covenant of Redemption, to be especially redeemed by me, and to partake of my Benefits. See on *Ch.* 17. 6. *n.* 27. ¶ ⁴⁷ Be brought to own and believe in me. ¶ ⁴⁸ Reject and refuse, but receive him most kindly.

38 ⁴⁴ For I am come down from heaven, not ⁴⁵ to do mine own will, but ⁴⁶ the will of him that sent me.

⁴⁷ *q. d.* And this is evident, by my coming into the World for this end. ¶ ⁴⁸ *Phil.* 2. 7. *Matt.* 26. 39. About any particular Business of my own. ¶ ⁴⁹ *Ch.* 4. 34. & 5. 30. *Psal.* 40. 8. To dispatch the Business he entrusted me withal, in the Redemption and Salvation of the Elect.

39 And this is the Father's will which hath sent me, that of all which he hath given me, ⁴⁷ I should lose nothing, but should ⁴⁸ raise it up again at the last day.

⁴⁹ *Ch.* 10. 28. & 17. 12. & 18. 9. ¶ ⁵⁰ *Ch.* 5. 28, 29.

40 And this is the will of him that sent me, that every one which ⁴⁹ seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

⁵¹ *Ch.* 3. 15, 16. *viz.* Spiritually, so as to own him for the Messiah.

41 The Jews then ⁵⁰ murmured at him, because ⁵¹ he said, I am the bread which came down from heaven.

42 And they said, "Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?"

43 Jesus therefore answered and said unto them, Murmur not among your selves.

44 * ⁵² No man can come to me, except the * Father which hath sent me, ⁵³ draw him: and I ⁵⁴ will raise him up at the last day.

⁵⁵ *1 Cor.* 4. 7. *q. d.* The true Cause of your Murmuring and Unbelief is not in me, but in your selves, and in the Corruption of your own Hearts, which cannot be removed but by a Divine Power. See *n.* 95. ¶ ⁵⁶ So powerfully incline and work upon his Will, that it shall certainly be prevail'd withal to believe in me.

45 ⁵⁴ It is written in the prophets, And ⁵⁵ they shall be all taught of God. Every man therefore that ⁵⁶ hath heard, and hath ⁵⁷ learned of the Father, ⁵⁸ cometh unto me.

⁵⁹ *Isa.* 54. 13. *Jer.* 31. 33, 34. *Heb.* 8. 10. & 10. 16. *q. d.* And this is nothing (for the substance of it) but what was delivered by the Prophets of old, (though obscurely.) ¶ ⁶⁰ All the Elect (in Gospel-times) shall be so wrought upon, by the preaching of the Gospel, that they shall be brought to know and embrace the Messiah. ¶ ⁶¹ Whose Heart has been inclined to hearken to, and obey the Gospel. ¶ ⁶² Been persuaded and prevailed with to believe.

46 ⁵⁸ Not that any man hath ⁵⁹ seen the Father, save he which is ⁶⁰ of God, he ⁶¹ hath seen the Father.

⁶² *q. d.* Yet you must not look for any immediate Teaching by God the Father, in a visible manner: (for he teaches by me, and his Spirit.) ¶ ⁶³ *Ch.* 1. 18. & 5. 37. (see there.) *Matt.* 11. 27. *Luke* 10. 22. *viz.* Immediately,

(as I

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Chap. 6. (as I have.) ¶ ⁶⁰ *Viz.* By unspeakable Generation, proper to my self. ¶ ⁶¹ *Ch.* 1. 18. *1 Tim.* 6. 16. Is singularly and immediately acquainted with him.

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47 Verily verily I say unto you, ⁶² He that believeth on me ⁶³ hath everlasting life.

⁶⁴ *Ch.* 3. 15. (see there.) ¶ ⁶⁵ See on *ch.* 3. 36.

48 I am that ⁶⁶ bread of life.

49 ⁶⁷ Your fathers did eat manna in the wilderness, and are ⁶⁸ dead.

⁶⁹ *Ver.* 31. ¶ ⁷⁰ All of 'em are dead corporally, and many eternally: It did not make them which did eat of it immortal, as I shall do, *v.* 50.

50 ⁷¹ This is the bread which ⁷² cometh down from heaven, that a man may ⁷³ eat thereof and ⁷⁴ not die.

⁷⁵ My self, *v.* 51. ¶ ⁷⁶ Partake thereof by Faith. See *n.* 77. ¶ ⁷⁷ His Soul shall not die neither Spiritually nor Eternally; and though his Body die, it shall not continue under the Power of Death for ever.

* Chap. 3. 13.

51 I am the ⁷⁸ living bread, * which ⁷⁹ came down from heaven: if any man ⁸⁰ eat of this bread, he shall live for ever. * ⁸¹ And the bread that I will give, is my ⁸² flesh, which I will ⁸³ give for the life of the world.

* Heb. 10. 5, 10.

⁸⁴ *Ver.* 35. *ch.* 4. 14. The Fountain and Feeder of Spiritual Life. ¶ ⁸⁵ Here he shews how he will become Food. ¶ ⁸⁶ *Jhn.* 53. 5. My Humane Nature. ¶ ⁸⁷ Expose to manifold Sufferings, and to Death it self; and thereby purchase Eternal Life for all those, whether Jews or Gentiles, that shall believe in me.

* Chap. 7. 43. & 9. 16. & 10. 19. ⁷³ *Ch.* 3. 9. *Matt.* 16. 17. * *Matt.* 26. 26, 28.

52 The Jews therefore * strove amongst themselves, saying, ⁸⁸ How can this man give us ⁸⁹ his flesh to eat?

53 Then Jesus said unto them, Verily verily I say unto you, Except * ye ⁹⁰ eat the flesh of the Son of man, and ⁹¹ drink his blood, ye have ⁹² no life in you.

⁹³ Partake of those Benefits which I purchased by my Sufferings in my Humane Nature. See *n.* 77. ¶ ⁹⁴ No Spiritual Life, nor Communion with God; but continue in your Sins, and shall not partake of Eternal Life.

* Chap. 4. 14. Ver. 27.

54 * Whoso ⁹⁵ eateth my flesh, and ⁹⁶ drinketh my blood, ⁹⁷ hath eternal life, and I will raise him up at the last day.

⁹⁸ My Sufferings are the true proper Cause of Life and Happiness. ¶ ⁹⁹ Applies my Sufferings to himself by Faith, (as Paul did, *Gal.* 2. 20.) and accordingly has Fellowship with me in my Sufferings, and is conformable to my Death, (*Phil.* 3. 10.) being dead to Sin, and crucified to the World.

55 For ¹⁰⁰ my flesh is meat indeed, and ¹⁰¹ my blood is drink indeed,

56 He that ¹⁰² eateth my flesh, and ¹⁰³ drinketh my blood, ¹⁰⁴ dwelleth in me, and ¹⁰⁵ I in him.

¹⁰⁶ *Ch.* 14. 20. & 17. 23. *1 Jhn.* 3. 24. & 4. 12, 13, 15, 16. There's an intimate Union and Communion between us, he having a constant Dependence upon me for Life, which is, his [dwelling in me:] and I giving out a constant Influence and quickning Virtue, to make him live, *v.* 57. which is my [dwelling in him.] See on *ch.* 17. 23. ¶ ¹⁰⁷ *Ephes.* 3. 17.

57 As the ¹⁰⁸ living Father hath sent me, and ¹⁰⁹ I live by the Father; so he that ¹¹⁰ eateth me, even he ¹¹¹ shall live by me.

¹¹² He who is the Fountain of Life. ¶ ¹¹³ *Ch.* 5. 26. Have the same Life communicated to me (with my Essence) from the Father. ¶ ¹¹⁴ *Ch.* 14. 6, 19. Must needs derive Life from me.

58 ¹¹⁵ This is that bread which ¹¹⁶ came down from heaven: not as your fathers did eat manna, and are ¹¹⁷ dead: he that ¹¹⁸ eateth of this bread, shall live ¹¹⁹ for ever.

* *Ch.* 18. 20.

59 These things said he in ¹²⁰ the synagogue; as he taught in Capernaum.

60 Many therefore of his ¹²¹ disciples, when they had heard ¹²² this, said, This is an ¹²³ hard saying, who can ¹²⁴ hear it.

¹²⁵ Of his common Followers. See *n.* 98. ¶ ¹²⁶ Very unintelligible, how he should be said really to have come down from Heaven, and how his Flesh should feed men to Eternal Life. ¶ ¹²⁷ Believe, or relish such absurd Doctrine as this.

61 When Jesus knew ¹²⁸ in himself, that his disciples murmured at it, he said unto them, Doth this ¹²⁹ offend you?

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¹³⁰ By his Divine Nature. ¶ ¹³¹ Hinder you from embracing my Doctrine.

62 ¹³² What and if ye shall see the Son of man ¹³³ ascend up where he was before?

¹³⁴ *Ch.* 3. 13. *q. d.* Is it not as credible that I should come down from Heaven, as go up thither? (which yet some of you shall see me do ere long.) ¶ ¹³⁵ *Mark.* 16. 19. *Acts.* 1. 9. *Eph.* 4. 8.

63 ¹³⁶ It is the Spirit that quickeneth, ¹³⁷ the flesh profiteth nothing: the ¹³⁸ words that I speak unto you, ¹³⁹ they are spirit, and ¹⁴⁰ they are life.

¹⁴¹ *2 Cor.* 3. 6. 'Tis only a spiritual eating, (see *n.* 77.) or Trusting in me as God Incarnate, that gives that Life I speak of. ¶ ¹⁴² My Humane Nature considered without my Divine, and looking upon me as a meer Man; and so a carnal eating of my Flesh (if it were possible) will do you no good. ¶ ¹⁴³ My Words are to be understood in a Spiritual Sense, and my Doctrine is Spiritual; which being embrac'd, will quicken you to a Spiritual Life, and so bring you to Eternal Life.

64 But there are some of you that believe not. For Jesus ¹⁴⁴ knew from * the beginning, who they were that believed not, and who should ¹⁴⁵ betray him.

† See on *Matt.* 9. 4. ¶ * *Viz.* Of their Profession of him. ¶ ¹⁴⁶ *Ch.* 13. 11. Possibly Judas was offended with the rest, (*v.* 61.) and entertain'd some disaffection towards him, which afterwards grew up to his Treason.

65 And he said, Therefore ¹⁴⁷ said I unto you, that no man can come unto me, except it were ¹⁴⁸ given unto him of my Father.

¹⁴⁹ *Ver.* 44. *q. d.* The reason why some of you don't believe, is, because it is not given to you of my Father to believe, *ch.* 10. 26. (which yet is your own fault, because you shut your eyes against the Light.) ¶ ¹⁵⁰ *Eph.* 2. 8. *Phil.* 1. 29.

66 ¶ From that ¹⁵¹ time ¹⁵² many ¹⁵³ of his disciples ¹⁵⁴ went back, and ¹⁵⁵ walked no more with him.

¹⁵⁶ Even most of them that were present (as may seem from Christ's words, *v.* 67.) ¶ ¹⁵⁷ Of those that made Profession of him, but were unfound. ¶ ¹⁵⁸ *Gal.* 3. 3. *1 Jhn.* 2. 19. Wholly renounc'd him. ¶ ¹⁵⁹ Did not own him, nor wait upon his Ministry.

67 Then said Jesus unto the twelve, ¹⁶⁰ Will ye also go away?

¹⁶¹ (This he speaks to draw from 'em a fuller and clearer Confession of him.

68 Then Simon ¹⁶² Peter answered him, Lord, to whom shall we go? ¹⁶³ thou hast * the words of eternal life.

¹⁶⁴ (As being of a more forward Spirit and Temper than the rest.) ¶ ¹⁶⁵ *Psal.* 73. 25. Thy Doctrine only will bring to Eternal Life.

69 ¹⁶⁶ And we believe, and are ¹⁶⁷ sure that thou art ¹⁶⁸ that Christ the Son of the living God.

¹⁶⁹ *Ch.* 11. 27. *Matt.* 16. 16. ¶ ¹⁷⁰ By observing how that the Prophecies concerning the Messia were fulfilled in him, they were confirmed in, and ascertained of what they believed. ¶ ¹⁷¹ The promised Messia, appointed by the Father to exercise the Office of King, Priest, and Prophet, and art anointed with the Spirit above measure for that end.

70 ¹⁷² Jesus answered them, * Have not I chosen ¹⁷³ you twelve, and one of you is ¹⁷⁴ a devil?

¹⁷⁵ *q. d.* Though most of you do believe, yet not all. Here he warns 'em to look to themselves, because of a much sadder Defection yet to follow. ¶ ¹⁷⁶ *Ch.* 8. 44. A false, treacherous Person, that will play the Devil with me, (being acted and posselt by him.)

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

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1 *Jesus reproveth his kinsmen: 10 Goeth up to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of Christ. 45 The Pharisees are angry at their officers, and at Nicodemus.*

After these things, Jesus ¹ walked in Galilee: for he would not walk in Jewry, because the Jews sought to ² kill him.

³ *Ch. 11. 54. Went about Preaching, and working Miracles, and so continued. ¶ ⁴ Ch. 5. 16. For his curing a Man on the Sabbath-day, ch. 5. (as appears from v. 19, 23.)*

2 Now the Jews feast ³ of tabernacles was at hand.

⁴ *Deut. 16. 13. Exod. 23. 16. Lev. 23. 34. When they dwelt in Booths; in remembrance of their dwelling in Tents in the Wilderness, and to betoken Christ's dwelling in our Flesh.*

*Matt. 12. 46.

Mark 3. 31.

Acts 1. 14.

3 * His brethren therefore said unto him, Depart ⁴ hence, and go into ⁵ Judea, that thy ⁶ disciples also may ⁷ see the works that thou doest.

⁸ *Out of this obscure place. ¶ ⁹ Where thou mayst get more Credit and Applause. ¶ ¹⁰ Viz. Which thou hast gotten in Judea, (who may seem to be slighted, and exposed to Temptation, by thy long absence.) ¶ ¹¹ And be confirmed thereby.)*

4 For ¹ there is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self ² to the world.

³ *g. d. Thou must not do thy Miracles in private, if thou wouldst gain publick Esteem and Authority. ¶ ⁴ At Judea; whither the Jews, not only of Judea, but of all the world, are wont to come, Acts 2. 5. (Their End, probably, was to get Honour to themselves, by their Relation to so famous a Person.)*

5 For neither did his brethren ¹⁰ believe in him. ¹¹ *Mark 3. 21. Did not own him for the Messia; (as thinking the Privacy he affected, did not suit with the Port and State the Messia was to appear in.)*

6 Then Jesus said unto them, ¹² My time is not yet come: but ¹³ your time is always ready.

¹⁴ *Ch. 2. 4. & 8. 20. The due Season for my appearing so publicly. ¶ ¹⁵ You may take your own time, because you are in no such danger, v. 7.*

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7 ¹⁶ The world cannot hate you, but me it hateth, ¹⁷ because I testify of it, that the works thereof are evil.

¹⁸ *Ch. 15. 19. Worldly Persons; particularly, the Grandees of the Jews.*

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8 ¹⁹ Go ye up unto this feast: I go not up yet unto this feast, ²⁰ for ²¹ my time is not yet full come.

²² *You may go when, and as publicly as you please.*

9 When he had said these words unto them, he abode ²³ still in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were ²⁴ in secret.

²⁵ *With as little Company as he could, having only his Disciples, and some few Followers; (to teach us Circumspection and Prudence in Cases of Danger and Difficulty.)*

*Ch. 11. 56.

11 Then the Jews ¹⁶ sought him at the feast, and said, Where is he?

*Matt. 21. 46.

Luke 7. 16.

12 And there was much ¹⁷ murmuring among the people concerning him: for ¹⁸ some said, ¹⁹ He is a good man: others said, Nay; but ²⁰ he deceiveth the people.

²¹ *Ch. 9. 16. & 10. 19. ¶ ²² Ver. 40. ch. 6. 14. Matt. 16. 14. ¶ ²³ Matt. 10. 25.*

13 Howbeit, ²⁴ No man spake openly of him, for ²⁵ fear of the Jews.

²⁶ *Viz. Of his Followers. ¶ ²⁷ Ch. 9. 22. & 12. 42. & 3. 2. Prov. 29. 25.*

14 ¶ Now ²⁸ about the midst of the feast, Jesus went up into the temple, and taught.

²⁹ *When the heat of their Fury was abated, and the People were grown more desirous of him, by his absence.*

15 And the Jews ²² marvelled, saying, ²⁴ How knoweth this man ²⁵ letters, having never learned?

²⁶ *Both at the Measure of his Knowledge, and the way of attaining it, without Means. ¶ ²⁷ Matt. 13. 54. Mark 6. 2. They seem to imply, as if he had not got his Knowledge by good Means, not being brought up in their Schools. ¶ ²⁸ The Scriptures.*

16 Jesus answered them, and said, My doctrine is ²⁶ not mine, but ²⁷ his that sent me.

²⁸ *Not devised by my self, nor got by any Humane Art and Industry, much less from Satan. ¶ ²⁹ Ch. 8. 28. & 12. 49. & 14. 10, 24. Communicated to me from the Father, whose Embassadour and great Prophet (Deut. 18. 18.) I am, to reveal his Counsel to the World.*

17 If any man will ²⁸ do his will, he ²⁹ shall know of the doctrine, whether it be of God, or whether I speak of my self.

³⁰ *Sincerely endeavour to walk according to Light received. ¶ ³¹ Ch. 8. 31, 32. Hbf. 6. 3. Matt. 13. 11. Be enabled by God to pass a right Judgment on it.*

18 He that ³⁰ speaketh of himself, ³¹ seeketh his own glory: but he that ³² seeketh his glory that sent him, the same is ³³ true, and no ³⁴ unrighteousness is in him.

³⁵ *Runs unfeint, and preaches his own Inventions. ¶ ³⁶ Ch. 5. 41. Does usually in his Carriage, and by his Doctrine, seek to exalt himself. ¶ ³⁷ Aims only at the Glory of God, (as I do.) ¶ ³⁸ A faithfull Teacher, and deserves to be believed. ¶ ³⁹ No deceit in what he delivers, nor corrupt Design in what he does.*

19 * ³⁵ Did not Moses give you the law, and yet ³⁶ Exod. 24. 3. none of you ³⁷ keepeth the law? Why go ye about ³⁸ Acts 7. 35, &c. to ³⁹ kill me?

⁴⁰ *g. d. But it is not so with you; for though you charge me with, and persecute me for, the Breach of the Law, yet you regard it not your selves in your own Practice; (which shews your Hypocrisy.) Having vindicated his Doctrine afore, he now vindicates his Practice, in healing on the Sabbath-day, ch. 5. 16. (which still stuck in their stomachs.) ¶ ⁴¹ Matt. 15. 6. Acts 7. 53. ¶ ⁴² Ch. 5. 16, 18. & 10. 39. & 11. 53. Matt. 12. 14. (and thereby to break the Sixth Commandment.)*

20 ³⁸ The people answered and said, ³⁹ Thou hast a devil: who goeth about to kill thee?

⁴⁰ *The multitude being ignorant of the Plots of their Rulers, and seeing him preach without interruption, think him possessed, or distracted, to talk so. ¶ ⁴¹ Ch. 8. 48, 53. & 10. 20. Acts 26. 24.*

21 Jesus answered and said unto them, I have done ⁴⁰ one work, and ye all marvel.

⁴¹ *Viz. That of making a Man whole, ch. 5. 9.*

22 * ⁴¹ Moses therefore gave unto you ⁴² circumcision, ⁴³ (not because it is of Moses, but ⁴⁴ of the fathers) and ye on the sabbath-day circumsise a man.

⁴⁵ *g. d. You need not quarrel with me for what I did, since as much or more is commonly done by your selves on the Sabbath, and that according to the Law. ¶ ⁴⁶ i. e. The Law concerning it. ¶ ⁴⁷ Not that he was the first that received the Command from God for the Institution of it. (This he adds because they doted so much on Moses, and eyed him more than God, in the Ordinances they received by his Ministry.) ¶ ⁴⁸ It was first given to the Fathers, viz. to Abraham, (Gen. 17. 10. Gal. 3. 17.) and from him delivered to his Posterity.*

23 If a man on the sabbath-day receive ⁴⁵ circumcision, ⁴⁶ that the law of Moses should not be broken; are ye angry at me, because ⁴⁷ I have made a man ⁴⁸ every whit whole on the sabbath-day?

⁴⁹ *The doing whereof is a servile kind of work, and requir'd some Surgery-work. ¶ ⁵⁰ Both in Soul and Body, and that with a Word, (which is less Labour than to Circumsise.)*

24 * Judge not according to the ⁴⁷ appearance, ⁴⁸ Prov. 24. 23. but judge ⁴⁹ righteous judgment.

⁵⁰ *Deut. 1. 16, 17. Gal. 2. 6. According to my outward, mean appearance in the World. ¶ ⁵¹ According as the Nature of my Works doth require; comparing that with what you do your selves.*

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing

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Or, learning.

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Chap. 7. nothing unto him: ⁴⁹ do the rulers know indeed that this is the very Christ?

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⁴⁹ Ver. 48. (This they spake in scorn.) As if they had said, What! perhaps they are convinc'd now that he is the Messia, and so let him alone.

* Mark 6. 3. ²⁷ * ⁵⁰ Howbeit we know this man whence he is: but when Christ cometh, ⁵¹ no man knoweth whence he is.

⁵⁰ Ch. 6. 42. Matt. 13. 55. *q. d.* Be it so; yet we can't be of their Opinion, because we know— ¶ ⁵¹ (This was false in respect of Christ's Humanity; for the Scripture shews his Tribe, Family, Linage, and Place of Birth.)

²⁸ Then cried Jesus in the temple as he taught, saying, * Ye both know ⁵² me, and ye know whence I am: and * ⁵³ I am not come of my self, but he that sent me * is ⁵⁴ true, * whom ye ⁵⁵ know not.

⁵² Viz. As Man. ¶ ⁵³ Chap. 8. 42. *q. d.* But there is something else to be consider'd in me, viz. my Eternal Generation by the Father, and my Office of Mediator, and my Mission into the world, which ye are ignorant of. ¶ ⁵⁴ Rom. 3. 4. viz. In his Promises to, and of me, and in his Testimony concerning me. ¶ ⁵⁵ Ch. 8. 55. Matt. 11. 27. viz. Savingly, so as to live answerably.

²⁹ But ⁵⁶ I know him, for I am ⁵⁷ from him, and he hath sent me.

⁵⁶ Ch. 10. 15. ¶ ⁵⁷ Viz. By Eternal Generation.

³⁰ Then they ⁵⁸ sought to take him: but ⁵⁹ no man laid hands on him, because his hour was not yet come.

⁵⁸ Mark 11. 18. Luke 19. 47. & 20. 19. ¶ ⁵⁹ Ch. 8. 20.

⁶⁰ Ch. 8. 30. ³¹ And ⁶⁰ many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

³² ¶ The Pharisees heard that the people murmured such things concerning him: and the Pharisees, and the chief priests sent officers to take him.

³³ Then said Jesus unto them, ⁶¹ Yet a little while I am with you, and then ⁶² I go unto him that sent me.

⁶¹ Ch. 13. 33. & 16. 16. *q. d.* I shall continue yet a little longer among you, in spite of all your Malice and Attempts. ¶ ⁶² I willingly undergo a violent Death, and after that I will rise and go into Heaven.

* Hof. 5. 6. Chap. 13. 33. ³⁴ * Ye shall ⁶³ seek me, and shall not find me: and where I am, thither ye ⁶⁴ cannot come.

⁶³ Ch. 8. 21. Prov. 1. 24. In your ensuing Calamities you'll wish for my Bodily Presence again. ¶ ⁶⁴ Viz. To Heaven, (because they wanted Faith in him, ch. 8. 24.)

³⁵ Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto * ⁶⁵ the dispersed among the ¶ Gentiles, and ⁶⁶ teach the Gentiles?

⁶⁵ The Gentiles scattered all over the world. ¶ ⁶⁶ Acts 22. 21.

³⁶ What manner of saying is this that he said, Ye shall seek me, and shall not find me: and, Where I am, thither ye cannot come?

³⁷ In the ⁶⁷ last day, that ⁶⁸ great day of the feast, Jesus stood and cried, saying, If any man ⁶⁹ thirst, let him ⁷⁰ come unto me, and ⁷¹ drink.

⁶⁷ Christ spake the following words then, that they might have something to chew upon in the way, and to carry home with 'em. ¶ ⁶⁸ Wherein there used to be the greatest Assemblies, Lev. 23. 36. ¶ ⁶⁹ Rev. 22. 17. Have a spiritual desire after spiritual things. ¶ ⁷⁰ Isa. 55. 1. Matt. 11. 29. ¶ ⁷¹ He shall partake largely of my refreshing Grace.

* Deut. 18. 15. * Prov. 18. 4. Isa. 12. 3. & 44. 3. Chap. 4. 14. ³⁸ * He that believeth on me, as the scripture ⁷² hath said, * ⁷³ Out of his belly shall flow rivers of living water.

⁷² i. e. Intimates, when it frequently foretels a plentiful effusion of the Spirit, under the similitude of Water; as Isa. 43. 3. & 58. 11. Joel 2. 28. Zach. 14. 8. ¶ ⁷³ i. e. He shall be endued with the Gifts and Graces of the Spirit in a plentiful measure, which shall not only refresh himself, but shall break forth, and be communicated to others also, for their refreshing too.

* Joel 2. 28. Chap. 6. 7. Acts 2. 17. * Chap. 12. 16. ³⁹ (But this spake he * of the ⁷⁴ Spirit, which they that believe on him, should ⁷⁵ receive: for the ⁷⁶ holy Ghost was not yet given, because that * Jesus was not yet glorified.)

⁷⁴ Acts 2. 3. ¶ ⁷⁵ Viz. Most eminently and abundantly on the day of Pentecost. ¶ ⁷⁶ Ch. 16. 7. The plentiful pouring out of the extraordinary Gifts and saving Graces of the Holy Ghost was reserved till after Christ's Ascension, as a fruit of his Exaltation and Triumph, Eph. 4. 8. Acts 2. 33.

⁴⁰ ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the ⁷⁸ prophet.

⁷⁸ Ch. 6. 14. (see there.) Promis'd Deut. 18. 18. (whom they thought to be a different Person from the Messia)

⁴¹ Others said, * This is the Christ. But some ⁷⁹ said, Shall Christ come * out ⁸⁰ of Galilee?

⁷⁹ (They took that for his Country, because he was educated, and resided most there.)

⁴² * ⁸¹ Hath not the scripture said, That Christ cometh of the ⁸² seed of David; and out of the town of Bethlehem, * where ⁸³ David was?

⁸¹ Mic. 5. 2. ¶ ⁸² Psal. 132. 11. See on Heb. 2. 16. n. 76. ¶ ⁸³ Where his Parents dwelt, and he was educated.

⁴³ So there was a ⁸⁴ division among the people because of him.

⁴⁴ And some of them would have taken him; but ⁸⁵ no man laid hands on him.

⁸⁴ Being restrain'd by the over-ruling Providence of God, (as v. 30.) and by his Divine Eloquence, v. 46.

⁴⁵ ¶ Then came the officers to the chief Priests and Pharisees; and they said unto them, Why have ye not brought him?

⁴⁶ The officers answered, ⁸⁶ Never man spake like this man.

⁴⁷ Then answered them the Pharisees, Are ye also deceived?

⁴⁸ * ⁸⁷ Have any of the rulers, or of the Pharisees believed on him?

⁴⁹ But this people who knoweth not the law are ⁸⁸ cursed.

⁸⁷ Apt to be deceived.

⁵⁰ Nicodemus saith unto them, * (he that came ⁸⁹ to Jesus by night, being one of them)

⁵¹ * Doth our law judge any man before it hear him, and know what he doth?

⁵² They answered, and said unto him, Art thou also ⁹⁰ of Galilee? Search, and look: for * ⁹¹ out of Galilee ariseth no prophet.

⁹⁰ A Favourer of this Galilean. ¶ ⁹¹ Ch. 1. 46.

⁵³ And every man went unto his own house.

C H A P. VIII.

4 Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine.

JESUS went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the mids,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

¹ Lev. 20. 10. Deut. 22. 21, 22. ¶ (Who tak't upon thee to interpret the Law otherwise than we do.)

6 This they said, tempting him, that they might have to ² accuse him. But Jesus stooped down, and with his finger wrote on the ground as though he heard them not.

² Viz. Of contradicting the Law, if he acquitted her, (as they supposed he would, according to his wonted Clemency.)

7 So when they ³ continued asking him, he lift up himself, and said unto them, * ⁴ He that is without sin among you, let him first cast a stone at her.

³ As thinking, that they had him at an advantage. ¶ ⁴ Rom. 2. 1, 3.

8 And

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Job 9. 16.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one; beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

¹ (Herein he performs the Office of a Minister, (declining that of a Magistrate) in calling her to Repentance and Reformation.)

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

⁸ Ch. 1. 4, 5, 9. & 9. 5. & 12. 35, 46. To enlighten the Mind, cause Men to know themselves, discover and scatter Works of Darkness, remove Wrath and Misery, and cheer up and warm the Hearts of my People with Comfort. ¶ All Nations, as well as the Jews. ¶ Obeys my Commands, and follows my Directions. ¶ Ch. 12. 35. Not continue in destructive Error and Ignorance. ¶ That Light which shall lead him to Eternal Life.

13 The Pharisees therefore said unto him, Thou bearest record of thy self; thy record is not true.

¹³ Ch. 5. 31. ¶ Legal, and valid in Law.

14 Jesus answered and said unto them, Though I bear record of my self, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

Chap. 7. 38.
& 9. 29.

¹⁵ Rev. 1. 5. viz. In it self, (though not valid in Law.) See on Ch. 5. 31. ¶ Being conscious to my self Who, and What I am, I know my Testimony is unexceptionable in it self.

Chap. 3. 17.

15 Ye Judge after the flesh, I Judge no man.

¹⁷ 1 Sam. 16. 7. Only according to my outward Appearance and Original: ¶ 'Tis not my Business now to Judge Men, but to teach 'em, and to offer Mercy to 'em, Ch. 12. 47. (and therefore your Carriage is the more blameworthy.)

Verf. 29.

16 And yet if I Judge, my judgment is true: for I am not alone, but I and the Father that sent me.

¹⁹ Should take upon me to censure you as obstinate Unbelievers. ¶ Valid in Law. ¶ (Who has so many ways given Testimony to me, and required all to believe in me.)

Deut. 19. 15.

Matt. 18. 16.

1 Cor. 13. 1.

Heb. 10. 28.

17 * It is also written in your law, that the testimony of two men is true.

²² Deut. 17. 6. ¶ So to be accounted, for the deciding any Controversie.

18 I am one that bear witness of my self, and the Father that sent me, beareth witness of me.

Chap. 5. 37.

²⁴ I, as God, bear witness of my self as Man, and Mediator.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

²¹ Ch. 5. 18. q. d. What! have you another Father besides Joseph? Don't we know you and your Kindred? ¶ Ch. 14. 6. & 17. 3. viz. According to your Divine Nature, wherein I am the express Image of the Father, Heb. 1. 3.

Mark 12. 41.

Ch. 7. 30.

Chap. 7. 8.

Luke 22. 53.

20 These words spake Jesus in the treasury as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

²⁹ Luke 19. 12. ¶ See on Ch. 7. 34. ¶ Job 20. 11. Ezek. 4. 3. 18, 19. The Judgment of God shall overtake you, for all your obstinate Impenitency and Unbelief, (v. 24) and for your killing me; and so you shall perish both temporally and eternally. ¶ Shall be everlastingly separated from me.

22 Then said the Jews, will he kill himself? because he saith, Whither I go, ye cannot come. (In stead of trembling at his Threatnings, they deride 'em.)

23 And he said unto them, ye are from beneath, I am from above: ye are of this world, I am not of this world.

³⁴ Ch. 3. 31. Altogether carnal and corrupt, (and therefore understand not the Divine and Spiritual Meaning of my Words, but misconstrue 'em.) ¶ (And therefore my Words are to be understood in a Divine sense.) A company of worldly, wicked Persons, (and therefore understand my Words in such a wicked sense.) ¶ Ch. 18. 36. (And therefore have no such Meaning as you take 'em in.)

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

³⁸ Ch. 3. 18. Act. 4. 12. ¶ The true Messia.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say, and to judge of you: but he that sent me, is true; and I speak to the world those things which I have heard of him.

Chap. 3. 32.
& 15. 15.

⁴¹ Viz. Concerning your Wickedness. ¶ To condemn you for. ¶ Ch. 7. 28. q. d. I leave you to the Judgment of God, who will fully execute all his Threatnings against you, and confirm the Truth of what I have delivered.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of my self, but as my Father hath taught me, I speak these things.

⁴⁴ Viz. Upon the Cross, and have crucified him. ¶ There shall so many Evidences of my Messiahship appear (as my Resurrection, Ascension, &c.) as shall produce either your Conversion, or Confusion: and having thereby filled up the Measure of your Sins, I will come in Judgment against you so manifestly, as to extort an Acknowledgment of me. ¶ Communicated himself and his Will to me, and given me Authority.

Chap. 3. 11.

29 And he that sent me, is with me: the Father hath not left me alone: for I do always those things that please him.

Chap. 14. 10.

Verf. 16.

30 As he spake these words many believed on him.

Matt. 3. 17.

Chap. 7. 31.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

⁴⁸ In your Obedience to the Truth. ¶ You make it appear that you are.

32 And ye shall know the truth, and the truth shall make you free.

Rom. 6. 18.

⁵⁰ Ch. 7. 17. Hof. 6. 3. Matt. 13. 11. viz. Of my Doctrine, and shall increase in the Knowledge thereof. ¶ From the Bondage of Sin and Satan, and Danger of Eternal Death.

33 ¶ They answered him, We be Abrahams seed, and were never in bondage to any man, how sayest thou, ye shall be made free?

⁵² (They forgot their Condition in Egypt, Babylon, and now under the Romans.)

34 Jesus answered them, Verily verily I say unto you, whosoever committeth sin, is the servant of sin.

⁵³ Rom. 6. 16. Gives up himself to the Practice of Sin freely, customarily, delightfully. ¶ 2 Pet. 2. 19. In Spiritual Bondage, (which is that I speak of: and this is your condition.)

35 And the servant abideth not in the house for ever: but the Son abideth ever.

Gal. 4. 30.

Chap. 8.

4036.

* Rom. 8. 2.

³⁶ *q. d.* And though for the present you are Members of the visible Church, (which is God's House) yet you must not expect that this will hold always; for e'er long you shall be cast out. ¶ ³⁷ Every true Child of God shall persevere in Grace, and in the Enjoyment of the Privileges of the Church for ever.

³⁶ * If the Son therefore shall make you free, ye shall be free indeed.

³⁷ *q. d.* And there's no way to partake of this Happiness, but by Faith in me.

³⁷ I know that ye are Abrahams feed; but ye seek to ³⁸ kill me, because ³⁹ my word hath no place in you.

³⁸ *Ch. 5. 18. & 7. 1, 19. Luke 22. 2.* (and so shew your selves to be Servants of Sin; and therefore your Carnal Relation to Abraham (*v. 33.*) will do you no good.) ¶ ³⁹ *Matt. 13. 15. 1 Cor. 2. 14.* My Doctrine is not entertain'd by you, but despis'd.

* Chap. 5. 9.

30. & 14. 10.

24.

³⁸ * I speak that which I have seen with my Father: and ⁴¹ ye do ⁴² that which ye have seen with your father.

⁴⁰ *q. d.* And yet my Doctrine is from God. ¶ ⁴¹ *q. d.* Your Actions shew, that you have another Original and Father besides Abraham, *viz.* the Devil, *v. 44.* ¶ ⁴² Those Sins to which you are prompted by him.

* Rom. 2. 18.

& 7.

³⁹ They answered and said unto him, ⁴³ Abraham is our father. Jesus saith unto them, * If ye were Abrahams ⁴⁴ children, ye would do the ⁴⁵ works of Abraham.

⁴³ *Matt. 3. 9. Gal. 3. 7.* ¶ ⁴⁴ *Viz.* According to the Spirit. ¶ ⁴⁵ Such Works of Faith and Holiness as he did.

⁴⁰ But now ye seek to kill me, a man that hath told you the ⁴⁶ truth, which I have heard of God: ⁴⁷ this did not Abraham.

⁴⁶ *Gal. 4. 16. Psal. 109. 4.* The true Doctrine of Salvation; particularly, that Grand Truth, That I am the Son of God. ¶ ⁴⁷ *Viz.* Seek to kill any one that brought him any Message from God.

⁴¹ ⁴⁸ Ye do the deeds of your father. ⁴⁹ Then said they to him, We be not born ⁵⁰ of fornication; ⁵¹ we have one Father, *even* ⁵² God.

* Jsa. 63. 16.

& 64. 8. Mal.

1. 6.

⁴⁸ *q. d.* (And therefore it appears by your Works, that you have another Father.) ¶ ⁴⁹ (Perceiving that he spake not of Natural, but of Spiritual Descent, they reply to that.) ¶ ⁵⁰ In an Idolatrous Church; nor are Idolaters; but worshippers of the true God, according to his word; and therefore are his Children, and he our Father.) ¶ ⁵¹ *Tit. 1. 16.*

* 1 John 5. 1.

* Chap. 5. 43.

& 7. 28, 29.

⁴² Jesus said unto them, * If God were your Father, ye would love me: for I proceeded forth, and came from God, * neither came I of my self, but he sent me.

⁴³ Why do ye not understand my speech? *even* because ye cannot ⁵³ hear my word.

⁵³ Relish, understand, nor embrace my Doctrine, which is Spiritual and Divine, (because you are carnal and corrupt.)

* Matt. 13. 38.

⁴⁴ * Ye are of *your* father the devil, and ⁵⁴ the lusts of your father ye will do: he was a ⁵⁵ murderer from the beginning, and abode not ⁵⁶ in the truth, ⁵⁷ because there is no truth in him. When he ⁵⁸ speaketh a lie, he speaketh ⁵⁹ of his own: for he is a ⁶⁰ liar and the ⁶¹ father of it,

⁵⁸ *1 John 3. 8.* ¶ ⁵⁹ you are guilty of such Spiritual Lusts, of Malice, Envy, &c. as he is; and ye execute his malicious, mischievous Designs. ¶ ⁶⁰ In drawing our first Parents to Sin, and so exposing 'em to Death temporal and eternal. ¶ ⁶¹ *Jude 6.* In that Uprightness of Nature which God bestowed upon him. ¶ ⁶² And now he is an Enemy of Truth and Goodness, and not to be trusted in any thing he saith or does. ¶ ⁶³ Does any thing contrary to Truth and Holiness. ¶ ⁶⁴ According to his own Temper and Inclination. ¶ ⁶⁵ An Enemy of all Truth and Goodness, and full of all Wickedness in himself. ¶ ⁶⁶ The great Promoter of all Wickedness in his Children and Followers.

⁴⁵ And because I ⁶⁷ tell you the truth, ye believe me not.

⁶⁷ Tell you that I am the Messia, (*v. 25.*) and acquaint you with the true, spiritual Rule of Life, which is contrary to your corrupt Affections.

⁴⁶ Which of you convinceth me ⁶⁸ of sin? And if I say the truth, why do ye not believe me?

⁶⁸ Of any Fault, either in my Doctrine or Life.

⁴⁷ He that is ⁶⁹ of God, ⁷⁰ heareth Gods words; ye therefore hear *them* not, ⁷¹ because ye are not of God.

⁶⁹ *1 John 4. 6.* Regenerate, and guided by the Spirit of God. ¶ ⁷⁰ Believes and obeys. ¶ ⁷¹ Here he shews the true Cause of their Unbelief, that it is not in him, but in themselves; as *Ch. 6. 44, 65.*

⁴⁸ Then answered the Jews and said unto him, Say we not well, that thou art ⁷² a Samaritan, and ⁷³ hast a devil?

⁷² An Enemy to our Religion and Nation. (Hereby Christ has sanctified all Reproach to us.) ¶ ⁷³ *Ch. 7. 20. & 10. 20.*

⁴⁹ Jesus answered, ⁷⁴ I have not a devil; but I ⁷⁵ honour my Father, and ye do ⁷⁶ dishonour me.

⁷⁴ (A meek Answer.) ¶ ⁷⁵ *Ch. 17. 4. viz.* Both by my Doctrine and Practice; which is not consistent with being acted by a Devil. ¶ ⁷⁶ *Viz.* By your Slanders and Reproaches.

⁵⁰ And * I seek not mine ⁷⁷ own glory: there is one that ⁷⁸ seeketh and judgeth.

⁷⁷ *Viz.* In any way of distinction from the Glory of God. ¶ ⁷⁸ Will take care of my Honour, and punish you for all the Indignities you offer me.

⁵¹ ⁷⁹ Verily verily I say unto you, If a man keep my saying, he shall ⁸⁰ never see death.

⁷⁹ *Ch. 5. 24.* Here he further persuades 'em to embrace and obey his Doctrine, by shewing the Benefits thereof. ¶ ⁸⁰ Shall escape eternal Misery.

⁵² Then said the Jews unto him, Now we know that thou hast a devil. * Abraham is dead, ⁸¹ and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

⁵³ ⁸² Art thou greater than our father Abraham, ⁸³ which is dead? and the prophets are dead: whom makest thou thy self?

⁵⁴ Jesus answered, * If I ⁸⁴ honour my self, ⁸⁵ my honour is nothing: it is my Father that ⁸⁶ honoureth me, of whom ye say, that he is your God.

⁸⁴ *2 Cor. 10. 18.* Speak more than the Truth of my self. ¶ ⁸⁵ *Phil. 2. 9. viz.* By all these Evidences of his Presence with me, and by giving me this Power.

⁵⁵ Yet * ye have not ⁸⁷ known him; but I * ⁸⁸ know him: and if I should say, I know him not, ⁸⁹ I shall be * a liar like unto you: but * I know him, and keep his saying.

⁸⁸ *Viz.* In a right manner, as my Father, and the Author of that Doctrine I preach, and what kind of Worship and Obedience he requires: that knowledge you have of him, is to no purpose. ¶ ⁸⁹ 'Tis a great Sin to deny what is of God in us. ¶ *Ch. 1. 18.*

⁵⁶ * Your father Abraham * rejoiced to see * ⁹⁰ my day: and he * saw it, and was glad.

⁹⁰ He whom you boast so much of, and lay such claim to. ¶ ⁹¹ The time of my coming in the Flesh. ¶ ⁹² Had a Prospect thereof by Faith, *Heb. 11. 13.*

⁵⁷ Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

⁵⁸ Jesus said unto them, Verily verily I say unto you, before Abraham was, * I am.

⁹³ *Ch. 1. 1. Exod. 3. 18.* I have an unchangeable Being, as God.

⁵⁹ Then * took they up ⁹⁴ 7 stones to cast at him: * ⁹⁵ but Jesus * hid himself, and went out of the temple, ⁹⁶ & ⁹⁷ passed by.

⁹⁴ *Ch. 10. 30. Lev. 24. 16.* ¶ ⁹⁵ Became miraculously invisible.

C H A P. IX.

¹ He that was born blind is restored to his sight. ² He is brought to the Pharisees. ³ They excommunicate him. ⁴ Christ receiveth him, and he confesseth Christ.

AND as Jesus passed by, he saw a man which was blind from his birth.

² And his disciples asked him, saying, Master, who

Chap. 9.

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who did sin, ¹ this man or his parents, that he was born blind?

¹ Luke 13. 2. Acts 28. 4. *q. d.* Was it for his own (Original) Sin, or for his Parents Sins?

³ Jesus answered, neither hath this man ² sinned, nor his parents: ³ but that the ⁴ works of God should be made manifest in him.

² *Viz.* As the cause of this particular Punishment. ³ *q. d.* It came to pass by the Providence of God for this end, that— ⁴ *Isa.* 35. 5. The Power of God, in working a miraculous Cure upon him.

* Chap. 5. 19.

⁴ * I must work the works of him that sent me, ⁵ while it is day: ⁶ the night cometh when no man can work.

⁵ *Ch.* 11. 9. & 17. 4. *Eph.* 5. 16. Whiles the time of my Life continues, and whiles your Day, (*Luke* 19. 41.) and the time of your Visitation, and of God's Patience towards you, continues. ⁶ *Ecc.* 9. 10. The time of my Life is almost at an end; and the time of Trouble and Calamity is coming upon you for your Sins, when there will be no further opportunity of using Means for your Good.

* Chap. 1. 5, 9.

& 12. 35, 45.

⁵ ⁷ As long as I am in the world, ⁸ * I am the light of the ⁹ world.

⁷ Whiles I am with you, I shall secure you from these Judgments, and the day of Grace will be continued to you; and it's my Business to cure Men of their Spiritual Blindness; and as a Sign thereof, I'll cure this Man now of his Bodily Blindness. ⁸ * See on *Ch.* 8. 12.

* Mark 7. 33.

& 8. 23.

|| Or, spread

the clay upon

the eyes of the

blind man.

⁶ When he had thus spoken, ⁷ he spat on the ground, and made clay of the spittle, and he ¹⁰ anointed the eyes of the blind man with the clay,

¹⁰ To shew, that he is not tied to any Means or Method in his working of Cures.

* Neh. 3. 15.

⁷ And said unto him, "Go wash in ^{*} the pool of Siloam (which is by interpretation, ¹² Sent.) He went his way therefore, and washed, and came seeing.

¹¹ *2 Kings* 5. 10. (That so this work upon him might be the more taken notice of.) ¹² *Viz.* From God, as a special Gift, and a Type of Christ, (who was sent by his Father to cure us of our Blindness.)

⁸ ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

⁹ Some said, This is he: others said, He is like him: but he said, I am he.

¹⁰ Therefore said they unto him, How were thine eyes opened?

¹¹ He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

¹² Then said they unto him, where is he? He said, I know not.

¹³ ¶ They brought to the Pharisees him that afore-time was blind.

* Ch. 5. 9.

Gal. 2. 5.

¹⁴ And it was the ¹⁵ sabbath-day when Jesus made the clay, and opened his eyes.

¹⁵ Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed and do see.

¹⁶ Therefore said some of the Pharisees, This man is not ¹⁴ of God, because he keepeth not the sabbath-day. Others said, * How can a man that is ¹⁵ a sinner, do such miracles? And ^{*} there was a division among them.

* Chap. 3. 2.

Verf. 33.

* Chap. 7. 12.

43. & 10. 19.

¹⁴ Not sent or approved by God. ¹⁵ An Impostor, or open Transgressor of the Law of God.

¹⁷ They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes?

* Chap. 4. 19.

& 6. 14.

He said, * He is a prophet.

¹⁸ But the ¹⁶ Jews did ¹⁷ not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

¹⁸ The Pharisees, or great Council, (who, it seems, ap-

propriated this Title to themselves, as appears by *v.* 22.)

¶ ¹⁷ Pretended so, at least.

¹⁹ And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

²⁰ His parents answered them, and said, We know that this is our son, and that he was born blind.

²¹ But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself.

²² These words spake his parents, because ^{*} they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, ¹⁸ he should be put out of the synagogue.

¹⁸ *Ch.* 12. 42. & 16. 2. *Isa.* 66. 5. *Rev.* 13. 17.

²³ Therefore said his parents, He is of age, ask him.

²⁴ Then again called they the man that was blind, and said unto him, ¹⁹ Give God the praise: ²⁰ we know that this man is a sinner.

¹⁹ *Rom.* 16. 18. *viz.* By a free Confession of the Truth; as *Job.* 7. 19. ¶ ²⁰ *q. d.* For we can't believe that such an Impostor as he could work such a Miracle.

²⁵ He answered and said, ²¹ Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.

²¹ *Mark* 7. 1. *Rom.* 14. 4. *q. d.* You may judge of him as you please; I'll not stand to argue that Point with you with Words, since I have a convincing Work to confute you withal.

²⁶ Then said they to him ²² again, What did ²² *Jer.* 20. 10. he to thee? how opened he thine eyes?

²⁷ He answered them, I have told you already, and ye did ²³ not hear: wherefore would ye hear it again? ²⁴ will ye also be his disciples?

²³ *Zach.* 7. 11. Not believe, or lik'd it not. ¶ ²⁴ (This he speaks in scorn to 'em.)

²⁸ Then they reviled him, and said, Thou art his disciple; but we are ²⁵ Moses disciples.

²⁹ We know that God ²⁶ spake unto Moses: as for this fellow, we know not from ²⁷ whence he is.

²⁶ Gave him Commission and Authority for what he did. ¶ ²⁷ *Ch.* 18. 14. From whom he has his Office and Authority.

³⁰ The man answered and said unto them, Why, herein is a marvellous thing, that ye know not ²⁸ from whence he is, and yet he hath ²⁹ opened ²⁸ *Mtt.* 5. mine eyes. ²⁹ *Ch.* 3. 2.

³¹ Now we ³⁰ know that ^{*} God ³¹ heareth ^{*} *Job* 27. 9. & not sinners: but if any man be a ³² worshipper of ³⁵ 12. *Psal.* 18. God, and doth his will, him he heareth.

³⁰ *q. d.* This is a great Truth, owned by all. ¶ ³¹ *Psal.* *Jer.* 11. 11. & 66. 18. *Prov.* 15. 29. & 28. 9. *Isa.* 1. 15. Does not enable ³² *Ezek.* 41. 12. *Mic.* 3. 4. *Zech.* 7. 13. Impostors to work such Miracles. ¶ ³³ A true Servant of God.

³² Since the world began was it not heard that any man opened the eyes of one that was born blind.

³³ * If this man were not of God, he could do ^{*} *Verf.* 16. nothing.

³³ No such great Works as he does.

³⁴ They answered and said unto him, Thou wast ³⁴ altogether ³⁵ born in sins, and dost thou teach us? And they ³⁶ cast him out.

³⁴ Even in thy Body, as well as Soul. ¶ ³⁵ Broughtest ³⁶ *Or, excom-* the Punishment of some extraordinary Wickedness into the ³⁶ *municated* world with thee. ¶ ³⁶ *Ch.* 12. 42. & 16. 2. (See there.) Excommunicated him, as *v.* 22.

³⁵ Jesus heard that they had cast him out; and when he had ³⁷ found him, he said unto him, Dost ³⁷ *Psal.* 27. 10. thou believe on the Son of God?

³⁶ He answered and said, Who is he, Lord, that I might believe on him?

³⁷ And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

³⁸ And he said, Lord, I believe. And he worshipped him.

Chap. 10. 39 ¶ And Jesus said, * 38 For judgment I am come into this world, * that they which 19 see not, might see; and that they 40 which see, might be made blind.

4036. Chap. 5. 22, 41 made blind. 27. See Chap. 3. 27. To manage the Affairs of my Church with Justice and Equity; and the Event of my coming into the world, in respect of obstinate Sinners, is to inflict Spiritual Judgments on 'em, as well as to benefit the Good. ¶ 39 Ch. 12. 47. That the Corporally Blind may receive Sight; and they who are Ignorant, and humbled under the sense thereof, may be spiritually enlightened. ¶ 40 Presume they see and know more than others, (as you Pharisees do, v. 41.) ¶ 41 Be left in their Blindness, and be given up to more Blindness, for their despising the Gospel, and shutting their Eyes against the Light.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, 42 If ye were blind, ye should have 43 no sin: but now ye say, 44 We see; therefore your sin 45 remaineth.

42 Ch. 15. 22. If out of pure Ignorance (as it is with those who have no ordinary Means of Instruction) you did not embrace my Doctrine; or if you were sensible of your Blindness, and did penitently confess it. ¶ 43 viz. Comparatively, i. e. not so great; and I would pardon and heal you. ¶ 44 We have Knowledge enough already, and need not thy Instruction. ¶ 45 viz. Unpardoned; yea, is highly aggravated by that Knowledge you have, and by your Self-conceit.

CHAP. X.

1 Christ is the door, and the good shepherd. 24 He proveth by his works that he is Christ. 39 He escapeth the Jews.

Verily verily I say unto you, He that entreth not by the 2 door into the sheepfold, but 3 climbeth up some other way, the same is a 4 thief and a robber.

Christ having upbraided the Pharisees for their Blindness, ch. 9. 41. (though they thought themselves the only Guides and Teachers of the People,) in this Parable points out himself as the true Shepherd of the Sheep, and consequently, that he was the true Messiah, promis'd under that Name, (Ezek. 34. 23.) and, on the contrary, shews, Who were not true Shepherds. Here, the Sheepfold is the Church; the Door, Porter, and Chief Shepherd, is Christ; they that come in through him, are Teachers sent by him, who get entrance into Mens Hearts, and true Believers, whom he admits into his Church: Thieves are Intruders, and false Teachers; the Sheep are true Believers; the Food is the Word of God, and all the Benefits of his Grace. ¶ 2 ver. 7. ch. 14. 6. That way that I have appointed: or, Own not a dependence on me, as the Chief Shepherd. (He aims here at the present Teachers of the Jewish Church.) ¶ 3 Jer. 23. 21. ¶ 4 Is to be look'd upon as a Destroyer of Mens Souls, v. 10.

2 But he that entreth in by the door, is the 5 shepherd of the sheep.

5 Acts 20. 28. A lawfull, approved Pastor.

3 To him the 6 porter openeth; and the sheep 7 hear his voice: and he 8 calleth his own sheep by name, and 9 leadeth them out.

Christ, by his Spirit, blesses his Ministry, and gives it admission into the Hearts of his People. ¶ 7 Obey and follow him, and depend upon his Ministry. ¶ 8 Exod. 33. 12, 17. Phil. 4. 3. 2 Tim. 2. 19. Has a particular Care of every one of his Flock. ¶ 9 Guides and governs 'em.

4 And when he 10 putteth forth his own sheep, he 11 goeth before them, and the sheep follow him: for they 12 know his voice.

¶ 10 Calls 'em to duty and sets 'em about any spiritual work. ¶ 11 Matt. 11. 29. Heb. 12. 2. Teaches 'em, both by sound Doctrine, and good Example. ¶ 12 Are able to pass a right Judgment upon, and do approve of his Doctrine, (which is commonly agreeable to the word.)

5 And 13 a stranger will they 14 not follow, but will flee from him: for they 15 know not the voice of strangers.

¶ Gal. 1. 8. A Teacher not thus qualified. ¶ 13 Not be drawn from God by him. ¶ 14 Approve not his Doctrine, (which commonly differs from the word.)

6 This parable spake Jesus unto them: but Chap. 10. 15 they understood not 16 what things they were which he spake unto them.

15 The Pharisees. ¶ 16 The meaning of these things, (and so prove themselves to be blind, ch. 7. 40, 41.)

7 Then said Jesus unto them 17 again, Verily verily I say unto you, I am 18 the door of the sheep.

¶ 17 To explain something that he spake afore. ¶ 18 The only way whereby lost Sinners may come to God, and obtain Salvation, v. 10.

8 19 All that ever came before me, are thieves and robbers: but the sheep did not 20 hear them.

19 Pretenders to be the Messiah, and Great Prophet of the Church. ¶ 20 See n. 7.

9 * I am the door: by me if any man 21 enter * Chap. 14. 6, in, he shall be 22 saved, and shall go 23 in and out, and find 24 pasture.

21 Walk in the way that I have directed. ¶ 22 Put into a secure Condition, till he obtain Eternal Salvation.

¶ 23 Have much spiritual Freedom and security of Mind. ¶ 24 Psal. 23. 2. Spiritual Refreshment and Satisfaction.

10 25 The thief cometh not, but for 26 to steal, and to 27 kill, and to destroy: I am come that they might have 28 life, and that they might have it 29 more abundantly.

25 Seducers, (who have always some self-ends.) ¶ 26 2 Pet. 2. 3. To make a Prey of you. ¶ 27 The issue whereof will be your Eternal Ruine. ¶ 28 Grace and Glory; all manner of Blessings. ¶ 29 Ch. 1. 16. 2 Pet. 1. 3, 4. viz. Than they could have had, (1.) From innocent Adam: (2.) Before my coming in the Flesh: (3.) Such a large measure as may refresh 'em with all variety of Pleasures and Delights: (4.) Encreasing daily: (5.) Especially in Glory.

11 * 30 I am the good shepherd: the good * Isaiah 40. 11, shepherd 31 giveth his life for the sheep.

30 Isa. 40. 11. Ezek. 34. 23. ¶ 31 ver. 17, 18. Will venture his Life, upon occasion, to rescue his Sheep from 1 Pet. 5. 4. wild Beasts.

12 But he that is an 32 hireling, and not the shepherd, 33 whose own the sheep are not, seeth the 34 wolf coming, and 35 leaveth the sheep, and * Zech. 11, fleeth: and the wolf 36 catcheth them, and 37 scattereth the sheep.

32 Phil. 2. 21. One that aims only at his own Advantage; (such as the Scribes and Pharisees were.) ¶ 33 Who has no true Affection for 'em, nor Care of 'em, v. 13. ¶ 34 Any kind of danger; either Temporal, by Persecution; or Spiritual, by Error. ¶ 35 By Error, Acts 20. 29. ¶ 36 By Persecution.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 38 I am the good shepherd: and * 37 know * 2 Tim. 2. 19, my sheep, and am 38 known of mine.

37 Ver. 27. ch. 13. 18. Psal. 1. 6. Have a particular Care of, and Affection to, every one of 'em. ¶ 38 Believed on, loved, and obey'd by them.

15 * As the Father 39 knoweth me, even so * Matt. 11. 27, 40 know I the Father: and I lay down my life for the sheep.

39 Owns me, loves me, &c. so do I my Sheep. ¶ 40 I obey and follow him in all things; so do my Sheep me.

16 And * 41 other sheep I have, which are * Isaiah 56. 8, 42 not of this fold: them also I must bring, and they shall 43 hear my voice: and * there shall be * Ezek. 37. 22, 44 one fold, and 45 one shepherd.

41 Ch. 11. 52. Some, which in due time shall become my Sheep, viz. the Elect of the Gentiles. ¶ 42 Not Members of the Jewish Church. ¶ 43 Shall embrace the Gospel, and be infallibly wrought upon by the Almighty Power of Converting Grace, to become true Believers. ¶ 44 One Church of Jews and Gentiles, agreeing in Faith, Worship, Affection, &c. ¶ 45 Hof. 1. 11.

17 Therefore doth my Father 46 love me, * be- * Isaiah 53. 7, cause I lay down my life, that I might 47 take it 8, 12, again.

46 Is pleased with me, and fully satisfied with my Sufferings as a sufficient Ransom. ¶ 47 Ch. 2. 19. See on Acts 3. 15. n. 23.

18 No man taketh it 48 from me, but I 49 lay it down of my self: I have power to lay it down, and

Chap. 10. and * I have power to ⁴⁷ take it again. * ⁵⁰ This commandment have I received of my Father.

⁴⁸ *Viz.* Against my will, (as it may befall others.)
* Chap. 2. 19. * ⁴⁹ *Psal.* 40. 7. * ⁵⁰ *viz.* To lay down my Life, and take it again.

* Chap. 15. 31. 19 ¶ * There was ⁵¹ a division therefore again among the Jews for these sayings.

* Chap. 7. 43. & 9. 16. 20 And many of them said, he hath ⁵² a devil, and is ⁵³ mad, why hear ye him?

* Matt. 10. 34. 35. ⁵² *Ch.* 7. 20. & 8. 48. *Matt.* 9. 34. ¶ ⁵³ Talks Nonsense.

* Exod. 4. 11. 21 Others said, These are not the words of him that hath a devil. * ⁵⁴ Can a devil * open the eyes of the blind?

* Phil. 94. 9. & 146. 8. 22 ¶ And it was at Jerusalem the feast of the dedication, and it was ⁵⁶ winter.

* Chap. 9. 6, 7. ⁵⁵ Instituted in remembrance of the Repairing the Temple and the Altar, *1 Macc.* 4. 59. ¶ ⁵⁶ About the middle of December.

* Acts 3. 11. & 5. 12. 23 And Jesus walked in the temple * in ⁵⁷ Solomon's porch.

⁵⁷ The East Cloister or Piazza in the Court of the People, built in the same place where Solomon had built one afore.

24 Then came the Jews round about him, and said unto him, How long dost thou ¶ make us to doubt? If thou be the Christ, tell us ⁵⁹ plainly.

⁵⁸ *Viz.* By thy obscure Expressions. ¶ ⁵⁹ Not that they desir'd to know the Truth, but to ensnare and accule him, as affecting a Kingdom, if he should declare himself to be the Messia.

25 Jesus answered them, ⁶⁰ I told you, and ye believed not: * the works that I do ⁶¹ in my Father's name, they ⁶² bear witness of me.

* Chap. 5. 36. V. 38. ⁶⁰ *Viz.* As much, in effect, as this comes to, *Ch.* 6. 51, 53, 54. & *Ch.* 8. 12, 24, 58. ¶ ⁶¹ By his Commission, Authority, and Power. ¶ ⁶² Speak sufficiently who I am.

* Chap. 8. 47. 26 But * ye believe not, ⁶³ because ye are not ⁶⁴ of my sheep, ⁶⁵ as I said unto you.

⁶³ *q. d.* 'Tis not from the obscurity of my Doctrine without you, but from the obstinacy of your own Hearts within you. See on *Ch.* 6. 44, 65. ¶ ⁶⁴ *Acts* 13. 48. Of those who are Elected, and given me by God to Redeem and actually made mine by Conversion. ¶ ⁶⁵ Such as I have formerly describ'd to you.

27 My sheep * hear my voice, and I ⁶⁷ know them, and they ⁶⁶ follow me.

⁶⁶ *Matt.* 16. 24. Imitate my Example.

28 And I give unto them eternal life, and * they shall ⁶⁷ never perish, neither shall any pluck them out of my hand.

* Chap. 6. 37. & 17. 11, 12. & 18. 9. ⁶⁷ *Rom.* 8. 1. *Matt.* 16. 18. *viz.* Neither through their own Frailty, nor through the Power of any of their Enemies.

* Chap. 14. 28. 29 * My Father which ⁶⁸ gave them me, is greater than all: and none is able to pluck them out of my Father's hand.

* Chap. 17. 11, 22. 30 * I and my Father are ⁶⁹ one.

* Chap. 8. 59. ⁶⁹ *1 John* 5. 7. Have one and the same Mind, Will, and Power to save you, as well as the same Essence.

31 Then the Jews took up stones ⁷⁰ again to stone him.

32 Jesus answered them, Many good works have I shew'd you ⁷¹ from my Father: ⁷² for which of those works do ye stone me?

⁷¹ As a Testimony of my Commission from him. ¶ ⁷² *Psal.* 109. 4. *Ecc.* 4. 4.

33 The Jews answered him, saying, For a good work we stone thee not; but for ⁷³ blasphemy; and because that thou being a man, * makest thyself God.

* Lev. 24. 16. 34 Jesus answered them, * Is it not written in ⁷⁴ your law, I said, ⁷⁵ Ye are ⁷⁶ Gods?

* Chap. 5. 18. ⁷⁴ The Old Testament, (*viz.* *Psal.* 82. 16.) which is your Rule, and cannot be gain'd. ¶ ⁷⁵ Judges and Magistrates. ¶ ⁷⁶ *viz.* In respect of your Office, because you are his Deputies, to whom he communicates some part of his Dominion, in that Authority which belongs to you.

35 If he called them Gods, ⁷⁷ unto whom the word of God came, and the scripture cannot be ⁷⁸ broken:

⁷⁷ Who were authorized by his Commission and Ap-

pointment, to represent Him in the World, and do bear some Stamp of his Authority and Dominion. ¶ ⁷⁸ Lose its Power and Truth.

36 ⁷⁹ Say ye of him, whom the Father hath ⁸⁰ sanctified, and sent into the world, Thou blasphemest; * because I said, I am * the Son of God? * Chap. 5.

⁷⁹ *q. d.* If the Title of [Gods] be given to those to whom God has communicated some part of his Dominion, then surely it does much more properly and truly belong to me, whom God has appointed to rule over all, with Himself. ¶ ⁸⁰ *Ch.* 6. 27. Separated and ordained for Mediator, King, and Head of his Church; which Office cannot be assumed or executed by any meer Creature, but only by the Eternal Son of God.

37 * If I do not the works ⁸¹ of my Father, * believe me not.

⁸¹ Which he has appointed me to do, and which are peculiar to God, and flow from that Power which I have in common with the Father.

38 But if I do, though ye ⁸² believe not me, * ⁸³ believe the works: ⁸⁴ that ye may know and believe that the Father ⁸⁵ is in me, and I ⁸⁶ in him.

* Chap. 5. 36. ⁸² Think me not as yet a Person worthy of Credit. ¶ ⁸³ Own me for such a one as my Works declare me to be. ¶ ⁸⁴ That you may have Arguments and Grounds, not only which are sufficient to persuade and convince you of my Divinity, but by which you may also be actually persuaded of the Truth and Certainty hereof, so as firmly to believe it. ¶ ⁸⁵ *Ch.* 14. 10, 11. & 17. 21. That the Divine Essence is the same in us both, (*v.* 30.) though there be a Distinction of Persons between us.

39 Therefore they fought again to take him: but he ⁸⁷ escaped out of their hand.

40 And went away again beyond Jordan, into the place where John ⁸⁸ at first baptized: and there he abode.

⁸⁷ *Ch.* 7. 30. & 8. 59. ⁸⁸ *Ch.* 1. 28. To see what Fruits his Ministry had left behind him, and thereby to put 'em in mind of those clear Testimonies which John then gave of him.

41 And many resorted unto him, and said, John did ⁸⁹ no miracle: but all things that John spake of this man, were true.

⁸⁹ Probably God in his Infinite wisdom thought fit so to order it, as to reserve the Glory of Miracles wholly to Christ, that the Evidence of his being the Messia might be made more clear by the Miracles which he wrought, that so the Minds of People might not be distracted between John and Christ, and that there might be no Pretence of Competition between 'em.

42 And many believed on him there.

CHAP. XI.

1 Christ raiseth Lazarus four days buried. 45 Many Jews believe. 47 The high Priests and Pharisees gather a counsel against him.

NOW a certain man was sick, named Lazarus of Bethany, the town of * Mary and her sister Martha.

2 (* It was that Mary which * anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou ² lovest, is sick.

² *Ch.* 13. 23. *Psal.* 16. 3. *Heb.* 13. 6. Have a particular Kindness and Affection for, (he being a singularly good Man.)

4 When Jesus heard that, he said, This sickness is not unto ³ death, * but for the glory of God, that the Son of God might be ⁴ glorified thereby.

* Chap. 9. 3. ³ Such a Death as you imagine, *viz.* so as not to be soon restor'd to Life again; as *Mark* 5. 39. ¶ ⁴ *1 Pet.* 15. *Ch.* 5. 23. In the manifestation of his Divine Power, (shew'd by raising him from the Dead.)

5 Now Jesus ⁵ loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he ⁶ abode two days still in the same place where he was.

⁶ *Deut.* 32. 36. *Hos.* 6. 1. Christ may delay to help those at present, whom he dearly loves.

7 Then

Chap. 11. 7 Then after that faith he to his disciples, 6 Let us go into Judea again.

4036. 8 His disciples say unto him, Master, the Jews of late sought to 7 stone thee; and 8 goest thou thither again?

9 Jesus answered, 9 Are there not twelve hours in the day? If any man 10 walk in the day, he stumbleth not, because he seeth the light of this world.

9 q. d. There's a certain time appointed by God for the Exercise of my Calling in, ch. 9. 4. ¶ 10 q. d. VVhile I make use of that Season for the dispatch of the work incumbent on me, I shall be secure from danger.

* Chap. 12. 35. 10 But * if a man 11 walk in the night, 12 he stumbleth, because 13 there is no light in him.

11 Undertakes that which he has not a Call for, Psa. 104. 22, 23. ¶ 12 Meets with many Inconveniences. ¶ 13 He wants that Guidance and Protection that otherwise he might expect.

11 These things said he: and after that, he faith unto them, 14 Our friend Lazarus * sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he 15 sleep, he shall do well.

15 q. d. Sleep being a Sign of Health, thou needest not go to heal him.

13 Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there: (to the intent ye 16 may believe) nevertheless, let us go unto him.

16 V. 4. May have your Faith confirmed, (by the greater Evidence of my Divine Power.)

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, 17 Let us also go, that we may die with him.

17 q. d. Since our Lord will needs go, and expose himself to inevitable danger, (v. 8.) let us not forsake him, though we die for it.

17 Then when Jesus came, he found that he had lien in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, ¶ That is, about 18 about fifteen furlongs off.)

two miles.

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, 18 if thou hadst been here, 19 my brother had not died.

18 2 Kings 5. 11. ¶ 19 q. d. I am confident thou wouldst have healed him.

22 But I know, that even now whatsoever thou wilt 20 ask of God, God will 21 give it thee.

20 She did not understand that Christ could work Miracles by his own Power, as he was God; but only by Power obtained from God by Prayer. ¶ 21 Enable thee to do it.

23 Jesus faith unto her, Thy brother shall rise again.

22 Martha faith unto him, 22 I know that he shall rise again in the resurrection at the last day.

Ch. 5. 29. Luke 14. 14. 1 Thess. 4. 14.

25 Jesus said unto her, I am 23 the resurrection, and the 24 life: he that believeth in me, though he were 24 dead, yet 25 shall he live;

23 1 Cor. 15. 22. The Raifer of the Dead, and the Giver of Eternal Life, (ch. 14. 6.) as appears by this, that [he that believeth, &c.] ¶ 24 viz. Naturally, in Body. ¶ 25 I'll raise him to a Bodily Life again by my own Power; for [I am the Resurrection.]

26 And whosoever liveth, and 26 believeth in me, shall 27 never die. Believest thou this?

26 Ch. 3. 36. (see there) and so is endued with Spiritual Life. ¶ 27 Ch. 8. 51, 52. & 10. 28. or [not die for ever;] but I'll continue his Spiritual Life, and give him Eternal Life: for [I am the Life.]

Ch. 6. 69.

27 She faith unto him, Yea Lord, 28 I believe

that thou art the 29 Christ the Son of God, which Chap. 11. should come into the world.

28 And when she had so said, she went her way, 4036. and called Mary her sister 30 secretly, saying, The 31 Master is come and calleth for thee.

30 Left the Jews there, knowing of it, might bring him into some trouble.

29 As soon as she heard that she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, and followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he 33 groaned in the spirit, and 34 was troubled,

34 Out of indignation against Sin, that had drawn on Death, and all this Sorrow; and out of tender compassion to her, in this her Trouble and Affliction.

34 And said, where have ye laid him? They say unto him, Lord, come and see.

35 * Jesus wept.

* Luke 19. 41.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man, which 32 opened the eyes of the blind, have caused 33 that even this man should not have died?

38 Jesus therefore again 33 groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

33 By way of earnest Prayer, v. 41.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, faith unto him, Lord, by this 34 time he stinketh: for he 34 hath been dead four days,

40 Jesus faith unto her, Said I not unto thee, that if thou wouldest 35 believe, thou shouldest see the 36 glory of God?

35 Matt. 13. 58. Luke 1. 20. ¶ 36 An admirable Instance of my Divine Power.

41 Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, 37 Father, I thank thee that thou 38 hast heard me.

37 Christ, as God, is the Principal Efficient in doing these Works, and works 'em by his own Power; as Man, he is the Instrument of the Godhead; as Mediator, he acts as sent by the Father. ¶ 38 Art ready to do that by me which I desire and determine to do, that so others may believe in me, v. 42. (as they did, v. 45.)

42 And I knew that thou hearest me always: but * because of the people which stand by, I said 43 it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, 39 come forth.

39 Rom. 4. 17.

44 And he that was dead came forth, bound hand and foot with 40 grave-clothes, and his face was bound about with a napkin. Jesus faith unto them, Loose him, and let him go.

40 Because he was to die, and be buried again; where- as— ch. 20. 5.

45 Then 41 many of the Jews which came to 41 Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ * Then gathered the chief priests and the Pharisees a council, and said, * 42 What do we? for this man doeth many miracles.

* Psa. 2. 2.

Matt. 26. 3.

Mark 14. 1.

* Chap. 12. 19.

Acts 4. 16.

Chap. 12.

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* Luke 3. 2.
* Acts 4. 6.

41 *Acts* 4. 46. What course shall we take, since all we have done hitherto signifies nothing?

48 If we let him thus alone, 41 all men will believe on him; and the Romans shall come and 42 take away both our place and nation.

43 He'll grow so Popular, that the Romans will be jealous that we will grow seditious, and make him a King. 44 Destroy both Temple, City, and People.

49 And one of them named * Caiaphas, being the high-priest 40 that same year, said unto them, 47 Ye know nothing at all,

48 *Ch.* 18. 14. ¶ (Whereby it seems they were changed, or changeable, yearly; contrary to God's Institution at first.) ¶ 47 *q. d.* It's a great weakness in you to stick at it, or to make any scruple at all of putting him to death, since Reason of State so requires.

50 Nor consider that it is 48 expedient for us, that one man should die for the people, and that the whole nation perish not.

49 *Ch.* 18. 14. Better to put one to death, (how innocent soever) thereby to secure the Nation, than by preserving him, to expose the whole Nation to ruine.

51 And this spake he 49 not of himself: but being 50 high-priest that year, he 51 prophesied that Jesus should die for that nation:

49 Not merely of his own motion. ¶ 50 In the highest Place of Dignity and Authority; (and therefore he was the fitter Person for God to make use of, because his words would be more taken notice of, and leave the Jews more inexcusable in their Unbelief.) ¶ 51 *Numb.* 23. 6. He utter'd that (being over-ru'd by God therein) which had a further sense than he intended it in, and was indeed an Oracle concerning God's purpose to save his People by the Death of his Son.

52 And 52 not for that nation only, but that also he should 52 gather together in one the children of God that were scattered abroad.

52 *Ch.* 10. 16. *Eph.* 3. 14. *Gal.* 3. 28. Call to the knowledge of God, and bring into the Society and Communion of the Church, all that are elected by God, and should in due time be called to embrace the Faith of Christ, many of whom were among the Gentiles, in all parts of the world.

53 Then from that day forth, they took counsel together for to put him to death.

54 Jesus therefore * 53 walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called * Ephraim, and there continued with his disciples.

54 *Ch.* 7. 1. Did not preach, nor work Miracles among the People of Judea, as formerly.

55 ¶ And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, 54 to purifie themselves.

54 To offer Sacrifice in case of Pollution, or a Vow, or the like, *Numb.* 9. 6. 2 *Chron.* 30. 15.

56 * Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye; that he will not come to the feast?

57 Now both the chief Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

C H A P. XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high Priests consult to kill him.

Then Jesus, 1 six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

1 Which was the Sabbath before his Passion.

2 There they made him 2 a supper, and 3 Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took * Mary a pound of ointment, * of spikenard, 3 very costly, and anointed the feet of

Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, 6 Judas Iscariot, Simon's son which should betray him,

6 He was the Ring-leader; but some of the rest were drawn in, *Matt.* 26. 8. (being deluded by his fair Pretence) to joya with him in this Dislike.

5 Why was not this ointment sold for 7 three hundred pence, and given to the 8 poor?

6 This he said, not that he cared for the poor; but because he was a thief and * had the 8 bag, * Chap. 13. 29. and bare what was 9 put therein.

9 (And so lost the opportunity of converting some of it to his own use.)

7 Then said Jesus, Let her alone: against the day of my 10 burying hath she kept this.

8 For the 11 poor always ye have with you; but me ye have not 12 always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus sake only, but that they might see Lazarus also, * whom * Chap. 11. 44 he had raised from the dead.

10 ¶ But the chief Priests consulted that they might put Lazarus also to death;

11 11 Because that by reason of him many of 12 the Jews went away, and believed on Jesus.

12 ¶ On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took 14 branches of palm-trees, and went forth to meet him, and cried * Hosanna: blessed is the king of Israel, that cometh in the name of the Lord.

14 And Jesus when he had found a young ass, sat thereon; as it is written,

15 * Fear not, 16 daughter of Sion: behold, thy king cometh; sitting on an 18 asses colt.

16 These things 19 understood not his disciples at the first: but * when Jesus was 20 glorified, * then remembered they that these things were written of him, and that they had done these things unto him.

19 *Viz.* That they were the Accomplishment of that Prophecy. ¶ 20 (And had poured out his Spirit on 'em.)

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, 21 bare record.

21 Publish'd it openly and freely in Jerusalem.

18 For this cause the people also 22 met him, for that they heard that he had done this miracle.

22 *Viz.* In such a triumphant manner, (*v.* 13.) as owning him for the Messiah.

19 The Pharisees therefore said among themselves, * Perceive ye how ye 23 prevail nothing? * Chap. 11. 47. behold, 24 the world is gone after him.

22 All our Endeavours to suppress his Doctrine prove successless; (and therefore we must take some other course speedily.) ¶ 23 Multitudes of People believe in him, in spite of us.

20 ¶ And there were certain 25 Greeks among them, * that came up to worship at the feast: * *Acts* 8. 27.

25 Devout Gentiles, who owning the true God came to Jerusalem, at the solemn times to worship him; (which was an Earnest and Fore-runner of the Conversion of the Gentiles.)

21 The same came therefore to Philip, * which * Chap. 1. 44 was of Bethsaida of Galilee, and desired him, saying, Sir, we would 26 see Jesus.

26 *Matt.* 11. 8. *Luke* 23. 8. Have some Discourse with him, (that we may learn his Doctrine.)

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

23 ¶ And Jesus answered them, saying, * 27 The hour is come, that the Son of man should be glorified.

27 *q. d.* Do the Gentiles seek me? Why, the time approaches wherein I shall be glorified by their Conversion, and owning of me; but I must die first, like a Grain of

Corn,

Chap. 12. Corn, and from thence will spring up a plentiful Crop among the Gentiles.

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24 Verily verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

²⁵ 1 Cor. 15-36. Rot and perish, (as to that Shape and Substance it had afore.) So must I die, and rise again, in order to this plentiful Harvest. ¶ ²⁶ Without Fruit: So, if I should not die, though I should be glorious in myself, yet I should bring none to Salvation. ¶ ²⁷ So, by my Death, many Benefits will accrue to the world.

* Matt. 16. 25. 25 * He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

²⁶ Matt. 10. 39. (See there.) So as to prefer the Preservation of it, afore Obedience and a good Conscience. ¶ ²⁷ Or any other worldly Enjoyment. ¶ ²⁸ Either the comfort of it; or, his temporal Life it self; or, however, he shall lose eternal Life. ¶ ²⁹ Viz. Comparatively: i. e. does not love it more than me, (Matt. 10. 37.) and is willing to part with it, when call'd thereto. ¶ ³⁰ (And therefore as I must suffer, so you must prepare for Sufferings too, in order to your obtaining eternal Life.)

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

³¹ Will do me any Service, either in procuring the Salvation of himself or others. ¶ ³² Take the same course as I have done, in contemning his Life, and all worldly Enjoyments, and exposing himself to Death. ¶ ³³ Ch. 14. 3. & 17. 24. 1 Thess. 4. 17. ¶ ³⁴ 1 Sam. 2. 30. Reward him with eternal Life.

* Luke 12. 50. 27 * Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

³⁵ Matt. 26. 38. viz. Out of a deep sense of God's wrath against Sin, laid upon me. ¶ ³⁶ q. d. I am in a great strait what to desire: Shall I pray to my Father to deliver me from these Sufferings? No: for, though my humane Nature dreads the thoughts of 'em, yet, as Mediator, I came into the world to undergo 'em. ¶ ³⁷ Matt. 26. 39. ¶ ³⁸ That time wherein I must undergo thy wrath for the Sins of the world. ¶ ³⁹ Undertook these Sufferings, and came into the world in order thereto.

* Matt. 3. 17. 28 Father glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

³⁹ q. d. This is that I pray for, That thou wouldest dispose of me so as may make most for thy Glory; (though it be in a way of Sufferings and Death, ch. 21. 19.) and give me the Victory in this last Combate, against the Devil, Sin, and Death. ¶ ⁴⁰ Viz. In what I have already done for thee in thy Life, by those Testimonies I have given to thee, and those Miracles I have wrought by thee, ch. 11. 4. ¶ ⁴¹ Viz. In thy Death, Resurrection, Ascension, Conversion of the world, &c.

29 The people therefore that stood by, and heard it, said that it thundred: others said, An Angel spake to him.

* Chap. 11. 42. 30 Jesus answered and said, * This voice came not because of me, but for your sakes.

⁴² Not only upon my account, to comfort and strengthen me, but chiefly to let you see, that God owns me, and will stand by me, so that you may be induced to believe in me.

* Matt. 12. 29. 31 Now is the judgment of this world: now shall the prince of this world be cast out.

³² Here he returns to speak again of his Death; and considering the glorious issue thereof, he rejoices therein. ¶ ³³ Ch. 16. 11. The Cause of Men against Satan shall be brought to Trial; and whereas he has domineer'd hitherto over Men, and brought a great deal of Confusion and Disorder into the world, now they shall be in a great measure delivered from his Tyranny, and things shall be set in Order again. ¶ ³⁴ Col. 2. 15. Who rules in wicked Men, Eph. 2. 2. ¶ ³⁵ Viz. Of his tyrannical Usurpation, in those that believe the Gospel, by the Power of my Death, Heb. 2. 14.

* Chap. 3. 4. & 8. 28. 32 And I, * if I be lifted up from the earth, will draw all men unto me.

³⁶ i. e. When, or After that. ¶ ³⁷ Viz. On the Cross, i. e. crucified, (as a step to my Exaltation.) ¶ ³⁸ Gal. 3. 28.

Bring even the Gentile World into subjection to my self, and effectually prevail with 'em to believe in me.

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33 (This he said, signifying what death he should die.)

34 The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

³⁵ The Scriptures of the Old Testament: particularly, Psal. 110. 4. ¶ ³⁶ Viz. In respect of his Kingdom, 2 Sam. 7. 13. Psal. 89. 37. & 110. 4. Isa. 9. 6. 7. Ezek. 37. 25. Dan. 2. 44. & 7. 14. 27. and also of his Divine Nature; (but this they understood not.) ¶ ³⁷ q. d. It cannot be thy self, because thou grantest thou must die.

35 Then Jesus said unto them, Yet a little while * is the light with you: * walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth.

³⁸ Ch. 16. 16. q. d. You are like to enjoy my bodily Presence, and Ministry but a while; my Person first, and afterwards the Gospel, will be removed from you; and therefore you had best make a good use of 'em. (He does not answer their Cavil, but taking it for granted, that he was the Messia, and light of the world, (as he had often proved before) he exhorts 'em to improve the present Opportunity.) ¶ ³⁹ Ver. 46. & ch. 7. 9. & 8. 12. See there. ¶ ⁴⁰ Make use of me, while I am with you, by believing in me, v. 36. ¶ ⁴¹ Ignorance, Error, Hardness and eternal Damnation. ¶ ⁴² They that are destitute of the light of the Gospel, offend even against the light of Nature: or, He that is ignorant, falls into Sin unawares; and if, withal, he be in Misery, he knows not what course to take for relief.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them.

⁴³ Eph. 5. 8. 1 Thess. 5. 8. May evidence your selves to be savingly enlightened by the Spirit of God. ¶ ⁴⁴ Viz. To Bethany (Matt. 21. 17.) to avoid their Fury. ¶ ⁴⁵ Would not let it be known where he abode all night.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

⁴⁶ Matt. 11. 20. The generality of 'em.

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

⁴⁷ i. e. Whereby was fulfilled the Saying— (That none may wonder that the Jews should reject the Messia, he shews it is no more than was foretold.) ¶ ⁴⁸ Isa. 53. 1. Rom. 10. 16. Few of the Jews have been persuaded to believe that Jesus is the Messia. ¶ ⁴⁹ Our preaching and publishing the Gospel. (Isaias speaks this both in his own Person, and also in the Person of other Prophets, and of the Apostles, and of Christ himself.) ¶ ⁵⁰ The Gospel, (which is the Power of God to Salvation, Rom. 1. 16.) ¶ ⁵¹ Viz. Inwardly and effectually, so as to draw 'em to believe and embrace it.

39 Therefore they could not believe, because that Esaias said again,

⁵² 2 Thess. 2. 11. ¶ ⁵³ Viz. By reason of contracted Obstinacy, and judicial Obduration. (Not but that their Unbelief was free and voluntary, but that God punish'd their wilful Obstinacy and Unbelief, with judicial and further Hardness, (See on Rom. 1. 24. n. 98.) according to that other Prophecie of Isaias.)

40 He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

⁵⁴ Rom. 11. 8. i. e. Christ, v. 41. This Blinding and Hardning is ascribed both to the Sinner himself, as Matt. 13. 15. Acts 28. 27. because they do sinfully harden themselves; and to the Prophets and Ministers of God, as Isa. 6. 10. because their Doctrine is an occasion of Mens stumbling and hardning themselves; and also to God or Christ, as here. ¶ ⁵⁵ Depriv'd their Understandings of saving Knowledge, and their Hearts of softning Grace, by withholding his efficacious Grace, and leaving 'em to the power of their own Corruption, and also to the power of Satan, to blind and harden 'em more and more. ¶ ⁵⁶ Approve of the Doctrine of the Gospel, and be affected with it, so as to believe and embrace it. ¶ ⁵⁷ Deliver 'em from their Misery,

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Misery, and give 'em eternal Salvation: or, Repair the breaches of their State, and restore Prosperity to 'em.

41 These things said Eſaias, when he ſaw⁸³ his glory, and⁸⁴ ſpoke of him.

⁸³ A glorious Viſion, wherein the Second Perſon of the Trinity appear'd in a glorious manner to him, *Iſa. 6. 1*—

⁸⁴ Foretold what Entertainment he ſhould meet with from his Countrymen the Jews, when he came to live on Earth.

42 ¶ Nevertheless among the chief rulers alſo, many⁸⁵ believed on him; but becauſe of the Phariſees they did not⁸⁶ confeſs him, leſt they ſhould be⁸⁷ put out of the ſynagogue.

⁸⁵ Were convinc'd in their Conſciences that he was the Meſſia. ¶ ⁸⁶ Openly acknowledge him to be the Meſſia. ¶ ⁸⁷ *Ch. 9. 22.*

43 For they loved the⁸⁸ praiſe of men, more than⁸⁹ the praiſe of God.

⁸⁸ *Ch. 5. 44. Matt. 6. 2. Luke 16. 15. Credit and Applauſe.* ¶ ⁸⁹ Approbation and Reward.

Mark 9. 37.

44 ¶ Jeſus⁹⁰ cried, and ſaid, * He that believeth on me, believeth⁹¹ not on me, but⁹² on him that ſent me.

⁹⁰ Chriſt being full of Zeal in ſuch a weighty Buſineſs, uſed this Earneſtneſs to ſtir 'em up not only to believe in him, but not to be aſhamed to own their Faith in him, no more than they were to profeſs that they believed in God the Father; ſince he was one in Eſſence with the Father. ¶ ⁹¹ His Faith is not terminated on a mere Man, or on my Perſon, as Man; but includes Faith in God alſo. ¶ ⁹² *1 Pet. 1. 21.*

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45 And * he that⁹³ ſeeth me, ſeeth⁹⁴ him that ſent me.

⁹³ Diſcerns by the Eye of Faith my Divine Nature. ¶ ⁹⁴ *i. e.* God the Father; who is One in Eſſence with me, and I with him.

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& 9. 5. 39.

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46 * I am come⁹⁵ a light into the world, that whoſoever believeth on me, ſhould not abide in⁹⁶ darkneſs.

⁹⁵ See on *Ch. 8. 12.* ¶ ⁹⁶ A State of Sin and Miſery.

47 And if any man hear my words, and⁹⁷ believe not, ⁹⁸ I judge him not: for⁹⁹ I came not to judge the world, but to¹ ſave the world.

⁹⁷ But rejeſt the Goſpel out of perverseneſs, *ver. 48.* ¶ ⁹⁸ *Ch. 5. 42. & 8. 15. viz. As yet; now at my firſt coming.* ¶ ⁹⁹ *Ch. 3. 17. Mark 16. 16. ¶ 1 Tim. 1. 15.*

48 He that² rejeſteth me, and receiveth not my words, hath one that judgeth him: * the word that I have ſpoken, the ſame ſhall judge him in the laſt day.

² With contempt and diſdain, chuſing other things afore me, (as the word lignifies.) ¶ ³ *q. d.* Though 'tis not my work now to judge him, yet he ſhall not eſcape Judgment. ¶ ⁴ *Mark 16. 16. The Goſpel.*

Chap. 8. 38.

& 14. 10.

49 For * I have not ſpoken of⁵ my ſelf; but the Father which ſent me, he gave me⁶ a commandment, what I ſhould ſay, and what I ſhould ſpeak.

⁵ *Ch. 7. 16. As a mere Man; nor without Authority from God.* ¶ ⁶ Authority and Directions.

50 And I know that his⁷ commandment is⁸ life everlaſting: whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.

⁷ The Doctrine which I preach by his Authority. ¶ ⁸ *Ch. 17. 3. The only way and means leading thereto.*

CHAP. XIII.

Jeſus waſhing his diſciples feet, 14 exhorteth them to humility and charity. 18 Foretelleth that Judas ſhall betray him, 36 and Peter deny him.

Mat. 26. 2.

NOW * before the feaſt of the paſſover, when Jeſus² knew that his hour was come, that he ſhould depart out of this world unto the Father, having loved his³ own which were⁴ in the world, he loved them⁵ unto the end.

¹ On the Evening of the Paſchal-day; ſome hours afore the dreſſing and eating of the Lamb, which was the Paſchal-Feaſt. ¶ ² Was actually thinking, conſidering, and meditating of it, that the time drew nigh. ¶ ³ His Chil-

dren, Members, Wiſe, Fleſh, (which were a piece of himſelf, as it were.) ¶ ⁴ To continue here, now he was leaving the world. ¶ ⁵ *Gb. 17. 12. Rom. 8. 39. In the high-eſt degree, (Ch. 15. 13.) and for ever; and though he was to change his Condition from Earth to Heaven, and from a State of Humiliation to Glory, yet he'd not change his Affection to 'em, but continue the ſame as formerly.*

2 And⁷ ſupper being ended, * (the devil having⁸ now⁹ put into the heart of Judas Iſcariot, Simon's¹⁰ ſon, to be betray him)

⁷ During the time of their ordinary Supper, *v. 4. 12.* ¶ ⁸ *Acts 5. 3. Prevail'd with him now to endeavour effectually that, which, probably, he had been deſigning ſome while before.*

3⁹ Jeſus knowing that the Father had¹⁰ given all things into his hands, and that he was come¹¹ from God, and went to God,

⁹ When he was actually entertaining himſelf with thoſe great Thoughts of his approaching Glory. ¶ ¹⁰ *Matt. 11. 27. See there.* ¶ ¹¹ In reſpect of his Incarnation, and coming from Heaven, to dwell with us on Earth.

4 He riſeth from ſupper, and laid aſide his garments, and took a towel and girded himſelf.

5 After that, he poureth water into a baſon, and began to¹² waſh the diſciples feet, and to wipe¹³ them with the towel wherewith he was girded.

¹² Becauſe when he ſhould be in Heaven, he could not make ſuch outward, viſible Demonſtrations of his Love, by doing ſuch mean ſervice for 'em, therefore by doing this now, in the muſt of the Thoughts of his Glory, he'd ſhew, what he could be content, as it were, to do for 'em, when he ſhould be in full poſſeſſion of it. This waſhing, as it was a ſervile Employment (*1 Sam. 25. 41.*) notes his Humility, which they were to imitate him in, *v. 14-16. Matt. 11. 29.* And as it was ſuch a particular act; it notes his waſhing away their Sins (*v. 8. 10. Eph. 5. 26.*) by his Blood, *1 John 1. 7.*

6 Then cometh he to Simon Peter. And † Pe- † Gr. be- ter faith unto him, Lord, * doſt thou waſh my¹⁴ feet?

7 Jeſus answered and ſaid unto him, What I do thou¹⁵ knoweſt not now, but thou ſhalt know¹⁶ hereafter.

¹⁵ Underſtandeſt not the full meaning of it at preſent, and what need thou haſt to be waſhed from Sin. ¶ ¹⁶ *Viz.* When thou ſhalt be guilty of that heinous Sin of denying me.

8 Peter faith unto him, Thou ſhalt¹⁷ never waſh my feet. Jeſus answered him, * If I¹⁸ waſh thee not, thou haſt no part with me.

¹⁷ Good Intentions will not juſtify Evil Actions. Men may have much ſeeming Humility in the Matters of God, which yet is prepoſterous, ariſing merely from carnal Reaſon, *Col. 2. 18, 23.* ¶ ¹⁸ Cleanſe thee not from thy frequent Miſcarriages, (ſignified by this waſhing.) thou haſt no ſhare in the Benefit of my Mediatorſhip.

9 Simon Peter faith unto him, Lord, not my feet only, but alſo¹⁹ my hands and my head.

¹⁹ *Pſal. 51. 2. We commonly run from one extreme to another.*

10 Jeſus faith to him, He that is²⁰ waſhed, needeth not ſave to²¹ waſh his feet, but is²² clean, but not all.

²⁰ Sanctified wholly and thoroughly (*1 Theſſ. 5. 23.*) already, by my word, (*Ch. 15. 3. & 17. 17.*) and Faith, *Acts 15. 9.* ¶ ²¹ Cleanſe himſelf by daily Repentance from thoſe daily Deſilements which he contracts by converſing with worldly things. *q. d.* As he that is waſht all over, yet by walking abroad deſiles his feet again, and ſo muſt be waſhing 'em ever and anon; ſo he that by ſanctifying Grace is cleanſed from the filth of all former Sins, yet by daily converſe with worldly things, contracts new Guilt, and ſo muſt cleanſe himſelf, by daily Repentance, from thoſe Deſilements. ¶ ²² *Ch. 15. 3. In a ſtate of Juſtification, and by renewing his Repentance daily, is accounted perfectly righteous by God.* ¶ ²³ Free from reigning and heinous Sins.

11 For he²⁴ knew who ſhould betray him; there- fore ſaid he, Ye are not all clean. Chap. 6. 64.

12 So after he had waſhed their feet, and had taken his garments, and was ſet down again, he ſaid unto them, ²⁵ Know ye what I have done to you?

²⁵ *Matt. 13. 51. Do you underſtand the meaning of it, and to what intent I did it?*

Q

13 * Ye

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13 * Ye call me ²³ Master, and ²⁵ Lord : and ye say well ; for so I am.

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* ²³ Matt. 23. 8, 10. Your Teacher. ¶ ²⁵ 1 Cor. 8. 6. Your Redeemer, Ruler, and Governour.

* Phil. 2. 11.

* Luke 22. 27.

* Gal. 6. 1, 2.

14 * If I then your Lord and Master, have washed your feet, * ye also ought to ²⁶ wash one another's feet.

²⁵ Condescend to the meanest Person, and to perform the meanest spiritual Office to others, in order to bring 'em to Faith and Repentance, whereby they may be cleansed from their Sins.

* John 2. 6.

* 1 Pet. 2. 21.

15 For * I have given you ²⁷ an example, that ye should do as I have done to you.

16 Verily verily I say unto you, ²⁸ The servant is not greater than his Lord, neither he that is sent, greater than he that sent him.

²⁸ Ch. 15. 20. Matt. 10. 24. q. d. Though I have set you in the highest Office in the Church, yet you are lower than my self; and therefore should not look upon your selves as too good to do what I have done afore you.

* Jam. 1. 25.

17 * If ye know these ²⁹ things, happy are ye if ye ³⁰ do them.

²⁹ Your Duty in such cases. ¶ ³⁰ See on Matt. 7. 24.

* Matt. 26. 23.

18 ¶ ³¹ I speak not of you all ; I ³² know whom I have chosen : ³³ but that the ³⁴ scripture may be fulfilled, * He ³⁵ that eateth bread with me, hath ³⁶ lift up his heel against me.

³¹ q. d. I expect not this Obedience and Humility from every one of you. ¶ ³² 2 Tim. 2. 19. q. d. I am not ignorant that one, whom I have chosen to be an Apostle, is a wicked Person. ¶ ³³ q. d. But I have purposely made choice of such a one, in order to the more eminent Accomplishment of that Prediction of David. ¶ ³⁴ Psal. 41. 9. (which, in Achitophel's Treachery against David, does foreshew Judas's Treachery against Christ, whereof the former was a Type.) ¶ ³⁵ Whom I have treated most friendly and familiarly. ¶ ³⁶ Will do me all the mischief he can, Deut. 32. 15.

* Chap. 14. 29.

& 16. 4.

¶ Or, From

henceforth.

19 * ¶ Now I tell you before it come, that when it is come to pass, ye may ³⁷ believe that I am he.

³⁷ Matt. 11. 3. May be so far from being offended hereat, that you may be confirmed in your belief, That I am the Messiah, of whom these things were foretold, and of whom David was a Type herein.

* Luke 10. 16.

20 * Verily verily I say unto you, ³⁸ He that ³⁹ receiveth whomsoever I send, receiveth me : and he that receiveth me, receiveth him that sent me.

³⁸ Matt. 10. 40. q. d. But though Judas deal thus with me, and so deserve to be rejected of all, yet, for you who stick close to me, and continue faithful in my Service, be not you discouraged, for you shall find much kindness from many. ¶ ³⁹ Embraces his Doctrine.

* Mark 14. 18.

Luke 22. 21.

* Chap. 12. 27.

* Acts 1. 17.

* John 2. 19.

21 * When Jesus had thus said, * he was ⁴⁰ troubled in spirit, and ⁴¹ testified, and said, ⁴² Verily verily I say unto you, that * one of you shall betray me.

⁴⁰ Mark 3. 5. Acts 17. 16. Partly at Judas's odious Treachery, and partly at his own Sufferings, which would follow thereon. ¶ ⁴¹ Affirmed it openly and earnestly. ¶ ⁴² Matt. 26. 21.

22 Then the disciples ⁴³ looked one on another, doubting of whom he spake.

⁴³ As amazed at such a horrid Practice, and to observe if any Guilt betray'd it self in any of their looks.

23 Now there was leaning on Jesus bosom, one of his disciples whom Jesus ⁴⁴ loved.

⁴⁴ Ch. 19. 26. & 21. 20. Viz. With a more particular Affection than he did the rest. See on ch. 11. 3.

24 Simon Peter therefore beckened to him, that he should ask who it should be of whom he spake.

* Whisper'd.

25 He then lying on Jesus breast, ⁴⁵ saith unto him, Lord, who is it ?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it : and when he had dipped the ¶ sop, he gave it to Judas Iscariot, the son of Simon.

¶ Or, morsel.

27 And ⁴⁶ after the sop, ⁴⁷ Satan entred into him. Then said Jesus unto him, That thou ⁴⁸ doest ⁴⁹ do quickly.

⁴⁵ Judas suspecting, perhaps, that it was given him out of some design to discover him, or out of some knowledge of his purpose, grew desperate, and wholly gives himself up to Satan. ¶ ⁴⁷ See on Luke 22. 3. ¶ ⁴⁸ Intendest to do. ¶ ⁴⁹ q. d. I'll restrain thee no longer, but permit thee now to accomplish thy design with all expedition, Psal. 81. 11, 12.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had ⁵⁰ the bag, that Jesus had said unto him, Buy those things that we have need of against the feast : or that he should ⁵¹ give something to the poor.

⁵⁰ Ch. 12. 6. ¶ ⁵¹ Though Christ had nothing but what he received from others, yet he was wont to give something to the Poor, for our Example.

30 He then having received the sop, ⁵² went ⁵³ immediately out : and it was night. ¶ Matt. 26. 14.

31 ¶ Therefore when he was gone out, Jesus said, ⁵⁴ Now is the Son of man ⁵⁵ glorified, and ⁵⁶ God is glorified ⁵⁷ in him.

⁵⁴ Viz. By my approaching Sufferings, (through Judas's Treachery.) ¶ ⁵⁵ Ch. 12. 23. I shall obtain abundant Honour in many Respects ; viz. as I manifest thereby my Obedience to my Father, and love to Mankind ; as I triumph over Sin and Satan ; purchase all Priviledges for my People, &c. ¶ ⁵⁶ Ch. 21. 19. The Truth of his Threatnings and Justice shines bright in what he inflicts on me ; and his Wisdom and Goodness, in the Redemption of lost Man by such Means. ¶ ⁵⁷ In that Obedience which I pay to his Will in my Sufferings.

32 * ⁵⁸ If God be glorified in him, God shall ⁵⁹ also ⁶⁰ glorifie him ⁶¹ in himself, and * shall ⁶² straightway glorifie him. ¶ Ch. 17. 1, 5, 6. & Chap. 12. 31.

⁵⁸ i. e. Since it is so. ¶ ⁵⁹ Raise him from the Dead, and exalt him to more Power and Dignity, by reason of this his Humiliation, Phil. 2. 8, 9. ¶ ⁶⁰ With his own proper Glory, (to the Fruition whereof his Humane Nature was raised by the glorious Power of God.) ¶ ⁶¹ Immediately after his Resurrection, he shall begin to invest him in it.

33 Little children, yet a little while I am with you. Ye shall ⁶³ seek me : and as I said unto the Jews, ⁶⁴ Whither I go, ye cannot come ; so now I say unto ⁶⁵ you.

⁶³ Ch. 7. 34. & 8. 21. Desire my Bodily Presence again, to help and comfort you in your Straits and Troubles. ¶ ⁶⁴ Ch. 7. 34. & 8. 21. ¶ ⁶⁵ Viz. That you cannot suffer (v. 36.) with me, (as will appear by your forsaking of me) till you are enabled thereto by the Holy Ghost.

34 ⁶⁶ A new commandment I give unto you, ⁶⁷ That ye love one another ; as I have loved you, that ye also love one another.

⁶⁶ 1 John 2. 8. i. e. (1.) Excellent ; (2.) Renewed, and much pressed, and recommended in a special manner by me. (3.) Cleansed from false Glosses, and restored to its primitive Lustre and Extent : (4.) To be kept new, and fresh always in your Memories. (5.) Taught powerfully, and efficaciously by the Spirit, 1 Thess. 4. 9. (6.) In respect of the Object, not only Friends and Brethren, but Enemies, and all Men. (7.) In respect of the Rule, not only as our selves, but in some cases above our selves, 1 John 3. 16. Phil. 2. 17. (8.) After a new Pattern, viz. God's giving his Son for us, 1 John 4. 10, 11. and Christ's giving himself, Eph. 5. 25. And as Christ loved us, as here. ¶ ⁶⁷ Ch. 15. 13. Lev. 19. 18. Matt. 22. 39. 1 Thess. 4. 9. Jam. 2. 8. 1 Pet. 1. 22. 1 John 3. 11, 16. & 4. 21. That if need be you should lay down your lives for the Salvation of the Brethren, as I have done for you.

35 * By this shall all men know that ye are my ⁶⁸ disciples, if ye have love one to another. ¶ 1 John 2. 5. & 4. 20.

36 ¶ Simon Peter said unto him, Lord, Whither goest thou ? Jesus answered him, Whither I go, thou canst not ⁶⁹ follow me now ; but thou shalt ⁷⁰ follow me afterwards.

⁶⁹ Bear me company in my sufferings ; (not being as yet enabled thereto, as v. 33.) ¶ ⁷⁰ Ch. 21. 18. 2 Pet. 1. 14.

37 Peter said unto him, Lord, why cannot I follow thee now ? * ⁷¹ I will lay down my life for thy sake. ¶ Mark 14. 31. Luke 22. 33.

38 Jesus answered him. Wilt thou lay down thy life for my sake ? Verily verily I say unto thee, The cock shall ⁷² not crow, till thou hast ⁷³ denied me ⁷⁴ thrice.

⁷² Matt. 26. 34. (See there,) not have finisht his crowing, (which is about three in the Morning.) ¶ ⁷³ 74 See on Matt. 26. 34. ¶ Matt. 26. 33. 1 Cor. 10. 12.

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1 Christ comforteth his disciples: 6 professeth himself the way, the truth, the life, and one with the Father.

LET not your heart be troubled: ye believe in God, believe also in me.

Viz. At the consideration of my sufferings and departure. ¶ *Viz.* That he is faithful in his Promises, (and therefore you'll trust in him for deliverance from evils.) ¶ *Act* 4. 11. & 8. 37. *viz.* That I'll take care of you still, though absent from you; (and therefore let that support you against your troubles.)

2 In my fathers house are many mansions: if it were not so, I would have told you: I go to prepare a place for you.

Room enough for you all: whither you shall come in due time, though you cannot follow me at present. ¶ *q. d.* You may believe me, for I would not deceive you for all the Glory there.

3 And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.

q. d. And if that be my errand, then doubt not of my love when I am there, and of my mindfulness of you. ¶ *Heb.* 6. 20. & 7. 9. Procure you admission thither, by my Ascension, and Intercession; and prepare you for that place. ¶ And all Believers. ¶ *Ver.* 18. ¶ *Ch.* 12. 26. *Phil.* 1. 23. *1 Thess.* 4. 17. ¶ *Viz.* To partake with me in my glory and happiness, (*Rom.* 8. 17.) *q. d.* The truth is, I cannot be without you; I shall never be at quiet till I have you where I am, that so we may never part again.

4 And whither I go, ye know, and the way ye know.

That I am going to Heaven. ¶ You cannot but know in some measure, *viz.* In the General, and Habitually, (having been so often, and so plainly instructed by me about it,) though perhaps not distinctly; or at present under temptation. ¶ *Act* 14-22. *1 Pet.* 2. 21. *viz.* That I must suffer, in order to my glory, and what you must do that you may get thither after me. ¶ *Viz.* In some measure, in part: This he speaks to draw from 'em, a Confession of their ignorance that so he might thence take occasion to instruct 'em more fully about it.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

(Who perhaps was more slow of understanding than the rest, as well as of Faith, *Ch.* 20. 25, 27.) ¶ *Viz.* Not so fully and distinctly, as we desire.

6 Jesus saith unto him, I am the way, and the truth, and the life. No man cometh unto the Father but by me.

Act 4. 12. The only means whereby Men may attain Eternal Life, (and this by my Merit, Doctrine, Example, and Conduct of my Spirit.) Or, I have merited entrance into Heaven for Sinners. ¶ The great Doctor of my Church, who teach 'em what course they must take to get to Heaven; and also, the truth and substance of all the Types and shadows of the Law. ¶ The Author of Spiritual, (*Heb.* 12. 2.) and Eternal Life, *Ch.* 10. 28. ¶ To the knowledge of his Will, (*Matt.* 11. 27.) Or, to the enjoyment of Eternal Happiness, with him. ¶ By Obedience to my Commands, Imitation of my Example, and Faith in my Merit. As no Man can come to Christ except the Father draw him, (*Ch.* 6. 44.) So no Man can come to the Father except Christ bring him, *1 Pet.* 3. 18.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Ch. 8. 19. *viz.* Thoroughly, in my Divine Nature as well as Humane, and in respect of those Properties which my works do declare to be in me. ¶ Who has the same Divine Nature, and Properties as I have. ¶ *Viz.* In me who am his express Image; and in those Divine works which I have wrought.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Matt. 11. 27. *viz.* By some visible representation of him, as he was revealed to the Prophets of old) and then we shall be fully satisfied, and have nothing else to desire.

9 Jesus saith unto him, Have I been so long

time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father: and how sayst thou then, Shew us the Father?

Who and what a one I am, and that I am one in Essence with the Father, *Ch.* 10. 30. ¶ *Ch.* 12. 45. & 17. 21, 23. Understands that I am true God, does see the Father even with his bodily eyes.

10 Believest thou not that I am in the Father, and the Father in me: the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works.

Ch. 10. 38. & 17. 21. That we are all one, both in Nature and working: See on *v.* 20. ¶ Of my own head, as Man, (*Ch.* 3. 34. & 7. 16. & 12. 49.) Nor without the Father, as God; for I am in him, *Ch.* 5. 19. & 8. 28.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake.

Take my Word for it. ¶ The Miracles that I have wrought among you, (which could be done by none but God.)

12 Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father. ** Matt.* 21. 21.

Such Miracles as I Work. ¶ Partly in regard of the way and manner of working some Miracles, as merely by a shadow, (*Act* 5. 15.) and by Napkins, (*Act* 19. 13.) but chiefly in regard of the success of their Ministry, whereby the Heathen, and multitudes of the Jews at one Sermon were converted, and the Kingdom of Christ set up in the World. ¶ From whom I'll send the Holy Ghost to supply my bodily absence, who is not to be sent till I am glorified, *Ch.* 7. 39.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. ** Matt.* 21. 22. *Mark* 11. 24. *Chap.* 15. 7. *16. & 16. 23. 1 John* 3. 22. *& 5. 14.*

See on *Matt.* 7. 7. *viz.* Miraculous work, which is necessary for the Execution of your Office, or your own Salvation, be it never so difficult, never so frequently needed. ¶ He saith not, [*The Father will do it*] but [*I will do it*] to shew that he has the same Essence, and Power with the Father. ¶ As working together with the Father in the unity of his *Ess*.

14 If ye shall ask any thing in my name, I will do it. ** Gen.* 41. 32.

15 If ye love me, keep my commandments.

Ver. 21, 23. *Ch.* 15. 10, 14. *1 John* 2. 3, 5. & 5. 3. ¶ (And will persevere therein when I am gone. ¶ (Which is a better expression of your love to me, than grieving for my absence.)

16 And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever;

Rom. 8. 34. ¶ (Not excluding the Son, from whom the Holy Ghost proceeds, and who also sent him from the Father, (*Ch.* 15. 26. & 16. 7.) but only to point out the order of the persons in their Essence and working.) ¶ *Viz.* In a more manifest and plentiful measure, than formerly. ¶ Besides myself, (who have been your Comforter hitherto.) ¶ *Ch.* 16. 7, 13. *Rom.* 8. 26. *viz.* The Holy Ghost, who shall intercede as an advocate, exhort and perform the Office of a Comforter, *v.* 20. (as he has done already of a Sanctifier, *v.* 1, 17.) ¶ Dwell in your hearts. ¶ (And not depart, as I do.)

17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

Ch. 15. 26. & 16. 13. Who reveals all needfull truth to you, and establishes you in it, *v.* 26. ¶ Carnal, worldly Men; such as are addicted to the World, and under the power of their Lusts. ¶ *1 Cor.* 2. 14. *viz.* As a Comforter. ¶ *Viz.* with their Bodily Eyes, (and therefore they value him not, being led wholly by sense;) neither will they take notice of those sensible Discoveries of him, in those extraordinary gifts, and miraculous works which are wrought by his power. ¶ *Viz.* As a Sanctifier. ¶ Have felt his powerful work in your hearts, and are partakers of his Gifts and Graces. ¶ *1 Cor.* 3. 16.

Chap. 14. Is continually present to teach, comfort, strengthen you, &c. See on Rom. 8. 9. n. 45.

4036. 18 I will not leave you ¹⁸ comfortless; * I will ¹⁹ come to you.

* Or, *expressly*. ¹⁸ Matt. 28. 29. (*viz.* Though I withdraw my bodily presence from you.) ¶ ¹⁹ *Viz.* In and by my Spirit, (which will abundantly recompence my Bodily absence.)

19 ¹⁹ Yet a little while, and the world seeth me no more: but * ye ²⁰ see me: because ²¹ I live, ²² ye shall live also.

* Chap. 16. 16. ²³ After a little while I shall not be seen any more in this world with bodily Eyes, Ch. 7. 33. & 13. 33. & 16. 16, 17. ¶ ²⁴ *Viz.* Spiritually; with the Eye of Faith you shall enjoy me as if I were still present with you; and so you shall continue to do to all Eternity. ¶ ²⁵ Notwithstanding my approaching death, I shall rise again, and live in Eternal Glory, Rev. 1. 18. Heb. 7. 25. 2 Cor. 13. 4. ¶ ²⁶ Gal. 2. 20. Your Bodies shall be raised by my power at the last day to a glorious life, and so you shall live Soul and Body in Glory to all Eternity.

* Chap. 10. 38. 20 ²⁷ At that day ye shall ²⁸ know, ²⁹ that * I & ³⁰ 17. 21, 23, am in my Father, and ³¹ you in me, and ³² I in you.

³³ When the Holy Ghost is come to you: But especially, when you are come to Heaven: ¶ ³⁴ Understand more perfectly and fully. ¶ ³⁵ Ver. 10, 11. That there is an Essential Union between me and my Father; that I am in his Bosom, in his Bowels; One with him in Mercy, in Counsel, in Power; that He and I both go one way, have both one Decree and Resolution of Grace and Compassion to Sinners. ¶ ³⁶ Rom. 8. 1. Gal. 2. 20. 2 Cor. 5. 17. That there is a Mystical Union between me and my Members; your Nature in me, your Infirmities in me, the Punishment of your Sins upon me; that I am Bone and Flesh of your Flesh, (Eph. 5. 30.) and that you are Crucified with me, (Rom. 6. 6, 8. Gal. 2. 20.) raised and sit with me, Eph. 2. 6. ¶ ³⁷ *Viz.* By my Merit to justify you; by my Grace and Spirit to renew and purify you by my Power to keep you; by my Wisdom to lead you, by my Communion and Compassion to share with you in all your troubles: See on ch. 17. 23.

* 1 John 2. 5. 21 * He that ²² hath my commandments, and & 5. 3. v. 15. keepeth them, he it is that loveth me: and he that loveth me shall be ²³ loved of my Father, and I will love him, and will ²⁴ manifest my self to him.

²⁵ Believes and entertains 'em in his heart, and shews it in his Life and Conversation. ¶ ²⁶ Shall enjoy further Communion with us, and receive fuller manifestation of our love to him. ¶ ²⁷ 2 Cor. 3. 18. Make him sensible of my love, and increase my Graces and Comforts in him.

22 ²⁸ Judas saith unto him, not Icarior, Lord, ²⁹ how is it that thou wilt manifest thy self unto us, and not unto the world?

³⁰ The Son of Alphaeus, and Brother of James; called Jude, Jude 1. ¶ ³¹ 1 Cor. 4. 7. How canst thou make such a difference between us and others; if thou be a Temporal Prince, and thy kingdom on Earth, as we suppose?

* Ver. 15. 23 Jesus answered and said unto him, * ²⁴ If a man love me, he will keep my words: and my Father will love him, and * we will ²⁵ come unto him, and make our abode with him.

²⁶ See n. 41. q. d. The reason of this special, spiritual manifestation, which I speak of, arises from the difference in the Persons, because some do love and obey me, others not. ¶ ²⁷ Multiply tokens of our special presence with him more than before.

* Chap. 5. 28, 38. Ver. 10. 24 He that loveth me not, keepeth ²⁵ not my sayings: and * the word which you hear, is not mine, but the Fathers ²⁶ which sent me.

²⁷ (And therefore shall not partake of these privileges.) ¶ ²⁸ (And therefore it's a heinous sin to despise, and not observe and obey it.)

25 ²⁹ These things have I spoken unto you, being yet present with you.

³⁰ Ch. 16. 1. (Which though you don't much understand at present, yet you shall more fully understand and remember hereafter.)

26 But the Comforter, which is the holy Ghost, whom the Father will ²⁷ send ²⁸ in my name, he shall ²⁹ teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. ³⁰ Ch. 15. 26. (See there.) & 16. 7. Luke 24. 49. (By bestowing those Gifts which are attributed to him.) ¶ ³¹ For

my sake; upon the account of my Prayers and Intercession, (v. 16.) and Merits, and in my stead, to supply my room. ¶ ³² Ch. 16. 13. 1 John 2. 27. Open your Understandings to understand the full import of my speeches; so far as is usefull to your Office.

27 ³³ Peace ³⁴ I leave with you, ³⁵ my peace I give unto you: ³⁶ not as the world giveth, give I unto you. Let not your heart be ³⁷ troubled, neither let it be ³⁸ afraid.

³⁹ *Viz.* Spiritual; i. e. peace with God, (Rom. 5. 1.) who is reconciled to you by me, (2 Cor. 5. 20.) and in your own Souls, (Phil. 4. 7. ¶ 1 John 3. 21.) and that under the most uneasy dispensations; and all other blessings; as also Eternal Happiness. ¶ ⁴⁰ As my Legacy at my departure. q. d. I now bid you Farewel, (1 Pet. 5. 14.) and wish you all Happiness, (as Friends are wont to do at parting.) ¶ ⁴¹ A Peace of my own purchasing, procured by my Blood and Merit. ¶ ⁴² q. d. And my Peace which I give is not such a one as worldly Men enjoy in the World, *viz.* Peace in Sin, or freedom from outward or inward Trouble; nor do I give it in such a way as Men commonly with Peace to others, *viz.* in a meer Ceremony or Compliment; or, if they do it heartily, yet 'tis but a meer Wish which can do 'em no real good: but in a peculiar way, *viz.* effectually. ¶ ⁴³ *Viz.* At my departure. ¶ ⁴⁴ *Viz.* Of what may befall you when I am gone.

28 Ye have heard how ²⁹ I said unto you, I go away, and come again unto you: If ye ³⁰ loved me, ye would rejoyce, because I said, I go unto the ³¹ Father: for * my Father is greater ³² than I. * See Ch. 5. 18.

³³ Ver. 3. ¶ ³⁴ *Viz.* Heartily and judiciously; or, with Phil. 2. 6. a true, spiritual Love, aiming at my Glory, and your own good; which can be obtained only by my departure from you. ¶ ³⁵ Whereby I shall be advanc'd to the highest degree of Glory, and be in a further capacity of doing you good. ¶ ³⁶ Ch. 10. 29. *viz.* As Man and Mediator, and in my present State of Humiliation; (and therefore my return to him must needs be the advancing me to a higher State than that which I am now in.)

29 And now I have ³⁰ told you ³¹ before it come to pass, that ³² when it is come to pass, ye might ³³ believe.

³⁴ Ch. 13. 19. *viz.* Of my departure out of the World, and going to my Father, and of the great benefit that will redound to you thereby. ¶ ³⁵ To prepare your expectation of it. ¶ ³⁶ When you find the accomplishment of what I say. ¶ ³⁷ Ch. 10. 38. & 11. 15. 42. & 13. 19. (See there.) & 16. 30, 31.

30 Hereafter I will not ³¹ talk much with you: for ³² the prince of this world cometh, and hath ³³ nothing in me.

³⁴ I shall make no more such long Discourses with you before my Death; (for now other business is coming upon me.) ¶ ³⁵ Ch. 12. 31. & 16. 11. All the Power of Hell is now mustered up together, to try their utmost force against me. ¶ ³⁶ No Sin in me to side with him, and make me deserve death, and expose me to his power.

31 But that * the world may know that I love the Father; and as the Father ² gave me commandment, even so I do. Arise, let us go hence.

³ q. d. But I willingly expose my self to death, meely out of Love and Obedience to my Father. ¶ ⁴ All Mankind. ¶ ⁵ Ch. 10. 18. Appointed me to lay down my Life, Phil. 2. 8.

C H A P. XV.

1 The consolation and mutual love between Christ and his members under the parable of the vine. 18 Comfort in persecution.

I Am the ² true ³ vine, and my Father is the ⁴ husbandman.

* Christ having treated, in the former Chapter, of many singular benefits he had purchased for his Church and People, here he shews how they may come to partake of 'em, *viz.* by Union with him; and declares, That though he was to go away from 'em as to his bodily presence, yet still he remains most closely and nearly joyn'd to 'em, and exhorts 'em to keep close also to him by Faith and Love. ¶ ⁵ The most excellent in all respects; and in comparison of which, all other Vines are but Shadows. ¶ ⁶ The Root, Fountain, and Head of Influence, whence my People and Members derive Life, Grace, Fruitfulness, and all Good. ¶ ⁷ Matt. 20. 1. He who orders all things concer-

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* Matt. 15. 13.
Eph. 5. 26.
1 Pet. 1. 22.

concerning my Branches or Members, by ingrafting 'em into me, (Isa. 60. 21.) and visiting, defending, supporting, pruning, and purging 'em continually, to make 'em fruitful.

2 * Every branch in me that beareth not fruit, he I rake away: and every branch that beareth fruit, he I purge it, that it may bring forth more fruit.

3 Professor and Member of my Church. ¶ Visibly joyned to me by outward Profession, (being a Member of the Visible Church) but is not sincere: Or, It may refer to [beareth not fruit;] q. d. They are Branches that bring not forth Fruit in me: Though they do some good, (and that, from me, and by my Assistance) yet 'tis not Fruit [in me] i. e. which they bring forth by dependance upon me, (as the Branch has upon the Root) and by deriving Strength from me for it, and aiming at my Honour and Glory in it. ¶ Viz. Of Holiness and Good Works; that does not faithfully perform all those Duties that God requires of him. ¶ Luke 13. 7. Makes no account of it, and in due time (at the last day, at furthest, if not sooner) he'll separate 'em from the Society of true Believers, v. 6. Matt. 13. 41, 42. ¶ 9 Isa. 27. 9. Prunes it, i. e. frees it more and more from Corruption, (by his Word, Spirit, Afflictions, &c.)

* Eph. 5. 26.
1 Pet. 1. 22.

3 * Now ye are clean through the word which I have spoken unto you.

4 My Apostles; all of you. (Judas being gone away never to return to their Society again.) ¶ Ch. 13. 10. Freed from the Dominion of Sin, being regenerated. (Thus does God graciously account of Believers, notwithstanding their many Spots.) ¶ Ch. 17. 17. By the operation of my Doctrine and Spirit in you; (though you need further purging, in order to that greater degree of fruitfulness mentioned, v. 2.)

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.

5 Let the sense of your own weakness and emptiness engage you to continue in a constant dependance upon me, and a faithful obedience to me. ¶ Gal. 2. 20. i. e. I will abide in you: q. d. Do you do so, that I may still communicate my Influences to you. Or, And then I will continue my gracious presence with you. ¶ By any power of its own, and being separated from the Vine. ¶ Viz. Bring forth any Fruit acceptable to God.

* Hol. 14. 8.
Phil. 1. 11.
[Or, severed from me.]

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 Without the Assistance of my special peculiar Grace. ¶ Viz. Which is spiritually good, and acceptable to God, and profitable to your selves.

* Matt. 3. 10.
& 7. 19.

6 If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned.

7 Depend not on me, and derive strength from me. ¶ Rev. 22. 15. Deprived of God's special favour and affection, and of his peculiar Care and Protection, (Gen. 4. 16.) and if he make open defection, then he is cast out of the Hearts, Prayers, and Society of God's People. ¶ Viz. An unfruitful one, which is pruned and cut off. ¶ Decays in his Gifts, and seeming Graces, and grows worse and worse, 2 Tim. 3. 13. Jude 12. Matt. 25. 26. ¶ When they are cast out of the Communion of Saints, they are drawn into the Communion of Sinners: Or, The Angels gather 'em at the last day, Matt. 13. 41. ¶ They, of all others, make the hottest, fiercest Fire, because they are few and fully dry, Nah. 1. 10.

7 If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you.

8 If you, (1.) Continue grounded and establish'd in my Doctrine; (2.) Have my word ready at hand for your direction and quickning, Col. 3. 17. (3.) Obey and observe my Commandments. ¶ Ch. 14. 13. (See there.) viz. Which is consistent with, or conducing to your abiding in me, and my words abiding in you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

(1.) As evidencing his Fulness, and Fidelity to his own, Psal. 92. 13-15. (2.) Begetting high thoughts of him in the Hearts of those who partake of this his bounty. Ch. 16. 14. (3.) Occasioning others to glorify him, Matt.

5. 16. Eph. 1. 12. Phil. 1. 11. 1 Pet. 2. 12. ¶ Make it appear that you are so.

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9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 Jude 21. Keep my Commandments, (v. 10.) that I may continue to love you.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

* Chap. 14. 15;
21, 23.
1 John 2. 5.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

* Chap. 16. 14.

12 Concerning your Communion with me, Fruitfulness in me, and Obedience to me. ¶ That I may, even in Heaven, have cause to rejoice in you, when I shall hear and know of you, that you agree, and are loving each to other, and keep my Commandments. ¶ Arising from the sense of the performance of your Duty. ¶ May encrease more and more, and at last may be fully completed in Heaven.

12 This is my commandment, That ye love one another, as I have loved you.

* 1 Thef. 4. 9.
1 Pet. 4. 8.
1 John 3.
11. & 4. 21.

13 Which I do peculiarly enjoy, and recommend to your Observation, above all others, as being most pleasing to me. (He often presses this, as being most necessary both for the constitution and continuance of the Church.)

13 Greater love hath no man then this, that a man lay down his life for his friends.

* Eph. 5. 1.
1 John 3. 16.
17 Rom. 5. 7.

14 Ye are my friends, if ye do whatsoever I command you.

15 2 Chron. 20. 7. James 2. 23. See on Ch. 14. 15. (For whom, therefore, I will lay down my Life.) And so you shall continue to be, if you continue your Obedience to me.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

* See Gen. 18.

16 Look not upon you merely in that Capacity; nor treat you as such. ¶ Is not wont to know his Master's Intentions. ¶ Ch. 17. 8. viz. Which are necessary for your Instruction, Office, Comfort, and Salvation, 2 Tim. 3. 15. ¶ Which have been communicated to me from him.

16 Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

* Mark 16. 15.
1 Pet. 4. 6.
Chap. 14. 13.
Verf. 7.

17 1 John 4. 10. viz. First. ¶ Viz. For your Friend, Lord, and Teacher. ¶ Effectually called you, and chosen you to this special Office of Apostleship; and so have made you my Disciples and Friends: and all out of mere Grace. ¶ Matt. 28. 19. Set you apart for this purpose. ¶ Not to sit still, but that you should bestir your selves, that you may be fruitful in the whole course of your Life, and especially in your Ministry; that you may do much good, both in your publick and private capacity. ¶ That it may be such fruit as will redound to your eternal advantage, ch. 4. 36. ¶ Viz. In order to your fruitfulness, and the success of your Ministry. See n. 27.

17 These things I command you, that ye love one another.

18 Concerning my love to you, dying for you, making you my Friends, &c. ¶ Ver. 12. That by all these things you may be the more engaged to the performance of this duty.

* 1 John 3. 13.

18 If the world hate you, ye know that it hated me before it hated you.

19 (Here he forewarns 'em of the dangers and difficulties they should meet withal, that they may arm against 'em.) ¶ Opposed and persecuted.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Of a worldly disposition and Conversation; wicked, like the Men of the World. ¶ 1 John 4. 5. The generality of Carnal Men. ¶ Ch. 17. 14, 16. ¶ Effectually called you, (in pursuit of the Eternal Decree of Election.)

Chap. 16. Election. ¶ ¹⁸ That you should not be conformed to it, either in Judgment, Affections, or Conversation, *Rom. 12.2.*
¹⁹ *1 Pet. 4.4.* (So that this should be matter of rejoicing, rather than of Sorrow to you.)

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²⁰ Remember the word that ⁶⁰ I said unto you, * The servant is ⁶¹ not greater than the lord. If they have persecuted me, they will also persecute you: * If they have kept my saying, they will keep ⁶² yours also.

⁶⁰ *Ch. 13. 16.* ¶ ⁶¹ *Matt. 10. 24.* Must not expect more Favour, Kindness, and better Usage. ¶ ⁶² To make up the Sense perfect, you must add, [But you have no reason to expect, that they should entertain your Doctrine better than mine.]

* *Matt. 10. 22.* ²¹ But * all ⁶³ these things will they do unto you ⁶⁴ for my names sake, because they ⁶⁵ know not him that sent me.

⁶³ *Ch. 16. 3.* *Matt. 5. 11.* *Isa. 66. 5.* viz. Hate and persecute your Persons, reject and despise your Doctrine. ¶ ⁶⁴ Out of hatred of me and my Doctrine, *Matt. 10. 22.* ¶ ⁶⁵ *Ch. 16. 3.* *1 Cor. 2. 8.* *1 Tim. 1. 13.* Are ignorant of God's Design in sending me, and don't believe that he did send me.

²² ⁶⁶ If I had not come and ⁶⁷ spoken unto them, they had not ⁶⁸ had sin: * but now they have no ⁶⁹ cloke for their sin.

⁶⁶ *Ch. 9. 41.* ¶ ⁶⁷ Declared the End of my Coming, and who I am, and taught 'em the Will of God. ¶ ⁶⁸ Been guilty of this particular Sin of Infidelity and Rejecting me: Or, Their Sin had not been so great, *James 4. 17.* *Ezek. 2. 5.*

* *1 John 2. 23.* ²³ * ⁶⁹ He that hateth me, hateth my Father also.

⁶⁹ *q.d.* And having made it so fully appear, that I am sent from God, their Hatred against me redounds to him also.

²⁴ If I had not done among them ⁷⁰ the works which none other man ⁷¹ did, they had not had sin: but now have they both ⁷² seen and hated both me and my Father.

⁷⁰ *q.d.* Not only my words, but my works will render 'em inexcusable. ¶ ⁷¹ Neither for Number, Kind, Variety, or Manner of doing 'em, viz. by my own Power. ¶ ⁷² viz. In the works that I have done.

²⁵ But *this cometh to pass*, ⁷³ that the word might be fulfilled that is written in ⁷⁴ their law, They hated me ⁷⁵ without a cause.

⁷³ Whereby that Scripture is more eminently accomplished. ¶ ⁷⁴ Given to them, and which they pretend a great respect to. ¶ ⁷⁵ *Psal. 35. 19.* & *69. 4.* (Yea, when they had all the reason in the world to have received and loved me.)

²⁶ But when the ⁷⁶ Comforter is come, whom I will ⁷⁷ send unto you from the Father, *even* the Spirit of ⁷⁸ truth, which proceedeth from the Father, he shall ⁷⁹ testify of me.

⁷⁶ *Ch. 14. 26.* & *16. 7.* See on *Ch. 14. 16. n. 48.* When the Holy Ghost does manifest his Presence in those extraordinary Gifts and Abilities which he'll work in you, and bestow upon you. ¶ ⁷⁷ *Ch. 14. 26.* *Rom. 8. 9.* *Gal. 4. 6.* The sending of one Person from another, is the determining of one Person by another, unto their Operations concerning the Creature, according to the Order of their Subistence. ¶ ⁷⁸ *Ch. 14. 17.* & *16. 13.* Who reveals all needfull Truth to you, and will enable you to understand the Truth concerning me. ¶ ⁷⁹ Make my Doctrine to be embraced in the world, by those Miraculous works which he shall enable you and others to do.

²⁷ And ye also shall ⁸⁰ bear witness, because * ye have been with me from ⁸¹ the beginning.

* *Luke 1. 2.** *John 1. 1.*

⁸⁰ *Acts 1. 22.* & *5. 32.* & *10. 39.* ¶ ⁸¹ viz. Of my publick Ministry.

C H A P. XVI.

1 Christ comforteth his disciples against tribulation, by the promise of the holy Ghost, and by his own resurrection, and ascension.

These things have I spoken unto you, that ye should not be ² offended.

² *Ch. 14. 25.* & *15. 11.* viz. Concerning the obstinate Unbelief of the Jews, and their Hatred and Persecution of you. ¶ ³ *Matt. 11. 6.* & *26. 31.* Discouraged from your

Duty and my Service, by the Dangers and Troubles which attend it.

² They shall ³ put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will ⁴ think that he doeth God service.

³ *Ch. 9. 34.* & *12. 42.* Debar you from all Communion with their Church. ¶ ⁴ *Isa. 66. 5.* *Acts 26. 9.* *Phil. 3. 6.*

³ And * these things will they do unto you, * because they have ⁵ not known the Father nor ⁶ me.

⁵ *Ch. 15. 21.* Don't understand that God loves Spiritual worship, rather than bodily and ceremonial. ¶ ⁶ That I am his Son, the Redeemer of the world. See on *Ch. 15. 21. n. 65.*

⁴ But * these things have I told you, that when ⁷ the time shall come, ye may ⁸ remember that I ⁹ told you of them. And ¹⁰ these things ¹¹ I said not unto you at the beginning, because I was ¹² with you.

⁷ (And thence be assured of my Omniscience, and Faithfulness; and so be encouraged to trust in my Promises, *Matt. 24. 25.*) ¶ ⁸ Both concerning your sufferings, and your support and comfort by the Spirit. ¶ ⁹ viz. So expressly, fully, and particularly; (but only in general, *Matt. 10. 17.*) ¶ ¹⁰ (And so did shelter you from the brunt of their Malice, and bore it my self, and did comfort you by my Bodily presence.)

⁵ But now I go ¹³ my way to him that sent me, and ¹⁴ none of you asketh me, Whither goest thou?

¹³ *Matt. 9. 15.* (And leave you behind me to conflict with their Malice; and therefore be courageous.) ¶ ¹⁴ *q.d.* You are so concern'd for my departure, that you don't endeavour to get full Information concerning the Effects of it, what I'll do for you in my Absence; when I'll come again, &c.

⁶ But because I have said these things unto you, sorrow hath filled your heart.

⁷ Nevertheless, ¹⁵ I tell you the ¹⁶ truth; It is ¹⁷ expedient for you that I go away: for if I go not away, ¹⁸ the Comforter will ¹⁹ not come unto you; but * if I depart, I will ²⁰ send him unto you.

¹⁵ I, who am Truth it self, who love you, take care of you, and am now going to lay down my Life for you. ¶ ¹⁶ *q.d.* You think, indeed, that if I'd abide with you, it would be better for you; but you know not what is good for your selves: This that I am about now to tell you, is a great Truth, (and therefore should quiet your misgiving Hearts under all your Fears.) ¶ ¹⁷ Behovefull, for your profit, and will answer the End you aim at. ¶ ¹⁸ The Holy Ghost who will comfort you more than my Bodily presence could; and can comfort Believers in all places at once, (which my Bodily presence could not.) ¶ ¹⁹ *Ch. 7. 39.* *Acts 2. 33.* viz. In such a plentiful Measure of his Gifts and Graces, God not seeing it fit to bestow the Spirit so plentifully, while the Church enjoy'd the Bodily presence of Christ for her conduct in all points. ¶ ²⁰ See on *Ch. 15. 26. n. 76.*

⁸ And when he is come, he will ²¹ reprove ²² the ²³ world ²⁴ of sin, and ²⁵ of righteousness, and ²⁶ of judgment:

²¹ *Acts 2. 37.* Or, [convince,] i.e. He shall endue you with such extraordinary Abilities for your work, and make your Ministry so successful, that (notwithstanding all Difficulties you may meet with) Multitudes of all Nations, all the world over, shall be convinced of the Truth of the Christian Religion, and many shall be savingly converted. ¶ ²² Not only some particular Persons, in one part of the world, as I have done; but all the world over. ¶ ²³ viz. In your selves. ¶ ²⁴ viz. In me. ¶ ²⁵ viz. Upon the Devil.

⁹ ²⁴ Of sin, because they believe not on me;

²⁴ *Acts 7. 54.* i.e. The Spirit in and by you my Apostles shall so evidently prove me to be the Son of God, and Redeemer of the world, that the greatness of the Jews sin shall appear in rejecting me, and putting me to death; and of all others who shall still refuse to own and believe in me.

¹⁰ ²⁵ Of righteousness, ²⁶ because I go to my Father, and ye ²⁷ see me no more;

²⁵ That I have perfectly fulfilled all that Righteousness which was requir'd of me as Mediator, (and so have made full Satisfaction to the Justice of God for the sins of the world.) ¶ ²⁶ *q.d.* Which appears by this, in that I don't continue under the power of death, but rise again, and return to my Father,

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Eph. 2. 2.
Col. 2. 15.

Father, (having finish'd my work on Earth) and am accepted by him, and do live for ever to give the Spirit, and to apply my Benefits to those whom the Father has given me. ¶ ¹⁸ Enjoy my Bodily presence no more till the Day of Judgment.

¹¹ Of judgment, because * the prince of this world is ¹⁰ judged.

¹⁹ Ch. 12. 31. (See there.) viz. Against the Devil. ⁹ d. And he shall make it appear (by the setting up of my Spiritual Kingdom in the world) that the Kingdom and Interest of the Devil is much impair'd. ¶ ²⁰ Cast out, (ch. 12. 31.) overcome, and his Kingdom overthrow: (for the Spirit of God, by your Ministry, shall dispossess Satan more and more, and cast him out of the Hearts of my People, and shall enable them to conquer and subdue their Lusts.)

¹² I have yet ¹¹ many things to say unto you, but ye cannot ¹² bear them now.

¹³ Viz. For the further explaining and confirming of what I have said; (for he had delivered the Substance of all afore, ch. 15. 15.) ¶ ¹⁴ ver. 6. Comprehend 'em as yet, (by reason of the Imperfection of your Knowledge, Weakness of your Faith, and manifold Mistakes.)

¹³ Howbeit, when he the Spirit ¹³ of truth is come, he will ¹⁴ guide you into all truth: for he shall not speak ¹⁵ of himself; but whatsoever he shall ¹⁶ hear, that shall he speak: and he ¹⁷ will shew you things to come.

¹⁸ See on ch. 14. 17. & 15. 26. ¶ ¹⁹ Ch. 14. 26. 1 John 2. 27. Rectify your mistakes, and enable you to understand all the Mysteries of the Gospel, in order to the full discharge of your Office. ¶ ²⁰ Nothing which shall disagree with any thing I have delivered. ¶ ²¹ Receive (together with his Nature) from the Father and my self. ¶ ²² Will be a Spirit of Prophecy in you, to acquaint you aforehand with such things as are needfull for you to know, and make known to the Church; as Acts 11. 28. & 20. 28, 29. & 21. 11. 1 Tim. 4. 1. 2 Pet. 1. 14.

¹⁴ He shall ¹⁸ glorifie me: for he shall ¹⁹ receive ²⁰ of mine, and shall ²¹ shew it unto you.

²² Greaten my worth and love to you, and so advance me in your Esteem and Affections. ¶ ²³ (To dispose for your good.) ¶ ²⁴ Of the Fulness of those Gifts and Graces, which are the Fruit of my Purchase and Mediation. ¶ ²⁵ Make you partakers thereof, (by revealing Truths, communicating Life, applying comforts, &c. as you stand in need thereof.)

¹⁵ All things that the Father hath are mine: ¹⁶ therefore said I, that he shall take of mine, and shall shew it unto you.

¹⁷ Ch. 17. 10. Phil. 2. 6. All that Favour and Good-will which the Father bears to you, all that Grace he bestows upon you, all that Glory he has provided for you, are the Fruit of my purchase and mediation. ¶ ¹⁸ q. d. And though I call these things mine, yet all comes Originally from the Father: but as the Father works and communicates all by me, so do I by the Holy Ghost.

¹⁶ A little while and ye shall not see me: and again a little while and ye shall ¹⁷ see me, because I go to ¹⁸ the Father.

¹⁹ Ch. 7. 33. & 13. 33. ¶ ²⁰ i. e. Either, (1.) Enjoy my Spiritual presence, (by the pouring out of the Holy Ghost on the Day of Pentecost, as ch. 14. 19.) Or, (2.) At the Resurrection at the End of the World, when I shall come again, and you shall see me again with your bodily Eyes, and fully enjoy me: (which though it be a long time in it self, yet he calls it [a little while] (as Heb. 10. 37.) because 'tis as little a while as may be, in respect that he makes no delay, and will not stay a moment longer than till he has dispatch'd all our Business in Heaven for us.) ¶ ²¹ (And so, (1.) will send the comforter to you, v. 7. And (2.) shall be glorified with him, and so shall not be satisfied till I fetch you thither to partake of my Glory, ch. 14. 3.)

¹⁷ Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

¹⁸ They said therefore, What is this that he saith A little while? we cannot tell ¹⁹ what he saith.

²⁰ What his meaning is. (Hereby they don't only betray their ignorance of his Death, Resurrection, and Ascension, but seem to express some kind of dislike of, and discontent at his speaking thus to 'em.)

¹⁹ Now Jesus ²⁰ knew that they were ²¹ defi-

rous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me: and again a little while and ye shall see me?

²² Ver. 30. See on Matt. 9. 4. ¶ ²³ Psal. 145. 19.

²⁰ Verily verily I say unto you, that ye shall weep and lament, but the world shall ²¹ rejoyce: and ye shall be sorrowfull, but your sorrow shall be turned into ²² joy.

²³ Viz. For my Sufferings, and departure from you. ¶ ²⁴ Rev. 11. 10. & 18. 7. (as being now fully reveng'd on me, and thinking that they have conquered and made a full end of me, and are quite rid of me, and that the world is their own, Matt. 21. 38. Mark 12. 7.) ¶ ²⁵ Psal. 126. 5, 6. viz. By my sending the Spirit into you to supply my bodily Absence, (Acts 2. 46, 47.) and enable you to bear your Troubles, (Acts 5. 41. & 13. 52.) and most fully, by my return to you, (after a little while, See n. 46.) at the Resurrection, v. 22. Jude 24. 1 Thess. 4. 17, 18.

²¹ * ²⁴ A woman when she is in travail, hath ²⁵ sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, ²⁶ for joy that a man is born into the world.

²⁷ q. d. As a travelling woman's sorrow is soon turned into joy, so shall yours. ¶ ²⁸ Gen. 3. 16. ¶ ²⁹ Gen. 21. 6. 2 Cor. 4. 17. Heb. 12. 11.

²² And ye now therefore have ²³ sorrow: but I will ²⁴ see you again; and your heart shall ²⁵ rejoyce, and ²⁶ your joy no man ²⁷ taketh from you.

²⁸ Viz. For my departure. ¶ ²⁹ viz. After my Resurrection, and by my Spirit. ¶ ³⁰ Ch. 20. 20. 1 Pet. 1. 8. ¶ ³¹ The ground and matter of it. ¶ ³² Matt. 25. 23. (Because I shall die no more, (Rom. 6. 9.) but ever live to make Intercession for you.)

²³ And ²⁴ in that day ye ²⁵ shall ask me nothing: * Verily verily I say unto you, ²⁶ Whatsoever ye shall ask the Father in my name, he will ²⁷ give it you. * Matt. 7. 7. Mark 16. 23.

³³ Viz. When the Holy Ghost is poured out in a large and plentiful measure on you. ¶ ³⁴ Shall not need to have Personal recourse to me upon all Occasions, as now; for the Father is ready to grant all your desires made in my Name. ¶ ³⁵ Ch. 14. 13. See there.

²⁴ Hitherto have ye ²⁵ asked nothing in my name: ²⁶ ask, and ye shall receive, * that ²⁷ your * Chap. 15. 11. joy may be full.

³⁶ Have not made that express use of my mediatory Office, nor formal mention of my Name in your Prayers, as hereafter you shall do: (which he here now direct's 'em to.) ¶ ³⁷ viz. In my Name, hereafter. ¶ ³⁸ 1 John. 1. 4.

²⁵ These things have I spoken unto you in ²⁶ proverbs: the time ²⁷ cometh when I shall no more speak unto you in ²⁸ proverbs, but I shall ²⁹ shew you plainly of the Father. ¶ Or, parables. ¶ Or, parables.

³⁹ Viz. Concerning my departure and return, and praying in my Name, &c. ¶ ⁴⁰ i. e. They have seem'd as dark to you, and been as little understood, as if they were Parables, (as appears by v. 16, 17.) ¶ ⁴¹ viz. At Pentecost. ¶ ⁴² Open your Understandings by my Spirit, to conceive clearly what is the Father's Will concerning my Kingdom, and how you are to address to him.

²⁶ At that day ye shall ²⁷ ask in my name: and ²⁸ I say not unto you, that I will pray the Father for you:

⁴³ Videlicet. Frequently, and that for great matters. ¶ ⁴⁴ q. d. There will be no need for me to be earnest with him on your behalf, as if he were averse to you; for v. 27. and therefore you may be confident of audience: Or, if I did not intercede at all for you, yet such is the Father's great Love to you, that he'll grant whatsoever you desire in my Name.

²⁷ For the Father himself ²⁸ loveth you, ²⁹ because ye have loved me, and have ³⁰ believed that I came out ³¹ from God.

⁴⁵ Ch. 17. 22. Will reward your Love to me with more proofs of his Love to you, in hearing your Prayers. ¶ ⁴⁶ Ch. 14. 21, 23. ¶ ⁴⁷ Ch. 17. 8, 25. ¶ ⁴⁸ Ch. 8. 42. & 13. 3.

²⁸ * I came forth from the Father, and am ²⁹ come into the world: again, I leave the world, and go to the Father. * Chap. 13. 31.

Chap. 17. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no || proverb.

4036. 30 Now are we sure that *thou 78 knowest all things, and needest not that any man should 79 ask thee: 80 by this we believe that thou camest forth from God.

78 In that thou didst prevent our Question, v. 19. ¶ 79 Because thou revealest so many Truths to us of thy own accord. ¶ 80 ver. 27. This confirms us in the belief of thy Deity and Omniscience. (But they spake a little too confidently of their Knowledge and Faith, as appears by Christ's Reply.)

31 Jesus answered them, 81 Do ye now believe? 81 q. d. 'Tis well that you seem to be so well resolved at present; but (alas!) it won't hold: your Faith is not so strong as you take it to be.

32 82 Behold, the hour cometh, yea, is 83 now come, that * ye shall be 84 scattered, every man to || his own, and shall leave me 85 alone: and * yet I am not alone, because the Father is 86 with me.

* Chap. 26. 10.

|| Or, his own home.

* Chap. 8. 29.

& 14. 10.

82 Matt. 26. 31. Mark 14. 27. ¶ 83 Very nigh at hand, viz. this very night. ¶ 84 q. d. Though your Faith seem very strong to your selves at present, yet you'll soon find by experience the weakness of it. ¶ 85 Matt. 26. 56. ¶ 86 Will appear for me, and own me, even in death, and raise me up to Life again.

* Isaiah 9. 6.

Chap. 14. 27.

Rom. 5. 1.

Eph. 2. 14.

Col. 1. 20.

33 87 These things I have spoken unto you, that * 88 in me ye might have 89 peace. 90 In the world ye shall have tribulation: but be of good cheer, I have 91 overcome the 92 world.

87 Viz. In all the foregoing Sermon, and particularly, this warning immediately preceding. ¶ 88 That you may not trust to your selves, and your own Strength, for Security against Temptations, but may depend upon my promises. ¶ 89 Quietness of Mind, Courage, Constancy, notwithstanding all the Troubles that shall come upon you. ¶ 90 Acts 14. 22. ¶ 91 viz. On your behalf; by my Death and Resurrection, speedily to be accomplished: whereby likewise I have obtained Ability for you to do the like. ¶ 92 Whatsoever in the world is opposite to your Salvation. (And therefore you need not fear it.)

CHAP. XVII.

1 Christ prayeth to his Father to glorifie him. 6 To preserve his Apostles, 11 in unity, 17 and truth, 20 to glorifie them, and all other believers.

THESE words spake Jesus; and lift up his eyes to heaven, and said, Father, 2 the hour is come; 3 glorifie thy Son, 4 that thy Son also may 5 glorifie thee.

1 Before mentioned, Chap. XIV, XV, XVI. ¶ 2 Ch. 7. 30. & 12. 23. Luke 22. 53. The set time appointed for my sufferings, thereby to make way for my Glory. ¶ 3 Gloriously assist me in my approaching Agony; manifestly own me to be thy Son: (as he did Matt. 27. 45, 46, 51-53.) enable me to triumph over mine and my Peoples Enemies, in my Resurrection, Ascension and Exaltation to thy Right-hand; and let my Kingdom be propagated all the World over. ¶ 4 (Christ here desires his own Glory, in order to his Father's further Glory.) ¶ 5 viz. By my Obedience unto death, (and thereby consummating the Work of Man's Redemption) which tends so much to the Advancement of thy Justice, Wisdom, Mercy, and Holiness.

* 1 Cor. 15. 25.

Phil. 2. 10.

Heb. 2. 8.

2 6 As thou 7 hast given him 8 power over all flesh, 9 that he should give eternal life to as many as thou hast 10 given him.

6 i. e. Because thou hast committed such a Trust to me, do thou glorifie me, by giving me such a measure of strength as is worthy of that Office and Authority thou hast invested withall. ¶ 7 Art about to inflate me in, viz. at my Resurrection, Matt. 28. 18. ¶ 8 Ch. 3. 35. Matt. 11. 27. (See there.) Authority over all Persons and Things. ¶ 9 To dispose of them, in order to the Salvation of the Elect. ¶ 10 See n. 27.

* Isaiah 53. 11.

Jer. 9. 24.

3 And * this is 11 life eternal, that they might 12 know thee the 13 only true God, and 14 Jesus Christ whom thou hast 15 sent.

11 The way and means to attain it, and the very beginning of it, 1 John 5. 20. ¶ 12 Own and acknowledge, believe in and obey, 1 John 2. 3. ¶ 13 In opposition to Idols; (but not excluding the other persons of the Trinity, because they have all the same Essence, and so every one of them is That only true God.) ¶ 14 To know him in his

Natures, Person, Offices, and Benefits: (and this implies Knowledge of the Holy Ghost also, by whom Christ was conceived.) ¶ 15 viz. Into the World, to be incarnate, and to perform the Office of Redeemer. See on ch. 15. 26. n. 77.

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4 * I have 16 glorified thee on the earth: * I 17 have 17 finished the work which thou gavest me to do.

16 Done all that belonged to me, both in my words and works, to promote thy Honour, Matt. 9. 8. & 15. 31. Mark 2. 12. Luke 5. 26. & 18. 43. ¶ 17 Ch. 19. 30. Am about now speedily to finish the work of Reconciliation, and the Redemption of Mankind.

5 19 And now, O Father, 20 glorifie thou me 21 with thine own self, with the glory * which I 22 had with thee before the world was.

19 q. d. Now I have done my Work pay me my Wages for it, Phil. 2. 8, 9. ¶ 20 This cannot be meant of his Essential Glory, as God, (for that was not to be paid for, nor was ever laid aside or interrupted (being his natural and necessary Right) any more than his Godhead) but of an additional Glory, as God-man. q. d. Let all that additional Glory, which from Eternity thou hast decreed to, and design'd for me, as God-man (which Title and Personage I, as second Person, then accepted of and sustain'd in thy repute and account, and as such appear'd frequently under the Old Testament) be now actually confer'd upon me, at the Ascension of my humane Nature into Heaven.

¶ 21 With that Glory which the humane Nature has in God, from God and him alone, ch. 13. 32. (consisting in an intimate converse with God and a free enjoyment of the sweetnesses and perfections of the Godhead.)

¶ 22 Ch. 1. 18. Heb. 2. 12. Effectually discover'd, both by outward Instruction and inward Illumination. ¶ 23 Whatsoever was necessary to be known and believed to Salvation, concerning thy Will and Essence; especially thy Love, v. 26.

¶ 24 My Apostles, and other Elect Disciples. ¶ 25 See on ch. 15. 19. n. 58. ¶ 26 Acts 13. 48. Eph. 1. 5, 6. Chosen by Thee from all Eternity to be thy peculiar People, and Partakers of Glory, 2 Tim. 2. 19. Rom. 11. 2. ¶ 27 Having chosen 'em to Life (ch. 6. 37.) hast thereupon committed 'em to my care and trust (as my Members, Spouse and Children) to purchase Redemption for 'em, and apply it to 'em, and so to bring 'em to Glory. See on ch. 6. 37. n. 41. ¶ 28 Believed, and obeyed, (and continue so to do) the Doctrine which in thy Name I taught 'em.

¶ 29 Ch. 16. 17. Been converted by me, and brought to a cordial Acknowledgment, and firm Belief, that my whole Undertaking, and Office of Mediator; my Qualification for it, and Discharge of it, are by thy Appointment and Assistance, and of thy Sovereign Favour to Mankind.

¶ 30 Ch. 16. 17. Been converted by me, and brought to a cordial Acknowledgment, and firm Belief, that my whole Undertaking, and Office of Mediator; my Qualification for it, and Discharge of it, are by thy Appointment and Assistance, and of thy Sovereign Favour to Mankind.

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viz. Because of the Community, in all respects, between 'em. ¶ 43 All that I have is from Thee; and all those whom thou hast elected and given me, and I have undertaken for in the Covenant of Redemption, I'll take care of, that they shall be made Thine again by Regeneration and Conversion, and thereby fitted for Thy Service, and the enjoyment of Thee. ¶ 44 Thy Nature, Essence, Properties, Attributes, (*ch.* 16. 15.) and particularly, the Persons of all the Elect, and especially of my Apostles. ¶ 45 My Charge given me, to redeem, and convert, and dedicate to Thee. All that are elected, are redeemed, (*John* 17. 10.) converted, (*Aets* 13. 48. *Rom.* 8. 30.) and saved, (*Rom.* 8. 30.) and all that are saved are elected, (*Rev.* 21. 27.) But they that are not elected nor redeemed don't believe, (*John* 10. 26. *Rom.* 11. 7.) and so are damn'd, (*Rev.* 20. 15.) The Aets of the Three Persons are of the same Extent; The Father loves none but those that are given to Christ, and Christ takes charge of none but those that are loved of the Father. Your Election will be known by your Interest in Christ, and your Interest in Christ by the Sanctification of the Spirit. There is a Chain of Salvation; The Beginning is from the Father, the Dispensation through the Son, the Application by the Spirit. In looking after the comfort of Election, you must first look Inward to the work of the Spirit in your hearts; then Outward to the work of Christ on the Cross; then Upwards to the heart of the Father in Heaven, 1 *Pet.* 1. 2. ¶ 46 That Glory they partake of redounds unto me: Or, By the Obedience and Faith of these my Apostles, and their Ministry, I have been already honour'd and own'd by many, and shall be more by their further Service; (and therefore I recommend 'em to thee.)

¶ 11 And now 47 I am no more in the world, but these are 48 in the world, and I 49 come to thee. 50 Holy Father, * 51 keep 52 through thine own name, those whom thou hast 27 given me, that they may be 53 one, 54 as we are.

47 I am now going out of the world. ¶ 48 Still to continue here, exposed to manifold temptations and troubles. ¶ 49 (And leave them alone, as to my bodily Presence, which hitherto they have enjoyed to direct and comfort 'em; and therefore do thou supply that want unto them.) ¶ 50 *q. d.* Thou who hatest all unholiness, keep them from it. (He uses a Title suitable to the Business in hand.) ¶ 51 Preserve them, both as to their outward condition, that they may not be destroyed; and as to their spiritual condition, that they may not lose their Faith and other Graces. ¶ 52 By thy Divine Power, Mercy, and Goodness, and for the Honour of thy Holy Name, and in their owing of thee, and profession of thy Truth and Worship. ¶ 53 *Eph.* 4. 4, 6. *viz.* In Faith and Love, in Judgment and Affection. (See *n.* 79.) Unity among Church-Officers is a great Mercy. ¶ 54 *Ver.* 21. *ch.* 10. 30. See *n.* 80. As there was a mutual Agreement between the Father and the Son in the Work of Redemption, so between the Apostles in the Doctrine of Redemption.

¶ 12 While I was with them in the world, * I kept them † in thy name: those that thou gavest me I have kept, and * none of them is lost, * 55 but 56 the son of perdition: 57 that the scripture might be fulfilled.

† By thy Authority and Power, and for thy Glory. ¶ 55 *q. d.* True indeed, *Judas*, who is one of my Apostles, and so seems to be given to me, is in a manner already lost, being in the High-way to Destruction, and very near it; but he never was given to me, being always a Son of Perdition. ¶ 56 2 *Thess.* 2. 3. That is, (1.) One that is most worthy to be destroy'd, having brought himself into a state of Destruction. (2.) One that certainly shall be destroy'd. (3.) One ordain'd and appointed by God to Destruction for his Sins. (4.) One who by reason of the horridness of his Crime, is mentioned as the most dreadful Instance of God's irrevocable Doom to eternal Perdition. ¶ 57 Whose Defection and Ruine the Scripture has foretold, (*Psal.* 109. 8.) so that hereby it is fulfilled.

¶ 13 58 And now come I to thee, and these things I speak 59 in the world, 60 that they might have my joy fulfilled in themselves.

58 *q. d.* And now being to depart from them, I make this Prayer on their behalf, and in their hearing. ¶ 59 Publicly in their hearing: Or, I have made this Prayer in the world, and left a Record and Pattern of it in the Church, that they, feeling the same heavenly Desires kindled in their Hearts, may be comforted in the workings of that Spirit in them, which testifies to their Souls the quality of that Intercession which I shall make for 'em in Heaven. ¶ 60 That that Joy, which they have hitherto had, by reason of my presence with, and care of 'em, may be so far from being abated by my absence, that it may abound, and their Hearts be filled with it, by the consideration of this Prayer I now make for 'em.

14 61 I have given them thy word, and the world hath † hated them, because they are not 62 of the world, even 63 as I am not of the world.

61 *q. d.* Because they have embrac'd and obey'd the Doctrine I received from thee, and deliver'd to them, therefore they have incur'd the hatred of wicked, worldly Persons: (and upon this account also they are to be taken care of by thee) ¶ † *G. n.* 3. 15. *Prov.* 29. 27. ¶ 62 *Ver.* 16. *ch.* 15. 19. *Heb.* 11. 13. 1 *Pet.* 4. 4. Of a worldly disposition and conversation, (like the generality of People.) ¶ 63 *Ch.* 8. 43.

¶ 15 I pray not that thou shouldest 64 take them out of the world, but * that thou shouldest keep 65 them 66 from the evil.

64 Free 'em from these Temptations and Troubles presently, by present Death, (because I have further work for 'em to do.) ¶ 65 From being overcome by the Trials they meet with, so as to fall off from thee. See *n.* 51.

¶ 16 66 They are not of the world, even as I am not of the world.

66 *q. d.* Their disposition and conversation at present is heavenly, and free from any heinous Evil; (and therefore do thou keep 'em so still.)

¶ 17 * 67 Sanctify them through thy truth: * *Aets* 15. 9. Eph. 5. 26.

67 *Ch.* 15. 3. Increase thy Graces in 'em, (and so fit 'em for the great Employment of preaching the Gospel, as *v.* 19.) by the true knowledge of thy Self, Will, and Worship; which is to be fetch'd only from the Word; or, by thy Word, which is the Means and Instrument thereof. ¶ 68 The Doctrine delivered by me, and received by them, is pure, perfect Truth, which will not deceive 'em, but is the only means both of Holiness and Comfort; This, therefore, I pray they may be kept in.

¶ 18 As thou hast 70 sent me into the world, even so have I also 71 sent them into the world.

70 *Ch.* 10. 36. & 20. 21. *Viz.* For this End, among others, to preach the Gospel. ¶ 71 Authorized them to be my Embassadors to preach the Gospel, 2 *Cor.* 5. 20. (and therefore they must not be yet taken out of the world, but preserved in it, and endued with a greater measure of Holiness, and assisted with a greater measure of Strength, than ordinary.)

¶ 19 And * 72 for their sakes I sanctify my self, that 74 they also might be † 75 sanctified 76 through the truth.

72 That I may purchase both Grace and Glory for 'em, I set my self apart to the whole work of my mediatory Office, and particularly to become a Sacrifice for Sin. (Yet he was also set apart by the Father, *ch.* 10. 36.) ¶ 73 *Viz.* By the merit and virtue of my Sacrifice. ¶ 74 *Eph.* 5. 25, 26. 1 *Pet.* 2. 24. Made more holy in Heart and Life, (and thereby fitted to publish the Gospel to the world. See *n.* 67.) ¶ 75 By the preaching of the Gospel, *v.* 17. Or, [truly,] i. e. Not only outwardly and ceremonially, as the Priests under the Law were, but inwardly, in their hearts, *Heb.* 10. 22.

¶ 20 77 Neither pray I for these alone, but for them also which shall believe on me 78 through their word:

77 *q. d.* And as I have prayed thus for my Apostles, in a peculiar manner, so I pray likewise for all other Believers to the end of the world. ¶ 78 Being converted through that Doctrine which is written or preach'd by them, or by any others duly qualified.

¶ 21 * That they all may 79 be one, 80 as * thou 81 Father art in me, 80 and I in thee; that they also may 79 be one 81 in us: 82 that the world may believe that thou hast sent me.

79 *Viz.* In Mind, Love, Design, and Interest; being first united by Faith to me, and by me to the Father, (which is chiefly here intended;) that so their union may in some sort resemble that inexpressible union between the Father and my self. ¶ 80 As we are one, *v.* 22. (1.) In Essence, *Heb.* 1. 2. See there, *n.* 10, 11. *Phil.* 2. 6. (2.) In Power, *ch.* 10. 29, 30. (3.) In Will and Operation, *ch.* 5. 19. (4.) In Love and Affection, *ch.* 1. 18. (5.) In Dignity, as the Object of Worship, *ch.* 5. 23. ¶ 81 (1.) By the Communication and Inhabitation of the Spirit that proceeds from us. (2.) In ways of Holiness. (3.) By keeping Communion with us. (4.) By following our Example. (5.) Being united to us by Faith, they may be united to one another by Love. ¶ 82 That the men of the world, being allured by the amiableness of this their union and concord, may be drawn to believe in me, as the true Messiah, *ch.* 13. 35.

Chap. 18. 22 And the ⁸³ glory which thou gavest me, I have given them: that they may be one, even as we are one.

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⁸³ That Grace and Holiness, and whatsoever makes me Glorious, which I have as Mediator, and Head of the Church.

23 ⁸⁶ I in them, ⁸⁷ and thou in me, that they may be ⁸⁸ made perfect in one; and that the ⁸² world may know that thou hast sent me, and ⁸⁹ hast loved them, as thou hast ⁹⁰ loved me.

⁸⁶ Christ dwells in the Saints immediately, in his own Person, (though not personally) *ch. 14. 20.* (See there.) *Gal. 2. 20.* by the Godhead, or Divine Nature, considered as united, or to be united (as it was afore his Incarnation) to the Manhood; whereby he becomes their Husband, *Hof. 2. 19, 20.* and communicates all good things to them. And by means of this Union, the other two Persons dwell in them too, in their Persons also: the Father, (*1 John 4. 12, 13, 15, 16.*) in our apprehensions of him in Love, (*v. 16.*) both of his Love to us, and ours to him: and the Holy Ghost, (*Rom. 8. 11.*) working in us Love to God, and Faith in Christ. And thus all the Three Persons dwell in the Saints; yet so, as that Christ's Person is still to be understood as the means of this Union, and that not onely by meriting or purchasing it for us, but by his own Inhabitation first in us. ¶ ⁸⁷ *Viz.* (1.) By Unity of Essence, *Col. 2. 9.* (2.) By constant Influence. (1.) As the Father is the Beginning, and Root of the Life of Christ, *ch. 6. 57.* (2.) As he sustains the Person of Christ, as Mediator, *Isa. 42. 1.* (3.) As he works in him, and concurs to all his Operations and Actions, as Mediator, *ch. 14. 10.* ¶ ⁸⁸ Being perfectly united among themselves, by virtue of their Union with Me and Thee. ¶ ⁸⁹ As being Members of my mystical Body. ¶ ⁹⁰ *Viz.* Eternally and unchangeably.

24 ⁹¹ Father, I will that they also whom thou hast given me, be ⁹² with me where I am; that they may ⁹³ behold my glory which thou hast given me: for thou lovedst ⁹⁴ me before the foundation of the world.

⁹¹ This Petition respects the Life to come; wherein he begs a Reward for 'em, for all their Labour and Sufferings in the world. ¶ ⁹² *Ch. 12. 26. & 14. 3. Phil. 1. 23. Rev. 3. 21.* ¶ ⁹³ *1 John 3. 2.* Be compleatly happy in the sight of my Glory, (*2 Cor. 3. 18.*) and may be glorified with me. ¶ ⁹⁴ As Mediator; and all true Believers in me, as my Members.

* Chap. 15. 21. 25 ⁹⁵ O righteous Father, * the world hath not & 16. 3. known thee; but * ⁹⁷ I have known thee, and * Chap. 7. 29. * these have ⁹⁸ known that thou hast sent me.

& 10. 15. ⁹⁵ Righteous, to the wicked world, in leaving them to perish in their Sins; and to the godly, in making good thy Promises to them. ¶ ⁹⁶ *Ch. 8. 55. Matt. 11. 25, 26.* *Viz.* In a saving way; nor lived answerably to that knowledge they have of thee, *Rom. 1. 21.* ¶ ⁹⁷ I have communicated the saving knowledge of thee to all my Disciples and Members. ¶ ⁹⁸ Owned and believed in me as their Mediator and Saviour, though the world reject me; (and therefore let this also endear 'em to thee.)

* Chap. 15. 9. 26 And I have declared unto them * thy name, and * will declare it: that the love * wherewith thou hast loved me, may be * in them, and * I in them.

* Thy Divine Nature, Attributes, and Counsels, (*as v. 6. n. 23.*) and especially that glorious Attribute of distinguishing Grace and Mercy. ¶ * Will continue the manifestation of it to them in a saving way, to the end of the world. ¶ * Upon them, or towards them: *i. e.* Extended unto them, and a sense thereof infused into their hearts. ¶ * And that I may ever dwell in them by my Grace and Holy Spirit.

C H A P. XVIII.

1 Judas betrayeth Jesus. 6 The officers fall to the ground. 12 Jesus is taken and led to Annas and Caiaphas, 28 and arraigned before Pilate.

* Mark 14. 32. Luke 22. 39. * Matt. 26. 36. * 2 Sam. 15. 23. **W**hen * Jesus had spoken these words, * he went forth with his disciples over * the brook Cedron, where was a garden, into the which he entred, and his disciples.

2 And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 * Judas then having received a ² band of men, Chap. 18. and officers from the chief Priests and Pharisees, cometh thither with ³ lanterns and torches, and weapons.

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² *Viz.* Of those Roman Souldiers that kept Garrison in a Tower adjoining to the Temple, and were fetch'd out at Luke 22. 47. Festival-times, to guard, and keep Peace, that there might be no Sedition among the Jews. ¶ ³ It was now Full-Moon; yet they bring Torches, that they might be sure to find him out, if he should hide himself any where.

4 Jesus therefore knowing ⁴ all things that should come upon him, ⁵ went forth, and said unto them, Whom seek ye?

⁴ And particularly, that this was the time appointed for his Suffering. ¶ ⁵ *Viz.* Out of the Garden, to meet them.

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them.

6 Aftoon then as he had said unto them, I am he, ⁶ they went backward and ⁷ fell to the ground.

⁶ The Souldiers and Officers. ¶ ⁷ (Being struck down by his Divine Power, *Psal. 29. 4.*)

7 Then ⁸ asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

⁸ *Viz.* Upon their rising again, and coming forward to apprehend him. Obdurate Sinners will not be reclaimed by the most evident and surprizing Appearances of God against 'em.

8 Jesus answered, I have told you that I am he. If therefore ye seek me, ⁹ let these go their way.

⁹ *Matt. 26. 56.* Let my Disciples alone, meddle not with them: (and accordingly he so overpowred their Hearts, that they laid hands on none of 'em.) In the midst of his own Sufferings, Christ is mindful of his Disciples, to secure them.

9 That the saying might be fulfilled which he ¹⁰ spake, Of them which thou gavest me, have I lost none.

¹⁰ *Ch. 17. 12.* (Spoken there chiefly of spiritual Preservation, but here applied to bodily.)

10 * Then ¹¹ Simon Peter having a sword, drew * Matt. 26. 57. it, and smote the high priests ¹² servant, and cut Mark 14. 47. off his right ear. The servant's name was Malchus. Luke 22. 50.

¹¹ To shew some of his promised courage. ¶ ¹² (Who, likely, was one of the forwardest to apprehend Christ)

11 Then said Jesus unto Peter, Put up thy sword into the sheath: * ¹³ the cup which my Father hath given me, shall I not drink it? * Matt. 20. 21.

¹³ *Psal. 75. 8. Matt. 26. 39. i. e.* I must patiently endure those Sufferings which God has appointed for me.

12 Then ² the band, and the captain, and officers of the Jews took Jesus and [†] bound him.

† *Gen. 22. 9. Psal. 105. 18. & 118. 27. Judg. 16. 21.*

13 And * led him away to * Annas first (for he * See Matt. 26. 57. was father in law to Caiaphas, which was the high * Luke 3. 2. Priest that same ¶ year.)

14 Now Caiaphas was he which ¹⁴ gave counsel to the Jews, that it was expedient that one man should die for the people. ¶ *And Annas sent Christ bound unto Caiaphas the high priest, ver. 24.*

¹⁴ *Ch. 11. 50.* This is added, to shew, that he was Christ's inveterate Enemy, and likely would be very earnest to have his own Project take effect.

15 ¶ * And Simon Peter followed Jesus, and so * Matt. 26. 58. did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. Mark 14. 54. Luke 22. 54.

16 * But Peter stood at the door without. Then * Matt. 26. 69. went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? he saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

Chap. 18. 19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, * I spake openly to the world; I ever taught in the ¹⁵ synagogue, and in the ¹⁶ temple, whither the Jews always resort, and in secret have I said ¹⁷ nothing.

¹⁵ (Where they performed their ordinary Sabbath-Service, of reading the Law, and preaching, or instructing the People out of it.) ¶ ¹⁶ Where their more solemn and ceremonial Worship was performed. ¶ ¹⁷ Viz. Different from what I taught in publick.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, * stroke Jesus ¶ with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, ¹⁸ bear witness of the evil: but if well, why finishest thou me?

¹⁸ Shew wherein I have spoken amiss.

24 * (Now Annas had sent him bound unto Caiaphas the high priest.)

25 * And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then denied again, and immediately the ¹⁹ cock crew.

28 ¶ * Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; * and they themselves went not into the judgment-hall, lest they should be ²⁰ defiled; but that they might eat the [†] passover.

¶ Betimes on the Friday-morning. ¶ ²⁰ Matt. 23. 23. By being in the House of a Gentile. ¶ [†] This was not the Paschal Lamb (for that was eaten the night before, when Christ ate it. See on Matt. 26. 18.) but the Passover-Offering, (which the Jews call *Chagigah*, or *Feast-Offering*) whereof mention is made Deut. 16. 2. and where it is expressly called the Passover, (as here) *Thou shalt sacrifice the Passover of the Flock, and the Herd.* Now the Sacrifice of the Herd, or of a Bullock, could not be the Paschal-Sacrifice, properly so called, (for that was expressly commanded to be a Lamb or Kid, Exod. 12. 5.) but was an addition to the Paschal-Sacrifice, and was of Sheep or Bulls, so many as Men would bring to the Feast. An Example whereof we have 2 Chron. 35. 7-13. where besides the Lambs and Kids, called the Passover-Offerings, (v. 7.) there were other holy Offerings, (as they are called v. 13.) viz. Bulls, v. 7. or, Oxen, v. 8-9. And as the Passover was roasted with Fire, (v. 13.) according to the Law, Exod. 12. 8, 9. so the other Offerings were sodden, and then divided among the People, v. 13. whereby they seem to me to be Peace-Offerings, whereupon the People did feast, after the Sacrifice of the Passover. Sacrifices also at the Passover to sanctifie those that were unclean, are called *Passovers*, 2 Chron. 30. 17.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, ²¹ Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to ²² put any man to death:

²¹ q. d. If this be your way, and according to your Laws, to condemn a Man upon trust, and put him to death without any Accusation and formal Process, you may take your course; for my part, I'll not meddle with it; such procedure is not agreeable to the Roman custom. ¶ ²² (That Power being taken away from 'em by the Romans, (though they did exercise it sometimes in a tumultuous way) and was reserved by the Roman Emperour to his own Deputy or President.)

32 ²³ That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

²³ q. d. And hereby it came to pass, that Christ was delivered to the Romans, and suffered a Roman Death, according as he had foretold, Matt. 20. 19. John 12. 32.

33 * Then Pilate entred into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

34 Jesus answered him, Sayest thou this thing ²⁴ of thy self, or ²⁵ did others tell it thee of me?

²⁴ For thy own satisfaction; meely upon what thou hast thy self observed in my carriage: Didst thou ever see that I took upon me the exercise of any such Power? ¶ ²⁵ Hath it not been suggested to thee, and put into thy head by others? And if so, take heed they don't impose upon thee therein, and make thee believe an untruth.

35 Pilate answered, ²⁶ Am I a Jew? Thine own nation, and the chief priests ²⁷ have delivered thee unto me: What hast thou done?

²⁶ q. d. I am not acquainted with what you Jews (out of your Books and Prophecies) expect and promise to your selves; (and therefore 'tis not my own doing, but I am put upon it.) ¶ ²⁷ Viz. To be condemn'd upon this account.

36 * Jesus answered, * ²⁸ My kingdom is not ²⁹ of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

²⁸ q. d. Though I am a King, yet it is not such a one as will prejudice the interest of the Romans here, or any other lawful Superiours any where; (and therefore you need not fear me upon that account.) ¶ ²⁹ Not such a one as is manag'd by carnal, secular Power, (2 Cor. 10. 4.) nor attended with outward Pomp, Luke 17. 20, 21.

37 Pilate therefore said unto him, ³⁰ Art thou a king then? Jesus answered, ³¹ Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness ³² unto the truth. Every one that * is ³³ of ³⁴ the truth, ³⁵ heareth my voice.

³⁰ (Spoken in scorn.) ¶ ³¹ 1 Tim. 6. 13. It is as thou sayest; I am so: (as Matt. 26. 64. compared with Mark 14. 62.) ¶ ³² To all Truth in general, and to this in particular, concerning my spiritual Kingdom. ¶ ³³ Born of God; begotten by the Word of Truth: loves the Truth; stands for it, and studies that which is right. (Hereby he secretly taxes the Jews of Malice and Falshood.) ¶ ³⁴ Embraces my Doctrine and Testimony, and obeys me, as King, without any constraint: (whereas they that love Falshood, as the Jews do, reject my Doctrine.)

38 Pilate saith unto him, ³⁵ What is truth? and when he had said this, he went out again unto the Jews, and saith unto them, * I find in him ³⁶ no fault at all.

³⁵ What do you mean by Truth? Or, What do you tell me of [Truth?] What care I for it?

39 * But ye have a ³⁶ custom, that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews?

40 Then cried they all again, saying, ³⁷ Not this man, but Barabbas. * Now Barabbas was a ³⁸ robber.

CHAP. XIX.

1 Christ is scourged, crowned with thorns, and beaten, 6 delivered to be crucified: 28 He dieth: 38 He is buried.

Then * Pilate therefore took Jesus, and ¹ scourged him.

¹ Thinking by this lighter Punishment to satisfy their Importunity.

2 And the souldiers platted a crown ² of thorns, ³ and ⁴ put it on his head, and they put on him a ⁵ purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that ⁴ I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns,

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* Matt. 27. 11.

* 1 Tim. 6. 13.

* Chap. 6. 15.

* John 3. 19.

* Matt. 27. 24.

Luke 23. 4.

* Mark 15. 6.

Luke 23. 17.

* See on

Matt. 27. 15.

* Luke 23. 19.

* Luke 23. 19.

* Matt. 27. 26.

Mark 15. 15.

* See on

Matt. 27. 29.

* Ch. 18. 38.

Chap. 19. thorns, and the purple robe. And Pilate saith unto them, Behold the man.

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⁵ *q. d.* See how I have dealt with him, to gratifie you: Let this suffice, and move you to pity him.

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him.

* Lev. 24. 16.

* Chap. 5. 18. & 10. 33.

7 The Jews answered him, * We have a law, and by our law he ought to die, because * he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the ⁶ more afraid;

⁶ *Viz.* To condemn him, (not knowing but that Christ might be some Divine and Extraordinary Person.)

9 And went again into the ⁷ judgment-hall, and saith unto Jesus, Whence art thou? but Jesus gave him no ⁸ answer.

⁷ *Viz.* To inform himself of this matter, by conference with Christ himself. ¶ ⁸ (1.) Christ had already said enough before. (2.) Pilate was already convinc'd of his Innocence, v. 4. (3.) He had already slighted the Truth, chap. 18. 38. (4.) That Pilate's wickedness might be fully manifested. (5.) Lest he should hinder his own Sufferings.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore ⁹ he that delivered me unto thee hath the ¹⁰ greater sin.

⁹ Judas and the Jews; that sort of Men who put thee upon the abuse of this Power, which thou hast from God. ¶ ¹⁰ In that they do, or may, and ought to understand better than thou, (as having more means to know it) whence men have their Authority, and who I am.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not ¹² Cæsars friend.

* Acts 17. 7.

* Whosoever maketh himself a king, ¹³ speaketh against Cæsar.

¹³ Luke 23. 2. ¶ ¹³ Acts against Cæsar's Interest.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

* Matt. 27. 63.

14 And * it was the ¹⁴ preparation of the pass-over, and about the ¹⁵ sixth hour: and he saith unto the Jews, Behold your king.

¹⁴ The Paschal-day, which was the preparation to the Feast of Unleavened Bread, which was joyned to the Pass-over, and began the next day after it, and continued seven days besides the Passover-day, Levit. 23. 5-8. Numb. 28. 16, 17. So that the day on which the Paschal-Lamb was eaten, must necessarily be the preparation to that Feast of Unleavened Bread; but that year it fell out to be the preparation of the Sabbath also, Mark 15. 42. ¶ ¹⁵ Towards Noon. See on Mark 15. 25. ¶ ¹⁵ *q. d.* Will you at length give way that I release him?

* Acts 22. 22.

15 But they cried out, ¹⁷ Away with him; Away with him; Crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests

* Gen. 49. 10.

* Matt. 27. 26.

Mark 15. 15.

Luke 23. 24.

answered, * We have no king but Cæsar.

* Matt. 27.

31, 33.

17 * And he ¹⁸ bearing his cross, ¹⁹ went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha,

¹⁸ As an accursed Person, and one whom none would own, nor help, till forc'd. ¶ ¹⁹ Without the City, (like those Sacrifices Heb. 13. 11, 12.)

* Gal. 3. 13.

* 1 Jo. 53. 12.

18 Where they ²⁰ crucified him, and ²¹ two other with him; on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE ²² KING OF THE JEWS.

* See on

Matt. 27. 37.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in ²³ Hebrew, and Greek, and Latine.

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* See on

Luke 23. 38.

21 Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am the king of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ Then the Souldiers, when they had crucified Jesus, took his garments (and made four parts, Mark 15. 44. to every souldier a part) and also his ²⁴ coat: now Luke 23. 34. the coat was without seam, ¶ woven from the top garment. * Matt. 27. 35. * Mark 15. 44. * Luke 23. 34. * His Under-garment. * Or, wrought.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, ²⁵ They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. * Psal. 22. 18.

25 ¶ * Now there stood by the cross of Jesus, * Matt. 27. 55. his ²⁶ mother, and his mother's sister Mary the wife Mark 15. 40. of ¶ Cleophas, and Mary Magdalene. Luke 23. 49. * Luke 2. 35. * Or, Cleopas.

26 When Jesus therefore saw his mother, and the disciples standing by, whom he ²⁷ loved, he saith unto his mother, * Woman, ²⁸ Behold thy ²⁹ son. * Chap. 2. 4.

²⁷ Ch. 13. 23. & 21. 20, 24. ¶ ²⁸ See that thou own him as if he were thy own Son.

27 Then saith he to the disciple, ²⁹ Behold thy mother. And from that hour that disciple took her unto his own home.

²⁹ See that thou use her as if she were thy own Mother.

28 ¶ After this, Jesus knowing that ³⁰ all things were now accomplished, ³¹ that the scripture might be fulfilled, saith, I thirst.

³⁰ That all the Prophecies concerning him hitherto have been punctually fulfilled. ¶ ³¹ That he might further give occasion for the fulfilling that Scripture, Psal. 69. 21.

29 Now there was set a vessel full of ³² vinegar: and * they filled a sponge with ³⁴ vinegar, and put ³⁵ it upon hyssop, and put it to his mouth. * Matt. 27. 48.

³² For what use it was set there; whether to preserve those that suffered from fainting, that so their Torments might be prolong'd; or to stanch the blood of their wounds; or what else, is uncertain. ¶ ³⁴ Psal. 69. 21.

30 When Jesus therefore had ³⁵ received the vinegar, he said, ³⁶ It is finished: and he bowed his head, and gave up the ghost.

³⁵ That thereby that Prophecie might be fulfilled. ¶ ³⁶ Ch. 17. 4. (1.) The whole Legal Dispensation, and all Mosaical Institutions, are now at an end, and of no significance nor efficacy in the Worship of God; (2.) The Jewish Covenant of Peculiarity is at an end: (3.) All things belonging to that great Sacrifice, whereby the Church was to be perfected, are accomplish'd.

31 The Jews therefore, because it was the ³⁷ preparation, that the bodies ³⁸ should not remain upon the cross on the sabbath-day (for that sabbath-day was ³⁹ an high day) befought ⁴⁰ Pilate that their legs might be ⁴¹ broken, and that they might be taken away.

³⁷ Because (according to the Law) the Land was defil'd by those who were hanged, especially, if not timely buried, Deut. 21. 22, 23. ¶ ³⁸ Wherein the ordinary Sabbath, and the first day of the Feast of Unleavened Bread, did meet together. ¶ ³⁹ (Who only had power to dispose of the Bodies of condemned persons.) ¶ ⁴⁰ To hasten their death.

32 Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the souldiers with a spear pierced his side, and forthwith came there out ⁴¹ blood and water.

⁴¹ Which came from the Heart, and thereby shew'd that he was certainly dead. It had also a spiritual Signification. See on 1 John 5. 6.

Chap. 20. 35 And he that ⁴² saw it, bare record, and his record is true: and he ⁴³ knoweth that he saith true, that ye might ⁴⁴ believe.

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⁴² 1 John 1. 2. ¶ ⁴³ Viz. Not only by sense, having seen it; but also by Faith, having consider'd the exact agreement between what the Scripture foretold, and what was done. ¶ ⁴⁴ Viz. That whatsoever was typified in the Old Testament by the legal Purification, and shedding the blood of the Sacrifices, is now fulfilled in Christ.

* Numb. 9. 12.
* Psa. 34. 20.

36 For these things were done, ⁴⁵ that * the scripture should be fulfilled, ⁴⁶ A bone of him shall not be broken.

⁴⁵ i. e. Whereby the Scripture was fulfilled. ¶ ⁴⁶ Exod. 12. 46.

37 And again another scripture saith, ⁴⁷ They shall look on him whom they ⁴⁸ pierced.

⁴⁷ Zach. 12. 10. Rev. 1. 7. The Jews shall mourn for their Sin in crucifying Christ, and shall believe on him, when God shall give 'em Repentance; (which this place seems to be a promise of.) ⁴⁸ (He was pierced immediately by one of the Souldiers; but it was the Jews malice which set them and Pilate awork, (Acts 2. 36.) and therefore 'tis here ascribed to them.)

* Matt. 27. 57.
* Mark 15. 42.
* Luke 23. 50.
* Chap. 12. 42.
* Chap. 9. 22.

38 ¶ * And after this, Joseph of Arimathea (being a disciple of Jesus, but ⁴⁹ secretly * for fear of the Jews) befought Pilate that he might take away the body of Jesus: and Pilate gave him leave: He came therefore and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus ⁵⁰ by night) and brought a mixture of ⁵¹ myrrhe and aloes, about an ⁵² hundred pound weight.

⁵⁰ Ch. 3. 2. ¶ ⁵¹ 2 Chron. 16. 14. ¶ ⁵² Shewing hereby his great affection to Christ.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

41 Now ⁵³ in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was ⁵⁴ never man yet laid.

⁵³ Near unto it. ¶ ⁵⁴ See on Luke 23. 53.

42 There laid they Jesus therefore, because of the Jews ⁵⁵ preparation-day, for the sepulchre was nigh at hand.

C H A P. XX.

1 Mary cometh to the sepulchre: 3 So do Peter and John. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 Thomas his incredulity and confession.

* Matt. 28. 1.
* Mark 16. 1.
* Luke 24. 1.

THE * † first day of the week cometh Mary Magdalene early when it was yet * dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

† See on Neh. 13. 19. ¶ † See on Mark 16. 2.

* Chap. 13. 23.
* 21, 7, 20, 24.

2 Then the runneth and cometh to Simon Peter, and to the * other disciple whom Jesus loved, and ³ saith unto them, ⁴ They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

³ After the Women (Mark 16. 1.) had told all the Disciples in general, (Luke 24. 10.) it should seem that Mary Magdalene speaks particularly to Peter and John about it. ¶ ⁴ (She was not yet satisfied that Christ was risen, v. 9.)

* Luke 24. 12.

3 * Peter therefore went forth, and ⁵ that other disciple, and came to the sepulchre.

⁵ (Mary Magdalene also went with, or followed them, as appears by v. 10.)

4 So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.

* See on Luke 24. 12.
* Chap. 19. 40.

5 And he stooping down, and looking in, ⁶ saw * the linen clothes lying, yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And * the napkin that was about his head, Chap. 20. not lying with the linen clothes, but wrapped together in a place by it self.

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8 Then went in also that other disciple which * Chap. 11. 44. came first to the sepulchre, and he saw and ⁹ believed.

⁹ Viz. That Christ's Body was gone, (according to Mary's Report.)

9 For as yet they ⁷ knew not * the scripture, that * Psa. 16. 10. he must rise again from the dead. Acts 2. 25, 31.

⁷ They either understood not, or consider'd not the & 13. 35. Prophecies in Scripture concerning this matter.

10 Then the disciples went away again unto their ⁸ own home.

⁸ The place from whence they came, where the rest of the Apostles did abide at present.

11 ¶ * But Mary stood without at the sepulchre, weeping, and as she wept, she stooped down, and looked into the sepulchre. * Mark 16. 5.

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 * And when she had thus said, she turned her self back, and ⁹ saw Jesus standing, and * ¹⁰ knew not that it was Jesus. * Matt. 28. 9. Mark 16. 9. Cant. 3. 3, 4. Chap. 21. 4. Luke 24. 16, 31.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she supposing him to be the gardener, saith unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will ¹¹ take him away.

¹¹ Take care either to have him carried to his Sepulchre again, or provide some other Burying-place for him.

16 Jesus saith unto her, Mary. She ¹² turned her self, and saith unto him, Rabboni, which is to say, Master. * Ch. 10. 4. Cant. 2. 8.

17 Jesus saith unto her, ¹³ Touch me not: for I am not yet ascended to my Father: but go to * my ¹⁴ brethren, and say unto them, * I ¹⁵ ascend unto ¹⁶ my Father and your Father, and to * ¹⁶ my God and your God. * Psa. 22. 22. Matt. 28. 10. Heb. 2. 11. Chap. 16. 28. Eph. 1. 17.

¹³ Luke 10. 4. 2 Cor. 5. 16. He does not absolutely forbid her to touch or embrace him; (for he suffered the other Women to hold him by the Feet, Matt. 28. 2.) but not to do it now. q. d. Stay not now to embrace me, and to express thy Affection to me; (thou wilt have time enough for that before my Ascension, and to satisfy thy self further that it is I:) but hasten to comfort and hearten my frightened, sorrowing Disciples with the News of what thou now seest. ¶ ¹⁴ He used to call 'em Servants, Friends, Children; but now [Brethren.] Christ's Glory does not diminish his Affections to his People, nor the Expressions thereof, but rather enlarge 'em. ¶ ¹⁵ q. d. I am shortly going to Heaven, there to intercede for you, to pour down my Spirit upon you in a plentiful measure, and to prepare a Place for you, where you may enjoy me fully, and for ever. ¶ ¹⁶ Eph. 1. 3. See there.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ * Then the same day ¹⁷ at evening, being * Mark 16. 14. the first day of the week, when the doors were Luke 24. 36.

¹⁸ shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, ¹⁹ Peace be unto you. 1 Cor. 15. 5.

¹⁷ See on Neh. 13. 19. ¶ ¹⁸ (Which yet Christ might open, when he came in, though they perceived it not.) ¶ ¹⁹ q. d. I wish you all Happiness, and come to bring all Happiness to you, and to comfort and instruct you.

20 And when he had so said, he shewed unto them ²⁰ his hands and his side. * Then were the disciples glad when they saw the Lord. * Chap. 16. 22.

21 Then said Jesus unto them again, ²¹ Peace be unto you. * As my Father hath ²² sent me, * Matt. 28. 18. even so ²³ send I you.

²² Ch. 10. 36. & 17. 18. See there. ¶ ²³ Viz. About the same Business, clothed with the same Authority for kind,

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kind, and under the same Encouragements, viz. the same Promises of Success. Here he confirms and renews their calling to the Apostleship, from which they might possibly be much discouraged by the remembrance of their faint-heartedness in the time of his late Sufferings.

22 And when he had said this, he ²² breathed on them, and saith unto them, Receive ye the ²³ holy Ghost.

²² To note, (1.) that the Holy Ghost (hereby bestowed on 'em) proceeded from him, as well as from the Father. (2.) That this bestowing the Spirit was the utmost Expression of his Affection to 'em, and came from the very bottom of his Heart. ¶ ²³ i. e. Authority from the Father, Son, and Holy Ghost, for the efficacious Preaching of the Word, and Administering the Sacraments, (whereby the Graces of the Spirit are ordinarily bestowed) together with all such Gifts as are necessary to fit you for the Discharge of your Office. (Some lesser Degree whereof was, perhaps, now conferred on 'em, though the full pouring out thereof was reserved till the Day of Pentecost.)

23 ²⁴ Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye ²⁵ retain, they are retained.

²⁴ See on Matt. 16. 19. & 18. 18. Whomsoever you do regularly absolve from any Church-Censure, they are to be accounted by all the Members of the Church as free from that Censure. (To pardon sin, is to free from Punishment.) As whomsoever the Priest pronounced clean from the Leprosy, was to be received into the Congregation again. ¶ ²⁵ Judge 'em unfit for Church-Communion, and to receive Remission and Absolution from your Church Censure, and so shall deny it to 'em.

* Chap. 11. 16. 24 ¶ But Thomas one of the twelve, * called Didymus, was not with them when Jesus came.

25 The other disciples therefore ²⁶ said unto him, We have seen the ²⁷ Lord. But he said unto them, ²⁸ Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not ²⁹ believe.

²⁶ Ch. 1. 45. ¶ ²⁷ Ver. 2, 13, 18. & ch. 21. 7. ¶ ²⁸ Psal. 78. 41. Luke 24. 39. ¶ ²⁹ Viz. That it is He.

26 ¶ And after ³⁰ eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being ³¹ shut, and stood in the midst, and said, ³² Peace be unto you.

³⁰ (Which was that day se'nnight, viz. The next Lord's day after the Resurrection.) ¶ ³¹ Viz. For the greater secrecy and security. See n. 18.

* John 1. 1. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and * reach hither thy hand, and ³² thrust it into my side; and be not faithless, but believing.

28 And Thomas answered, and said unto him, ³³ My Lord and my God.

³³ q. d. I am now convinced that thou art indeed my very Lord; and thereupon (thou being thus raised from the Dead, as I see) I own thee for true God also.

29 Jesus saith unto him, Thomas, because thou hast ³⁴ seen me, thou hast believed: ³⁵ blessed are they that have ³⁶ not seen, and yet have believed.

³⁴ (It seems that he did not thrust his Hand into his side, as abhorring his own Folly in so prescribing.) ¶ ³⁵ i. e. More blessed: their Faith is more excellent, and more highly rewardable. ¶ ³⁶ Heb. 11. 1. 1 Pet. 1. 8.

* Ch. 21. 25. 30 And ³⁷ many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his ³⁸ name.

C H A P. XXI.

1 Christ appeareth to his disciples being a fishing. 12 He dineth with them. 15 Commandeth Peter to feed his Lambs, 18 and foretelleth Peter's death.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself:

2 There were together Simon Peter, and Thomas called Didymus, and * Nathanael of Cana in Galilee, and * the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, ' I go a fishing, They say unto him, ' We also go with thee. They went forth, and entered into a ship immediately; and that night they ² caught nothing.

² Hereby to employ themselves between whiles, till the time of their appointed Meeting in Galilee came. ¶ ² Luke 5. 5. 1 Cor. 15. 10. God sometimes denies his People Success in their lawfull Employments.

4 But when the morning was now come, Jesus stood on the shore: but the disciples * ³ knew not that it was Jesus.

5 Then * Jesus saith unto them, ¶ Children have ye any meat? They answered him, No.

6 And he said unto them, * ⁴ Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the ⁵ multitude of fishes.

⁴ Psal. 37. 3. & 128. 2. ¶ ⁵ To note the great Success they should have in preaching the Gospel.

7 Therefore that disciple whom Jesus ⁶ loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he ⁷ girt his fishers coat unto him, (for he was ⁸ naked) and did ⁹ cast himself into the sea.

⁶ Ch. 13. 23. ¶ ⁷ Put on his Upper Garment. ¶ ⁸ Had nothing on but his Under Garment. ¶ ⁹ Cant. 8. 7. 2 Cor. 5. 14. To swim to Christ on the Shore.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 Aftoon then as they were come to land, they saw ¹⁰ a fire of coals there, and ¹¹ fish laid thereon, and ¹² bread.

¹⁰ Miraculously provided by Christ, to refresh 'em after their toiling all Night; and to shew that he can feed 'em without any of their Provision. ¶ ¹¹ Luke 5. 6.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land, ¹² full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the ¹³ third time that Jesus shewed himself to ¹⁴ his disciples, after that he was risen from the dead.

¹³ Ch. 20. 19, 26. ¶ ¹⁴ To all or many of 'em together.

15 ¶ So when they had dined, Jesus saith to Simon Peter, ¹⁵ Simon son of Jonas, lovest thou me more ¹⁶ than these? He saith unto him, Yea, Lord, ¹⁷ thou knowest that I love thee. He saith unto him, ¹⁸ Feed my ¹⁹ lambs.

¹⁵ Matt. 10. 17. ¶ ¹⁶ Than the rest of my Disciples, (as formerly thou didst boast to do, (Matt. 26. 33.) and as thou seemest to do, by thy forwardness to come to me now before the rest, v. 7.) ¶ ¹⁷ q. d. Thou who knowest my Heart better than I do myself, (as I have found by sad Experience,) knowest that though I, vile Wretch, denied thee with my Tongue, yet my Heart sincerely cleaves to thee. ¶ ¹⁸ Acts 20. 28. 1 Pet. 5. 2. q. d. Let thy Love to me be expressed by thy Care of that Flock committed to thee, and performing the whole Duty of a Shepherd to 'em. (Hereby Christ restores him to, and confirms him in, his Apostolic Office, and former Dignity, which he had forfeited by his foul and gross Fall.) ¶ ¹⁹ Isa. 40. 11. Those of the meanest Capacity; let them have suitable Food.

16 He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord; ²⁰ thou knowest that I love thee. He saith unto him, Feed my ²¹ sheep.

²⁰ 2 Sam.

Chap. 21. ²⁰ 2 Sam. 7. 20. 2 King. 20. 3. ¶ ²¹ Let the stronger fort also have what belongs to them.

4036. ¹⁷ He saith unto him the ²² third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, ²³ thou knowest all things; thou knowest that I love thee. Jesus saith unto him, ²⁴ Feed my sheep.

²² That so his threefold profession of his Love to Christ, might answer his threefold Denial of him. ¶ ²³ Ch. 18. 4. See on Matt. 9. 4. ¶ ²⁴ Matt. 28. 19.

¹⁸ ²⁵ Verily, verily I say unto thee, When thou wast young, thou girdedst thy self, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt ²⁶ stretch forth thy hands, and ²⁷ another shall gird thee, and carry thee whither ²⁸ thou wouldst not.

²³ Peter being troubled and afraid lest he should deny Christ again, and fall from his Love, Christ comforts him, by telling him, that now he should be so constant in his Love to him, that he should lay down his Life for him, and so make that good indeed, which he had promised rashly, ch. 13. 37. ¶ ²⁶ (As being willing to be bound, and ready to suffer.) ¶ ²⁷ The Executioner shall bind thee, to put thee to death. ¶ ²⁸ Whither thy Natural Inclination does not lead thee.

* Pet. 1. 14. ¹⁹ This spake he, signifying * ²⁹ by what death he should glorify God. And when he had spoken this, he saith unto him, ³¹ Follow me.

²⁹ That he should by a violent Death, (and perhaps that of Crucifying, signified by his [stretching out his hands.] Give a glorious Testimony to the Truth of God's Word and Promises. ¶ ³¹ Matt. 16. 24. Resolve with thy self to suffer, as I have done.

* Chap. 13. 23, 25. & 20. 2. ²⁰ Then Peter turning about, seeth * the disciple whom Jesus loved, following; which also

leaned on his breast at supper, and said, Lord which is he that betrayeth thee? Chap. 21.

²¹ Peter seeing him, saith to Jesus, Lord, and

³² what shall this man do?

³³ What shall become of him?

²² Jesus saith unto him, ³³ If I will that he tarry till I come, what is that to thee: ³⁵ Follow thou me.

³³ g. d. If I take him away by a Natural Death, and that he don't die a Violent Death, (as some others shall;) or, that he live till I come in Judgment against the Jews, it concerns thee not to know that. ¶ ³⁵ Set thy self to the discharge of thy own Duty.

²³ Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee:

²⁴ This is the disciple which testifieth of these things, and wrote these things: and * we know * that his testimony is true. Chap. 19. 35.

²⁵ And there are also ³⁶ many other things which Jesus did, the which if they should be written every one, I suppose that even ³⁷ the world it self could not contain the books that should be written. Amen.

³⁶ Ch. 20. 30, 31. Yet the Summ of all his Doctrine is recorded in what is written: which was so ordered out of respect to our Infirmary, and to take away all excuse from the Lazy and Negligent, by comprizing his Mind and Will in so little a Book. ¶ ³⁷ This shews the wonderful Activity, Industry, and Diligence of Christ; that he was never idle, but that his whole Life was spent in doing good: inasmuch that if all the particulars were committed to Writing, it would amount to an incredible Bulk.

* Chiefly of Peter and Paul.

A C T S.

The ARGUMENT.

THAT this Book was written by St. Luke is granted by all; wherein he describes the Carriage of the Apostles after Christ's Ascension, how that being furnished with the miraculous Gifts of the Holy Ghost, (ch. 2.) they publish the Gospel in all Parts, notwithstanding the Malice, Envy and Opposition both of Jews and Gentiles against 'em, yet that God's Providence still watcht over 'em to protect and direct 'em, whereby they planted and gather'd a Gospel-Church, both among the Jews, and this chiefly by Peter's Ministry (whose Apostle he was Gal. 2. 8.) to the End of the twelfth Chapter, and also among the Gentiles, by the Ministry of Paul (who was their Apostle Rom. 11. 13. See the Notes there, and whose beloved Companion in all his Travels Luke was, as may be gather'd from ch. 16. 10, 11. & 20. 6. & 21. 15. & 28. 14, 16.) This from the beginning of ch. 13. to the End of the Book.

Chap. 1.

CHAP. I.

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¹ A repetition of part of Christ's history after his passion. ⁹ Of his ascension. ²⁶ The Apostles chose Matthias in the place of Judas.

* Luke 1. 3.

² **T**HE former treatise have I made, O * Theophilus, of ³ all that Jesus began both to ⁴ do and teach.

³ The Gospel of St. Luke. ¶ ³ Not absolutely, (see John 21. 25.) but comparatively, i. e. of very many, and the Chief, (as John 4. 29.) or, Of such as the Holy Ghost thought fit to be consigned to Writing, and left upon Record for the use of the Church. ¶ ⁴ Rom. 15. 18. viz. Publickly, after he entred upon his Ministry.

* Mark 16. 19.

Luke 9. 51.

1 Tim. 3. 16.

* Mark 16. 15.

John 20. 21.

² * Until the day in which he was taken up, after that he ⁵ through the holy Ghost * had given ⁶ commandments unto the Apostles whom he had chosen.

⁷ Through the Assistance and Operation of the Holy

Ghost, wherewith, as Mediator, he was filled above measure, John 3. 34. ¶ ⁶ viz. Concerning the full Discharge of their Office, Matt. 28. 19, 20. Luke 24. 49.

³ * To whom also he ⁷ shewed himself alive after his passion, by many infallible proofs, being seen of them fourty days, and speaking of the things pertaining to the ⁸ kingdom of God:

⁷ 1 Cor. 15. 5. ¶ ⁸ The State of the Gospel-Church, and the manner of the Administration thereof by them.

⁴ * And ¶ being assembled together with them, * commanded them that they should not ⁹ depart from Jerusalem, but wait for the ¹⁰ promise of the Father, * which, saith he, ye have heard of me.

⁹ viz. At present. ¶ ¹⁰ Ch. 2. 23. See on Luke 24. 49.

⁵ For John truly ¹¹ baptized with ¹² water; * but ye shall be ¹³ baptized with the holy Ghost, not many days hence.

¹¹ Matt. 3. 11. ¶ ¹² viz. Only; but could not bestow the Holy Ghost, (signified thereby.) ¶ ¹³ Endued with

a more

Chap. 1.

4036.

* Mark 16. 14. John 20. 19. & 21. 1.

* Luk. 24. 43, 49. ¶ Or, eating together. * John 14. 16, 26. & 15. 26, & 16. 7.

* Joel 3. 18. ch. 2. 4. & 11. 15.

Chap. 1. a more abundant Measure of the Gifts and Graces of the Holy Ghost, both ordinary and extraordinary, than hitherto.

4036.

* Matt. 24. 3. 6 When they therefore were come together, they asked of him, saying, * Lord, wilt thou at this time ¹⁴ restore again the kingdom to Israel?

¹⁴ Repair the lapsed, ruinous Condition of the Jewish State, and restore it to its ancient Splendor, yea, to greater Dignity than ever, as we expect should be done by the Messiah.)

* Matt. 24. 36. 7 And he said unto them, * ¹⁵ It is not for you to know the times or the seasons, which the Father hath put into his own power.

¹⁵ Deut. 29. 29. *q. d.* It does not concern you to trouble your heads about these things; there's other work for you to do.

¶ Or, the power of the holy Ghost coming upon you.

* John 15. 27. 8 But ye shall ¹⁶ receive ¶ ¹⁷ power after that the holy Ghost is come upon you: and * ye ¹⁸ shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

¹⁶ Ch. 2. 1. ¶ ¹⁷ Luke 24. 49. See there, *n.* 50. Ability for the full Discharge of your Office. ¶ ¹⁸ Ch. 2. 32. & 3. 15. & 4. 33. & 10. 39, 41. Shall publish and confirm the certainty of my Doctrine and Miracles, and that I am the true Messiah, Mark 16. 20.

9 And when he had ¹⁹ spoken these things, while they beheld, he was ²⁰ taken up, and a ²¹ cloud received him out of their sight.

¹⁹ Mark 16. 19. Luke 24. 50, 51. ¶ ²⁰ *viz.* By the Power of the Godhead, and his own glorified Body. ¶ ²¹ Matt. 17. 5.

¹⁰ And while they looked stedfastly toward heaven, as he went up, behold two men stood by them in ²² white apparel;

* Matt. 17. 2. & 28. 3.

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, * shall ²³ so come in like manner as ye have seen him go into heaven.

* Dan. 7. 13. Matt. 24. 30. Mark 13. 36. Luke 21. 27. 1 Thess. 1. 10. 2 Thess. 1. 10. Rev. 1. 7.

²³ In such a glorious, visible manner, (at the end of the World) 1 Thess. 4. 16.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a ²⁴ Sabbath days journey.

²⁴ About a Mile, (as the Jews gather from *Joel* 3. 4.)

* Matt. 10. 3. 13 And when they were come in, they went up into an ²⁵ upper room, where abode both * Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and * Judas the brother of James.

²⁵ Ch. 20. 8. Belonging to some Building about the Temple, Luke 24. 53.

* Chap. 2. 1.

14 * These all continued with one accord in ²⁶ prayer and ²⁷ supplication, with ²⁸ the women, and Mary the mother of Jesus, and with * his brethren.

* Matt. 13. 55.

²⁶ To procure Good. ¶ ²⁷ To prevent Evil. ¶ ²⁸ Matt. 27. 55, 56.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about ²⁹ an hundred and twenty.)

²⁹ These seem to have been some particular Persons who were constant Followers of Christ, and were to be eminently employ'd in spreading the Gospel.

16 Men and brethren, ³⁰ This scripture must ³¹ needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

³⁰ Psal. 41. 9. Spoken directly of Achitophel's Treachery against David; but chiefly design'd to foreshew Judas's Treachery against Christ: (to which therefore it is applied, *John* 13. 18.) ¶ ³¹ *viz.* According to the determinate Counsel of God, *ch.* 2. 23.

* Luke 6. 16.

17 For * he was numbred with us, and had obtained part of this ³² ministry.

³² The Apostleship, *ver.* 25.

18 Now this man ³³ purchased a field with the ³⁴ reward of iniquity; and ³⁵ falling head-long, he burst asunder in the midst, and all his bowels gushed out.

Chap. 2.

4036.

³³ Matt. 27. 7, 8. Did that which occasioned the Purchase thereof; (which therefore is interpreted to be his Aft, as *Numb.* 4. 18. & 32. 15. *Tir.* 2. 15.) and it was done with his money, *Matt.* 27. 7. ¶ ³⁴ 2 *Pet.* 2. 15. ¶ ³⁵ See on *Matt.* 27. 5.

19 And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 ³⁶ For it is written in the book of Psalms, ³⁷ Let his habitation be desolate, and let no man dwell therein; and ³⁸ his ¶ bishoprick let another ¶ Or, office, & charge, take.

³⁶ *q. d.* It's necessary that you should chuse another into his Place, for the fulfilling of these Scriptures. ¶ ³⁷ *Psal.* 69. 25. ¶ ³⁸ *Psal.* 109. 8.

21 Wherefore of ³⁹ these men which have accompanied with us, all the time that the Lord Jesus went in and out among us,

22 Beginning from ⁴⁰ the baptism of John, unto that same day that * he was taken up from us, * Ver. 9. must one be ordained to be * a witness with us of * Chap. 4. 33. his ⁴¹ resurrection.

⁴⁰ The time that Christ was Baptized by John, (at which time he entered upon the Exercise of his Ministry, or Office of Mediator.) ¶ ⁴¹ And all the other Passages between, which issued in that.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou Lord, ⁴² which knowest the hearts of all men, shew whether of these two thou hast chosen,

⁴² Deut. 31. 21. 1 *Sam.* 16. 7. 1 *Chron.* 28. 9. & 29. 17. *Psal.* 7. 9. & 44. 21. & 94. 9. 11. *Prov.* 15. 11. *Jer.* 11. 20. & 17. 10. & 20. 12. *Acts* 15. 8. *Rev.* 2. 23.

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, ⁴³ that he might go to his own place.

⁴³ Whereby it came to pass, that he went to that Place which is agreeable to his Desert.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven apostles.

CHAP. II.

1 The Apostles filled with the holy Ghost, and speaking divers languages, are admired by some, and derided by others, 14 whom Peter reproveth. 37 He baptized those that were converted.

AND when the day of * Pentecost was fully come, they were ² all with ³ one accord in ⁴ one place.

¹ Lev. 23. 15, 16. *Numb.* 26. 26. The fiftieth day after the Passover, (which we call *Whitsuntide*.) ¶ ² Those hundred and twenty, *ch.* 1. 15. ¶ ³ *Zeph.* 3. 9. ¶ ⁴ Probably in the Temple, *v.* 46. in that Upper-room, *ch.* 1. 13.

2 And suddenly there came a sound from heaven, as of a rushing ⁵ mighty wind, and it ⁶ filled all the house where they were sitting.

⁵ *Ch.* 4. 16. To note that the Spirit was now coming upon 'em with Power, *ch.* 1. 8. ¶ ⁶ To note, that so should they be filled with the Spirit; and all the World, by their means, with the Gospel.

3 And there appeared unto them ⁷ cloven tongues, like as ⁸ of fire, and it sat upon each of them:

⁷ To note the variety of Languages which they were now enabled to speak, that so they might publish the Gospel to all Nations. ¶ ⁸ To note the Light of knowledge, and Heat of Love and Zeal, wherewith they were now endued; and also the enlightning, purifying Power of the Gospel to be preach'd by them, *Jer.* 23. 29.

4 And they were all ⁹ filled with the ¹⁰ holy Ghost, and began * to speak with ¹¹ other tongues, as the spirit gave them utterance.

† *Jud.*

* Chap. 10. 46. 1 *Cor.* 12. 10. 28, 10. & 13. 1. 14. 2. &c.

Chap. 2.

4036.

† *Judg.* 14. 6. ¶ See on chap. 1. 5. And particularly, with this extraordinary Gift of Tongues. ¶ *Mark* 16. 17. viz. Than those which they learnt. ¶ *Psal.* 8. 2. 2 *Pet.* 1. 21.

5 And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

¶ Such as worshipped the true God; and lived strictly. ¶ *Viz.* Where they had been scattered abroad by their several Captivities and Persecutions, 1 *Pet.* 1. 1.

† Gr. when this voice was made.
† Or, troubled in mind.

6 Now when † this was noised abroad, the multitude came together, and were ¶ confounded, because that every man heard them speak in his own language.

7 And they were all ¶ amazed and marvelled, saying one to another, Behold, are not all these which speak, ¶ Galileans?

¶ *Ver.* 12. ch. 3. 10. & 4. 13. ¶ *John* 7. 52. & 1. 46.

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphilia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues ¶ the wonderfull works of God.

¶ The Miracles wrought by Christ, especially his Resurrection, ch. 10. 39, 40.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking, said, These men are full of new wine.

¶ *1 Sam.* 1. 14.
¶ *1 Cor.* 2. 14.

14 ¶ But Peter standing up with ¶ the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

¶ Who also spake unto them in their own Languages.

15 For these are not drunken, as ye suppose, seeing it is but ¶ the third hour of the day.

¶ About nine a clock in the Forenoon.

16 But this is that which was spoken by the prophet Joel,

¶ *Ezek.* 11. 19.
& 36. 27.
Zech. 12. 10.
John 7. 38.

17 ¶ And it shall come to pass in the ¶ last days, (saith God) I will ¶ pour out of my spirit upon all flesh: and your sons and your ¶ daughters, shall prophesie, and your young men shall ¶ see visions, and your old men shall ¶ dream dreams.

¶ *Joel* 2. 28. *Isa.* 44. 3. ¶ At the latter end of the Jewish Common-wealth, when Gospel-times begin. ¶ *Beshow* more plentifully than formerly, the Gifts and Graces of my Spirit upon Gentiles as well as Jews, (ch. 10. 45.) and among them, upon many persons of all Ranks and Conditions. ¶ *Ch.* 21. 9, 10. ¶ See on 2 *Cor.* 12. 1. Understand the Mysteries of the Gospel as clearly as the Prophets of old did by their Visions, or any other extraordinary way.

18 And on my servants, and on my handmaidens I will pour out in those days of my spirit, and they shall prophesie:

19 And I will shew ¶ wonders in heaven above, and ¶ signs in the earth beneath; ¶ blood, and ¶ fire, and ¶ vapour of smoak.

¶ Such strange sights as shall cause Astonishment; as presages or forerunners of the destruction of Jerusalem. ¶ Such unusual Events as shall betoken great Desolation, and Calamities. Great Commotions many times attend times of Illumination and Reformation. ¶ Slaughterers. ¶ Burning of places.

20 The ¶ sun shall be turned into darkness, and the ¶ moon into blood, before that great and ¶ notable day of the Lord come.

¶ *Joel* 2. 31. See on *Matt.* 24. 29. ¶ *Mal.* 4. 5. Terrible destruction which shall befall the Jews.

21 And it shall come to pass, that whosoever shall ¶ call on the name of the Lord, shall be saved.

¶ *Ch.* 9. 14. *Rom.* 10. 14. Be brought by the preaching of the Gospel (which these Gifts are bestowed for) to be-

lieve in Christ, make profession of his Name, and worship him in a due manner, shall be secured from that Destruction; or, at least, saved eternally.

Chap. 2.

4036.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a ¶ man ¶ approved of God among you, by ¶ miracles and ¶ wonders and ¶ signs, which God ¶ did by him in the midst of you, as ye your selves also know:

¶ *1 Tim.* 2. 5. ¶ *Ch.* 10. 38. So fully manifested to be what he declared himself to be, that there can be no room for doubting left. ¶ *2. 12. 12.* Works above the power of Nature, and are ¶ formed by the immediate Assistance of a Divine Power. ¶ Such works as are apt to breed astonishment and wonder in the Beholders, (being seldom or never wrought by the power of nature; as to cure persons born blind, &c.) and to stir ¶ 'em up to a diligent attention to the Doctrine which they accompany. ¶ Miraculous works, wrought to signify the presence of God with them that wrought ¶ 'em, and to confirm the Doctrine which they taught. ¶ *Matt.* 11. 3-5.

23 Him, being ¶ delivered by the ¶ determinate counsel and ¶ foreknowledge of God, ¶ ye ¶ have taken and by ¶ wicked hands have crucified and slain:

Chap. 5. 30.

¶ *Rom.* 4. 25. viz. Both by God (*Rom.* 8. 32.) by Himself, (*Gal.* 2. 20.) by the Jews, (*ch.* 3. 13.) and by Judas, through the instigation of Satan, *John* 13. 2. ¶ *Ch.* 4. 28. His purpose and decree, resolved upon out of infinite Wisdom. ¶ Whereby he did foresee, and fore-ordain (*1 Pet.* 1. 20.) this as the fittest means to save Sinners. ¶ By the Power of the Romans (who are Heathens, *Matt.* 20. 19. & 26. 45.)

24 Whom God hath ¶ raised up, having ¶ loosed the pains of death: because it was not possible that he should be holden of it.

¶ *Ver.* 32. & ch. 3. 15. (See there) & 4. 10. & 10. 40. & 13. 30, 34. & 17. 31. *Rom.* 4. 24. & 8. 11. *1 Cor.* 6. 14. & 15. 15. 2 *Cor.* 4. 14. *Gal.* 1. 1. *Eph.* 1. 20. *Col.* 2. 12. *1 Thess.* 1. 10. *Heb.* 13. 20. ¶ Delivered him from the Power of that Death, that was so painful to him; and from that Anguish of Spirit which did attend his Death.

25 For David speaketh concerning him, ¶ I foresaw the Lord always before my face, for he is ¶ on my right hand, that I should not be ¶ moved.

¶ *Psal.* 16. 8. By Faith I beheld him as always present with me. ¶ *Psal.* 109. 31. & 121. 5. Ever ready to assist and support me. ¶ Overcome by my Troubles, not shaken in my Obedience.

26 Therefore did my heart ¶ rejoyce, and my tongue was ¶ glad: moreover also, my ¶ flesh shall rest in ¶ hope.

¶ For, *Rom.* 8. 31. ¶ Manifests the joy of my heart by my words. ¶ My Body. ¶ viz. Of a joyful and speedy Resurrection.

27 Because thou wilt not ¶ leave my soul in hell, neither wilt thou suffer ¶ thine holy one to see corruption.

¶ Suffer my Body to continue long in the Grave. ¶ *Dan.* 9. 24. *Luke* 1. 35. My Body, v. 31.

28 Thou hast ¶ made known to me the ways of life; thou shalt make me full of joy with thy ¶ countenance.

¶ Shew'd me that I shall rise to Life again. ¶ The full Enjoyment of thy self in Heaven.

29 Men and Brethren, ¶ let me freely speak unto ¶ you ¶ of the ¶ Patriarch David, that he is both ¶ dead and buried, and his sepulcher is with us unto this ¶ day:

¶ *Heb.* 7. 4. A Ruling Father, i. e. A Prince, or Ruler of a Family. ¶ *Ch.* 13. 36. ¶ (Whereby it appears, that his Body did see Corruption, and that he was not raised up again; and therefore he speaks not of himself.)

30 Therefore being a Prophet, ¶ and knowing ¶ that God had ¶ sworn with an oath to him, that of the fruit of his loins, ¶ according to the flesh, he would ¶ raise up Christ, ¶ to sit on his throne:

¶ *Luke* 1. 31.
¶ *Rom.* 1. 3.
¶ *2 Tim.* 2. 8.

¶ *Psal.* 132. 11. ¶ See on *Rom.* 1. 3. ¶ Appoint, authorize. See on *ch.* 13. 23. n. 43. ¶ *2 Sam.* 7. 12. *1 Chron.* 22. 10. *Psal.* 132. 11. *Isa.* 9. 7. To possess a Spiritual Kingdom over the Church of God, (as David had a Temporal one, and of whom he was a Type) *Luke* 1. 32, 33. *John* 18. 36.

Chap. 2. 31 He ⁶⁵ seeing this before, ⁶⁶ spake of ⁶⁷ the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

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⁶⁵ *Viz.* By the Spirit of Prophecie. ¶ ⁶⁶ By the same Spirit did also foretel. ¶ ⁶⁷ *viz.* In the former *Psal.* 16. 10. *ch.* 13. 35.

⁶⁸ See on *ch.* 1. 8. 32 This Jesus hath God ⁴⁵ raised up, whereof we all are ⁶⁸ witnesses.

33 Therefore *being by the ⁶⁹ right hand of God exalted, and *having received of the Father ⁷⁰ the promise of the holy Ghost, he *hath shed forth this, which ye now see and hear.

⁶⁹ Almighty Power, (as *Psal.* 44. 4.) and set at his Right Hand. ¶ ⁷⁰ Authority to send the Holy Ghost, (whom the Father promis'd to his Church.) See on *Luke* 24. 49.

34 ⁷¹ For David is not ⁷² ascended into the heavens: but he saith himself, *⁷³ The Lord said unto my Lord, Sit thou on my right hand,

⁷¹ *q. d.* But this cannot be meant of David in his own Person; for — ¶ ⁷² *viz.* In his Body. ¶ ⁷³ See on *Matt.* 22. 44.

35 Until I make thy foes thy foot-stool.

36 Therefore let all the house of Israel know assuredly, that God hath ⁷⁴ made that same Jesus whom ye have crucified, both Lord and ⁷⁵ Christ.

⁷⁴ *Phil.* 2. 9. Manifested him (by his Ascension into Heaven, and setting him on his Right Hand) to be the Supreme Lord of Heaven and Earth, and Head of his Church. ¶ ⁷⁵ The true Messia.

* *Zech.* 12. 10. Luke 3. 10. 37 ¶ Now when they heard *this*, *⁷⁶ they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and Brethren, ⁷⁷ what shall we do?

⁷⁶ *Heb.* 4. 12. Many of 'em were touch'd with a bitter sense of, and true remorse and sorrow for their Sins; and particularly, for that of Crucifying Christ. ¶ ⁷⁷ *Jer.* 6. 16. *Viz.* To obtain Pardon, Mercy, and Salvation, (*ch.* 16. 30.) and, Is there any hope of it?

* Chap. 3. 19. 38 Then Peter said unto them, * Repent and be baptized every one of you ⁷⁸ in the name of Jesus Christ, ⁷⁹ for the remission of sins, and ye shall receive the ⁸⁰ gift of the holy Ghost.

⁷⁸ See on *Matt.* 28. 19. ¶ ⁷⁹ Thereby to obtain assurance that your Sins are pardoned, upon your Repentance, (*ch.* 3. 19. & 22. 16.) by the Blood of Christ, 1 *John* 1. 7. ¶ ⁸⁰ The Gifts and Graces of the Holy Ghost now bestow'd abundantly above what they were formerly, *v.* 16-18.

* *Joel.* 2. 28. 39 For the ⁸¹ promise is unto you, and *to your children, and to all that are ⁸² afar off, even as many as the Lord our God ⁸³ shall call.

⁸¹ *Gal.* 3. 16. *Rom.* 9. 8. *viz.* Of the Holy Ghost, (mentioned *v.* 17.) ¶ ⁸² The Gentiles also, who at present are out of the way of Salvation, and without the Bounds of the Church, *Eph.* 2. 17. ¶ ⁸³ Shall hereafter bring to the Knowledge and Practice of the Truth, by the Preaching of the Gospel.

40 And with many other words did he ⁸⁴ testify and exhort, saying, ⁸⁵ Save your selves from this untoward generation.

⁸⁴ Evidence and confirm the Truth of what he said. See *ch.* 20. 21. ¶ ⁸⁵ 2 *Cor.* 6. 17. *Matt.* 15. 14. Comply no longer with your perverse Country-men, in their Enmity and Opposition against Christ; but believe in him, which is the ready way to scape that Destruction which is coming upon your Nation, or however to obtain eternal Salvation, *v.* 21. *Luke* 21. 36.

41 ¶ Then they that ⁸⁶ gladly received his word, were baptized: and the same day there were added unto them about ⁸⁷ three thousand souls.

⁸⁶ *Psal.* 110. 3. *Matt.* 13. 23. ¶ ⁸⁷ *Ch.* 4. 4. & 5. 14. *Matt.* 16. 18.

* *Ver.* 46. 42 And they continued stedfastly in the Apostles doctrine and ⁸⁸ fellowship, and in *⁸⁹ breaking of bread, and in prayers.

⁸⁸ *Heb.* 10. 25. Joy'd with 'em in all Duties of Worship, and particularly — ¶ ⁸⁹ *Ch.* 20. 7. Eating the Sacrament of the Lord's Supper.

* *Mark* 16. 17. 43 ⁹⁰ And fear came upon every soul: and *many ⁹¹ wonders and ⁹² signs were done by the Apostles.

⁹⁰ *Ch.* 5. 5. 11. *Eph.* 8. 17. A general Fear and Astonishment surpris'd all Dissenters, to see such strange things done by them. Chap. 3.

44 And all that believed ⁹¹ were together, and had all things ⁹² common,

⁹¹ *Phil.* 2. 2. Were all of one Judgment, (*ch.* 4. 32.) and met frequently together for the Worship of God, either in the same place, or in several places, as best suited with their convenience, *v.* 46. ¶ ⁹² *Phil.* 2. 4. *Philem.* 8. as to Use, but not as to Title, *v.* 45. *ch.* 5. 4.

45 And sold their ⁹³ possessions and goods, and *parted them to all men, as every man had need.

⁹³ So much of 'em as they had occasion for, for the relief of those in want. * *Isaiah* 58. 7.

46 And they ⁹⁴ continuing ⁹⁵ daily with one accord in the temple, and *⁸⁹ breaking bread *⁹⁶ from house to house, did ⁹⁷ eat their meat with gladness and singleness of heart,

⁹⁴ *Ch.* 1. 14. ¶ ⁹⁵ *viz.* At times of Worship, *ch.* 3. 1. ¶ ⁹⁶ *Ch.* 5. 42. & 20. 20. ¶ ⁹⁷ Converted together with a cheerful, sincerely, friend frame of Spirit.

47 Praising God, and *having favour with all the people. And *the Lord added to the church daily such ⁹⁸ as should be saved.

⁹⁸ *Ch.* 13. 40. *Rom.* 8. 30. Were appointed and ordained by God to Salvation, in his Eternal purpose and decree. * *Luke* 2. 52. *chap.* 4. 33. *Rom.* 14. 18. *Chap.* 5. 14.

C H A P. III.

2 Peter and John restored a lame man to his feet. 12 How the cure was wrought. 19 The people are reprehended and exhorted to repentance.

NOW Peter and John went up together into the temple, at the hour of prayer, *being ⁹⁹ the ninth hour.

⁹⁹ Three a clock after Noon.

2 And ² a certain man ³ lame from his mothers womb was carried, whom they laid daily at the gate of the temple, which is called † Beautiful, to *ask alms of them that entred into the temple. * *John* 9. 1.

² About Forty years old, *ch.* 4. 22. ¶ ³ *Ch.* 14. 8. ¶ † An Emblem of the Beauty of Holiness, through which we must pass to Happiness, *Heb.* 12. 14.

3 Who seeing Peter and John about to go into the ⁴ temple, asked an alms.

⁴ The Court of the People.

4 And Peter ⁵ fastning his eyes upon him, with ⁶ John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I ⁶ none; but ⁷ such as I have give I thee: ⁸ In the name of Jesus Christ of Nazareth, rise up and walk.

⁶ *Matt.* 10. 9. ¶ ⁷ 1 *Pet.* 4. 10. ¶ ⁸ *Matt.* 7. 22. *Mark* 16. 17. By the Power, *ch.* 4. 7.

7 And he took him by the right hand, and lift him up; and ⁹ immediately his feet and ancle-⁹ bones received strength.

8 And he ¹⁰ leaping up, stood, and walked, and ¹¹ entred with them into ¹² the temple, walking, and leaping, and praising God.

9 And all the people saw him walking, and praising God.

10 And they knew that it was he which sat for alms at the beautiful gate of the temple: and they were filled with ¹¹ wonder and amazement at that which had happened unto him.

¹¹ *Ch.* 2. 7, 12. & 4. 13. *Matt.* 9. 33. & 12. 23.

11 And as the lame man which was healed, ¹² held Peter and John, all the people ran together unto them in the porch *that is called † Solomons, greatly wondring.

¹² Kept close to 'em. ¶ ¹³ *Ch.* 5. 12. See on *John* 10. 23.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on ¹⁴ us, as though

¹⁴ *Psal.* 115. 1. *John* 15. 5.

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* John 17. 1.
* Mark 15. 11.
Luke 23. 18.

though by our own power or holiness we had made this man to walk ?

13 "The God of Abraham, and of Isaac, and of Jacob, the God of our father * hath ¹⁶ glorified his son Jesus; whom ¹⁷ ye delivered up, and ¹⁸ denied him in the presence of Pilate, when he was determined to let him go.

¹⁵ Ch. 5. 30. ¶ ¹⁶ Manifested his Divine Power, and made him to be honoured. ¶ ¹⁷ See on ch. 2. 23. ¶ ¹⁸ Would not consent to have him releas'd, (Matt. 27. 20-23. John 18. 40.) and denied him to be your King, John 19. 15.

14 But ye ¹⁸ denied the holy one, and ¹⁹ the just, and desired a ²⁰ murderer to be granted unto you.

¹⁹ Ch. 7. 52. & 22. 14. Clear of those crimes wherewith he was charged. ¶ ²⁰ Luke 23. 25.

Or, Author.
Heb. 2. 10.
* Chap. 2. 32.

15 And ²¹ killed the ²² prince of life, whom God hath ²³ raised from the dead, * whereof we are ²⁴ witnesses.

²¹ Ch. 2. 23. ¶ ²² John 11. 25. ¶ ²³ See on ch. 2. 24. The Resurrection of Christ is sometimes ascribed to God the Father, (as here :) Because, (1.) He is the Fountain of Life and Action in the Deity. (2.) He was the Person to whom Satisfaction was made for our Sins, and from whom therefore he was to receive his Discharge. (3.) He was the Rewarder of him for the Service he had done. Sometimes to the Son himself, (John 2. 19. & 10. 17, 18.) because whatsoever he did as Mediator, was to be his own, and from himself. Sometimes also to the Holy Ghost, (1 Pet. 3. 18.) because all the Persons of the Trinity concur to every Work that relates to the Creatures. ¶ ²⁴ See on ch. 1. 8.

16 And his ⁸ name through ²⁵ faith ⁸ in his name hath made this man strong, whom ye see and know: yea, the faith which is ²⁶ by him, hath ²⁷ given him this perfect soundness in the presence of you all.

²⁵ Viz. Both of us Apostles, (v. 6.) and also of the lame Man himself, to receive this Miracle, or Gift, (as ch. 14. 9.) ¶ ²⁶ Wrought by his Power and Spirit, 1 Pet. 1. 21. See there. ¶ ²⁷ Been a Means to obtain this Blessing from God. See on Luke 7. 50.

17 And now brethren I wot that ²⁸ through ignorance ²⁹ ye did it, as did also your ³⁰ rulers.

²⁸ Luke 23. 34. John 15. 21. (see there) & 16. 3. 1 Tim. 1. 13. ¶ ²⁹ Most of you. ¶ ³⁰ 1 Cor. 2. 8. Some of 'em.

* Luke 24. 44.
* Isaiah 50. 6.
& 53. 5, &c.

18 But * those things which God before had shewed * by the mouth of ³¹ all his Prophets, that Christ should suffer, he hath so fulfilled.

³¹ Many of 'em. See on John 1. 45. n. 94.

* Chap. 2. 38.

19 ¶ ³² Repent ye therefore and be ³³ converted, that your sins may be ³⁴ blotted out, ³⁵ when the times of refreshing shall come from the presence of the Lord.

³² Change your Hearts and Lives. ¶ ³³ Turned from the Creature to God, from Self to Christ, from Sin to Holiness. ¶ ³⁴ Neh. 45. Psal. 51. 1, 9. & 109. 14. Isa. 43. 25. & 44. 22. Jer. 18. 23. Publickly and judicially declared by Christ to be forgiven, and your selves adjudged to eternal Life. ¶ ³⁵ 2 Tim. 1. 18. When you shall be cheered, revived, and abundantly satisfied with the Presence and Enjoyment of God, (at the last day) Psal. 17. 15. Luke 16. 25. Rev. 7. 14, 15.

20 And he shall ³⁶ send Jesus Christ, which before was ³⁷ preached unto you:

³⁶ Viz. At the end of the World, ch. 1. 11. ¶ ³⁷ Offer'd unto you, in the Preaching of the Gospel.

21 Whom the heaven must receive, until the times ³⁸ of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

³⁸ When all things shall be restor'd to that Primitive state wherein they were made at first, (from which they are degraded now, by and for the Sin of Man) Rom. 8. 21. 2 Pet. 3. 13. (Which is at the end of the World.)

22 For Moses truly said unto the Fathers, ³⁹ A prophet shall the Lord your God ⁴⁰ raise up unto you, of your brethren, ⁴¹ like unto me; him shall ye hear in all things whatsoever he shall say unto you.

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* Heb. 2. 2, 3.
1 Sam. 2. 25.

³⁹ Deut. 18. 18. Acts 7. 37. ¶ ⁴⁰ viz. (1.) In his being a Man. (2.) In his Faithfulness, Heb. 3. 2-5. (3.) In those peculiar Prerogatives wherewith God has honour'd me, (but in a higher way to him) as to be a Mediator between God and the People, to work Miracles, to see God Face to Face, &c.

23 And it shall come to pass, that every soul which will not hear that prophet, shall be ⁴¹ destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of ⁴² these days.

⁴¹ The time of the Messia, and his Kingdom.

25 Ye are the ⁴³ children of the prophets, and ⁴⁴ of the covenant which God made with our fathers, saying unto Abraham, And ⁴⁵ in thy seed shall ⁴⁶ all the kindreds of the earth be ⁴⁷ blessed.

⁴³ Their Schollars, who are to be taught and instructed by them, as Children by their Parents: (and therefore you should hearken to them.) ¶ ⁴⁴ To whom that promise (which is the Summ of the Covenant) does belong. ¶ ⁴⁵ Gen. 22. 18. & 26. 4. Gal. 3. 8. Christ, Gal. 3. 16. i. e. By Faith in him. ¶ ⁴⁶ Even Gentiles, much more Jews. ¶ ⁴⁷ Partake of all sorts of Blessings, and particularly of Justification. Gal. 3. 8.

26 Unto ⁴⁸ you ⁴⁹ first, God having ⁵⁰ raised up his Son Jesus, ⁵¹ sent him to ⁵² bless you, ⁵³ in turning away every one of you ⁵⁴ from his iniquities.

⁴⁸ The Nation of the Jews, Matt. 10. 5, 6. & 14. 24. Rom. 15. 8. ¶ ⁴⁹ See on Matt. 10. 6. n. 9. ¶ ⁵⁰ See on ch. 13. 23. n. 43. Appointed, authorized, as ch. 2. 30. ¶ ⁵¹ viz. By the special Direction of his Providence. ¶ ⁵² Eph. 1. 3. Gal. 3. 9, 14. To bestow this great Blessing of Repentance upon you, (and so to perform his promise to Abraham, v. 22.) ¶ ⁵³ In vouchsafing you the Means in order to your Conversion from Sin to God, and offering this Favour to you all, without Exception; and making it effectual to some of you for this End. ¶ ⁵⁴ From the Power and Dominion of Sin, to God.

C H A P. IV.

1 The rulers offended at Peter's sermon, imprison him and John. 5 They examine them. 8 Peter's boldness. 13 They are commanded not to preach in Christ's name.

AND as they spake unto the people, the ¹ priests, and the ² captain of the temple, ³ Or, rulers. Luke 22. 4.

and the Sadducees came upon them, ⁴ Hof. 6. 9. ¶ ⁵ See on Luke 22. 52. and on John 18. 3.

2 Being ³ grieved that they taught the people, and preached ⁴ through Jesus the ⁵ resurrection from the dead.

³ Neh. 2. 10. ¶ ⁴ To be accomplished by his Power, 1 Cor. 15. 20. ¶ ⁵ (Which the Sadducees denied, Matt. 22. 23.)

3. And they laid hands on them, and put them in hold unto the ⁶ next day: for it was now eventide.

⁶ God inures his People to Sufferings by degrees.

4 ⁷ Howbeit, many of them which heard the ⁸ word, believed: and the number of the men was about five thousand. ⁸ Ch. 17. 34.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And * Annas the high priest, and Caiaphas, * Luke 3. 2. and John, and Alexander, and as many as were of John 14. 49. the kindred of the high priest, were ⁸ gathered together at Jerusalem. ⁸ Psal. 2. 1, 2. Matt. 27. 1.

7 And when they had set them in the midst, they asked, * By what power, or ⁹ by what name * Exod. 2. 14. Matt. 21. 23. chap. 7. 27.

⁹ By whose Command and Authority.

8 Then Peter filled ¹⁰ with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

¹⁰ With an extraordinary impulse and motion of the Holy Ghost, whereby he became courageous, and able to express himself readily and pertinently, v. 31. Matt. 10. 19.

Chap. 4. 9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

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10 Be it known unto you all, and to all the people of Israel, that ¹¹ by the name of Jesus Christ of Nazareth, whom ye crucified, whom God ¹² raised from the dead, even by him doth this man stand here before you whole.

¹¹ Ch. 3. 16. See on ch. 3. 6. ¶ ¹² See on ch. 2. 24.

* Pſal. 118. 22.

¹¹⁻¹² See on

Matt. 21. 42.

* Matt. 1. 21.

Ch. 10. 43.

11 * ¹¹ This is the stone which was set at nought of you ¹⁴ builders, which is become the ¹⁵ head of the corner.

12 * Neither is there salvation in ¹⁶ any other: for there is none other name under heaven given among men whereby we must be saved.

¹⁶ John 14. 6. Rom. 3. 24. 1 Tim. 2. 5. By the Merit of, or Faith in any other.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were ¹⁷ unlearned and ignorant men, they marvelled, and they ¹⁸ took knowledge of them, that they had been with Jesus.

¹⁷ Not train'd up in their Schools, nor acquainted with that Learning which was in fashion among them. ¶ ¹⁸ Understood.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

* John 11. 47.

16 Saying, * What shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that ¹⁹ it spread no further among the people, let us straitly ²⁰ threaten them, that they ²¹ speak henceforth to no man in this name.

¹⁹ The Report of this Miracle. ¶ ²⁰ 1 Thess. 2. 16. ¶ ²¹ Preach Christ, or his Resurrection, or Gospel, no more.

18 And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

* Ch. 5. 29.

19 But Peter and John answered and said unto them, ²² Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and ²⁴ heard.

²⁴ Viz. For this end, that we might declare 'em to others; and have been enjoyn'd so to do, ch. 1. 8, 22. Matt. 10. 27.

21 So when they had further threatned them, they ²⁵ let them go, finding nothing how they might punish them, * ²⁶ because of the people: for all men ²⁷ glorified God for * that which was done.

* Matt. 21. 26.

Luke 20. 6, 19.

& 22. 2.

* Chap. 3. 7, 8.

²⁵ Pſal. 31-15. ¶ ²⁶ Ch. 5. 26. Matt. 14. 5. ¶ ²⁷ Acknowledged his Power and Goodness therein.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

* Chap. 12. 12.

23 ¶ And being let go, * they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, ²⁸ Why did the ²⁹ heathen rage, and the ³⁰ people imagine ³¹ vain things?

²⁸ Pſal. 2. 1. ¶ ²⁹ The Romans. ¶ ³⁰ Viz. Of the Jews. ¶ ³¹ Matt. 16. 18. Viz. Utterly to destroy Christ.

26 ³² The kings of the earth stood up, and the ³³ rulers were gathered together against the Lord, and against his Christ.

³² The Roman Governours in Judea, v. 27. ¶ ³³ The Jewish Sanhedrim.

27 For * of a truth against thy holy child Jesus, whom thou hast ³⁵ anointed, both Herod and Pontius Pilate, with the ³⁶ Gentiles, and the people of Israel were gathered together.

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* Matt. 26. 3.

Luke 23. 1, 8.

³⁵ Filled with the Holy Ghost, and thereby consecrated and authorized to be the Messia. ¶ ³⁶ The Romans.

28 ³⁷ For to do whatsoever ³⁸ thy hand, and thy counsel ³⁹ determined before to be done.

³⁷ Ch. 2. 23. Isa. 10. 7. Whereby it came to pass, that in the event they did perform— ¶ ³⁸ Thy powerful Providence, (by which thou governest all Events whatsoever.) ¶ ³⁹ Ch. 2. 23.

29 And now Lord, behold their threatnings: and grant unto thy servants, that with all ⁴⁰ boldness they may speak thy word,

* Ezek. 2. 6.

Eph. 6. 19.

30 ⁴¹ By stretching forth thine hand to heal: and that ⁴² signs and ⁴³ wonders may be done by the name of thy holy child Jesus.

⁴¹ By still manifesting thy Power in us. ¶ ⁴² See on ch. 2. 22.

31 ¶ And when they had prayed, the place was ⁴⁴ shaken where they were assembled together; and they were ⁴⁵ all filled with the ⁴⁶ holy Ghost, and they spake the word of God with boldness.

⁴⁴ Ch. 16. 26. 2 Cor. 10. 4, 5. In token of God's powerful Presence in and with them. ¶ ⁴⁵ A great number of the Believers; or, all the Apostles: (and then we see that the Gifts and Graces of the Spirit came upon 'em by degrees, time after time.)

32 And the multitude of them that believed * were of ⁴⁶ one heart, and of one soul: neither * ⁴⁷ said any of them, that ought of the things which he possessed, was his own, but they had all things ⁴⁸ common,

⁴⁶ Ch. 2. 44. Ezek. 11. 19. ¶ ⁴⁷ See on ch. 2. 44.

33 And with great ⁴⁷ power gave the apostles * witness of the resurrection of the Lord Jesus: * ⁴⁸ and * great ⁴⁹ grace was upon them all.

⁴⁷ Rom. 15. 19. Authority and Assurance, Matt. 7. 29. 1 Cor. 2. 4. ¶ ⁴⁸ Favour and acceptance with the People, and the Blessing of God.

34 Neither was there any among them that ⁴⁹ lacked: for as many as were possessors of lands, ⁵⁰ or houses, sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles feet: and distribution was made unto every man according as he had need.

36 And Joseph, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus,

37 Having ⁵⁰ land, sold it, and brought the ⁵¹ money, and laid it at the apostles feet.

CHAP. V.

1, 10 Ananias and Sapphira fall down dead. 12 The Apostles work many miracles. 18 They are imprisoned, 19 delivered by an angel. 33 In danger to be killed, but Gamaliel keepeth them alive.

BUT ¹ a certain man named Ananias, with Sapphira his wife, sold a ² possession,

¹ 2 Tim. 2. 20. John 6. 70. ¶ ² And devoted the Price thereof to God.

2 And ³ kept back part of the price, his wife also being privy to it, and brought a ⁴ certain part, and laid it at the apostles feet.

³ 1 Tim. 6. 10. 2 Kings 5. 20. ¶ ⁴ Pretending that it was the whole.

3 But Peter said, Ananias, ⁵ why hath Satan filled thine heart ⁶ to lie to the holy Ghost, and ⁷ Or, desiring to keep back part of the price of the land?

⁵ John 13. 27. & 8. 44. Why hast thou suffered thy self to be so far possess'd by this evil Spirit, as to— ¶ ⁶ Pſal. 94. 7. Isa. 29. 15. To go about to deceive the Apostles, and whole Church, among whom the Holy Ghost does so eminently manifest himself.

4 Whilst

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4 Whilst it remained, was it not⁸ thine own? and after it was sold, ⁹ was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast ¹⁰ not lied unto men, but unto ¹¹ God.

⁷ Viz. Unfold. ¶ ⁸ Viz. To have kept to thy self, and not devoted it to God. ¶ ⁹ Didst not thou receive the full price, so that thou mightest have laid it all down? ¶ ¹⁰ Not so much. ¶ ¹¹ The Holy Ghost, who is privy to all thy Actions, and acts so visibly in us.

5 And Ananias hearing these words fell down, and ¹² gave up the Ghost: and ¹³ great fear came on all them that heard these things.

¹² 2 Cor. 10. 6. ¶ ¹³ Ver. 11. Psal. 119. 120.

6 And the ¹⁴ young men arose, wound him up, and carried him out, and buried him.

¹⁴ The Persons to whom it belonged to take care of the dead.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have ¹⁵ agreed together to ¹⁶ tempt the spirit of the Lord? behold the feet of them which have buried thy husband are at the door, and shall carry thee out.

¹⁵ As Gen. 3. -6. ¶ ¹⁶ To try whether he knows your juggling, and will punish it.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the ¹⁴ young men came in, and found her dead, and carrying her forth, buried her by her husband.

11 And ¹⁷ great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many ¹⁷ signs and ¹⁸ wonders wrought among the people; and they were all with one accord in ¹⁹ Solomon's porch.

¹⁷ See on ch. 2. 22. ¶ ¹⁹ See on John 10. 23.

13 And ²⁰ of the rest ²¹ durst no man joyn himself to them: but the ²² people magnified them.

²⁰ Viz. Of their Hearers, who were not of one accord, i. e. did not fully agree with 'em; were not thoroughly convinc'd nor converted, nor become sound Christians; but were hypocritical, like Ananias and Sapphira. ¶ ²¹ 2 Sam. 6. 9. Isa. 33. 14. Luke 5. 8. Were afraid to come among 'em any more; or at least to make shew of such Piety and Zeal as these Pretenders did, for fear some such Punishment should befall 'em, as had done these. ¶ ²² But yet, however, the People generally admir'd and applauded 'em for the great Works done by 'em.

14 And believers were the ²³ more added to the Lord, multitudes both of men and ²⁵ women)

²³ The rather wrought upon to give credit to the Doctrine of the Apostles, who were endu'd with such Power, and to own, profess and believe in Christ. ¶ ²⁵ Ch. 10. 34. Gal. 3. 28.

15 Inasmuch that they brought forth the sick [Or, in every street.] ¶ into the streets, and laid them on beds and couches, that at the least, ²⁶ the shadow of Peter passing by, might overshadow some of them.

²⁶ So ch. 19. 12. John 14. -12. Matt. 9. 21. & 14. 36.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and ²⁷ them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, ²⁷ (which is the sect of the Sadducees) and were filled with indignation.

¶ Or, envy. ²⁷ i. e. The greatest part of the Senators being of that Sect.

18 And ²⁸ laid their hands on the apostles, and put them in the common prison.

19 But the ²⁹ angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people, all the ³⁰ words of this life.

³⁰ The Doctrine of Christianity, which shews the way to eternal Life, John 6. 68.

21 And when they heard that, they ³¹ entred into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the counsel together, and ³² all the senate of the children of Israel, and sent to the prison to have them brought.

³¹ Ch. 21. 13. ¶ ³² John 7. 48. Matt. 11. 25. All other Senators or Magistrates (besides those of the great Council) that were about the City.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest, and ³³ the captain of the temple, and the chief priests heard these things, they ³⁴ doubted of them, whereunto this would grow.

³³ See on Luke 22. 52. and on John 18. 3. ¶ ³⁴ Were afraid what the issue might be.

25 Then came one and told them, saying, Behold the men whom ye put in prison, are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them ³⁵ without violence; * (for they ³⁶ feared the people, lest they should have been stoned.)

³⁵ Without binding of 'em, (as was usual, Matt. 27. 2.) ¶ ³⁶ Ch. 4. 21.

27 And when they had brought them, they set them before the counsel: and the high priest asked them,

28 Saying, ³⁷ Did not we straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and ³⁸ intend to bring this man's blood upon us.

³⁷ Ch. 4. 18. ¶ ³⁸ You represent us as guilty of murdering of him, (ch. 2. 23. & 3. 15. & 4. 10.) and so design to stir up the People to revenge his Blood on us.

29 ¶ Then Peter and the other apostles answered and said, ³⁹ We ought to obey God rather than men.

³⁹ * The God of our fathers ⁴⁰ raised up Jesus, * whom ye ⁴¹ slew, and hanged on a tree.

⁴⁰ Authorised and sent. See on ch. 13. 23. ¶ ⁴¹ Ch. 10. -39.

31 * Him hath God ⁴² exalted with his right hand to be a Prince and a Saviour, for ⁴³ to give repentance to Israel, and forgiveness of sins.

⁴² See on ch. 2. 33. ¶ ⁴³ Ch. 11. 18. Luke 24. 47. To bestow the means to bring to Repentance, and to make 'em effectual to the Elect.

32 And we are his ⁴⁴ witnesses of these things; and so is also the ⁴⁵ holy Ghost, * whom God hath given to them that obey him.

⁴⁴ Ch. 10. 39. John 15. 27. See on ch. 1. 8. ¶ ⁴⁵ In his Gifts and Graces, John 15. 26. & 16. 13, 14.

33 ¶ When they heard that, they were ⁴⁶ cut to the heart, and took counsel to slay them.

⁴⁶ Ch. 7. 54. Galled, fretted, vexed, filled with Wrath and Indignation.

34 Then stood there up one in the council, a Pharisee, named ⁴⁷ Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space,

⁴⁷ Paul's Master, ch. 22. 3.

35 And said unto them, Ye men of Israel, take heed to your selves, ⁴⁸ what ye intend to do as touching these men.

⁴⁸ How you deal with 'em.

36 For ⁴⁹ before these days rose up Theudas, ⁵⁰ boasting himself to be somebody, to whom a

⁵¹ num-

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Chap. 6. ^{4036.} number of men, about four hundred, joyned themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to Or, believed nought.

⁴⁹ Matt. 24. 11, 24. Not long ago. ¶ ⁵⁰ Ch. 8. 9. ¶ ⁵¹ 2 Pet. 2. 2. 2 Theff. 2. 11.

⁵² See on Luke. 2. 1.

³⁷ After this man rose up Judas of Galilee, in the days of the ⁵² taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him were dispersed.

* Prov. 21. 30. Isa. 8. 10. Matt. 15. 13.

³⁸ And now I say unto you, ⁵³ Refrain from these men, and let them alone: * for if this counsel, or this work be ⁵⁴ of men, it will come to nought:

⁵⁵ Meddle not with 'em, to do 'em any hurt, or hinder 'em in their Work. ¶ ⁵⁶ Matt. 21. 25. Of their own heads. ¶ ⁵⁷ Viz. Of it self, without our troubling our selves about it. A Speech of a profane Politician, over-aw'd by fear of the Romans, and not guided by the Word of God.

³⁹ But if it be of God, ye cannot ⁵⁶ overthrow it; ⁵⁷ lest haply ye be found even to ⁵⁸ fight against God.

⁵⁹ Matt. 16. 18. ¶ ⁶⁰ Viz. If you attempt to suppress and overthrow it. ¶ ⁶¹ Ch. 23. 9. 2 Chron. 35. 21. Rev. 17. 14.

⁴⁰ And to him they ⁵⁹ agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

⁶² Viz. So far as not to put 'em to death.

⁴¹ ¶ And they departed from the presence of the council, ⁶⁰ rejoicing that they were counted ⁶¹ worthy to suffer shame for his name.

⁶² Ch. 16. 25. Matt. 5. 12. Rom. 5. 3. James 1. 2. 1 Pet. 4. 13. ¶ ⁶³ Phil. 1. 29.

⁴² And ⁶² daily in the temple, and in every house, they ⁶³ ceased not to ⁶⁴ teach and ⁶⁵ preach Jesus Christ.

⁶⁶ Gal. 6. 9. ¶ ⁶⁷ Chap. 2. 46. & 20. 20. ¶ ⁶⁸ To instruct those further that had already received the Faith. ¶ ⁶⁹ Publish the Gospel to those that had not yet received it.

CHAP. VI.

1 The Apostles care for the poor, and for preaching the word. 3 Seven men chosen deacons. 5 Of whom Stephen is one, 12 who is taken, 13 and falsely accused.

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AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the ² Grecians against the ³ Hebrews, because their Widows were neglected in the daily ⁴ ministration.

¹ Exod. 1. 12. Matt. 13. 31. ¶ ² Such Jews as were born and lived for the generality in Heathen Countries, and used the Greek Bible in their Synagogues. ¶ ³ Such Jews as inhabited Judaea, and used the Syriack Language. ¶ ⁴ Distribution, for the relief of the Poor.

² Then the twelve called the ⁵ multitude of the disciples unto them, and said, * It is not reason that we should ⁶ leave the word of God, and ⁷ serve tables.

⁸ Those hundred and twenty mentioned, ch. 1. 15. ¶ ⁹ 1 Cor. 9. 16. 2 Tim. 2. 4. Neglect, in any degree, the Preaching of the Gospel, (which took up their whole time, (v. 4.) now that the Disciples were multiplied.) ¶ ¹⁰ To take care of the Poor, (as they did at first, ch. 4. 35.)

* Exod. 18. 17.

³ Wherefore Brethren, * ⁸ look ye out among you seven men ⁹ of honest report, full of the ¹⁰ holy Ghost and wisdom, whom we may ¹¹ appoint over this business.

* Nominate to us. ¶ ¹² Ch. 16. 2. 1 Tim. 3. 7. ¶ ¹³ His Gifts and Graces, v. 8. ¶ ¹⁴ Ordain, and set apart, v. 6.

⁴ But we will give our selves continually to prayer, and to the ministry of the word.

* Chap. 11. 24.

⁵ ¶ And the saying pleased the whole multitude: and they chose Stephen, * a man full of

faith, and of the holy Ghost, and * Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch.

⁶ Whom they set before the Apostles: and when they had ¹² prayed, * they ¹³ laid their hands on them.

⁷ And * the word of God ¹⁴ increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were ¹⁵ obedient to the faith.

¹⁶ Took root in the Hearts of the Hearers, and so was propagated. ¶ ¹⁷ Rom. 1. 5. & 16. 28. Embrace the Gospel.

⁸ And Stephen full of faith and ¹⁶ power, did great wonders and miracles among the people.

¹⁷ All sorts of spiritual Abilities.

⁹ ¶ Then there ¹⁷ arose certain of the synagogue, which is called the ¹⁸ synagogue of the ¹⁹ Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, ²⁰ disputing with Stephen.

²¹ Ch. 13. 45. ¶ ²² Built by them for their own proper use. ¶ ²³ The Sons of such Jews as were free Denizens of Rome. ¶ ²⁴ Ch. 17. 18. Contradicting and opposing.

¹⁰ And * they were not able to resist ²¹ the wisdom and the ²² spirit by which he spake.

²³ That clearness of Judgment and Reason. ¶ ²⁴ Matt. 11. 19. 19, 20. That convincing power.

¹¹ Then they ²⁵ suborned men which said, We ²⁶ have heard him speak blasphemous words against Moses, and against God.

¹² And they ²⁷ stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.

¹³ And set up ²⁸ false witnesses, which said, ²⁹ This man ceaseth not to speak blasphemous words against this holy place, and the ³⁰ law.

¹⁴ For we have ³¹ heard him say, that this Jesus of Nazareth shall ³² destroy this place, and shall change the ³³ customs which Moses delivered us.

¹⁵ And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an ³⁴ angel.

CHAP. VII.

1 Stephen answereth to his accusation. 51 He reprehended the peoples rebellion, and murdering of Christ: 54 Therefore they stone him to death.

THEN said the high priest, Are these things so? ² And he ³ said, * Men, brethren, and fathers, hearken: The ⁴ God of Glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

⁵ Because they laid so much stress upon the Temple, and Worship, and Service thereof; therefore he shews (by an Historical Narration) that God was worshipp'd aright afore either Tabernacle or Temple was made, and therefore might be so again without them; and that the Nation of the Jews had always been guilty of many great Provocations, and so had no reason to expect the continuance of God's favour to 'em, but rather that destruction should befall 'em. ¶ ⁶ Psal. 29. 3.

³ And said unto him, * Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

⁴ Then * ⁵ came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

⁵ And he gave him ⁶ none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to ⁷ his seed after him, when as yet he had no child.

⁸ Psal. 105. 12. Deut. 2. 5. No present use, and settled Possession: (and therefore this Land is not of so much consequence

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sequence to God's acceptance, as you fancy.) ¶ 7 Gen. 12. 7.

6 And God spake on this wife, that his seed should⁸ sojourn in a strange land, and that they should bring them into⁹ bondage, and entreat them evil¹⁰ four hundred years.

¶ Exod. 12. 40. Cal. 3. 17. ¶ 8 Gen. 15. 13. 1 Pet. 2. 11. ¶ 9 Exod. 1. 11, 14. ¶ 10 Reckoning from Isaac's Birth till their departure out of Egypt.

7 And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and^{*} serve me in this place.

¶ Exod. 3. 12. ¶ 8 And he¹¹ gave him the¹² covenant of circumcision: ^{*}and so Abraham begat Isaac, and circumcised him the eighth day: ^{*}and Isaac begat Jacob, and ^{*}Jacob begat the twelve¹³ patriarchs.

¶ Gen. 21. 2, 3. 4. ¶ Gen. 25. 26. ¶ Gen. 29. 31, 32. & 30. 5, & 35. 23. ¶ 11 Gen. 17. 9. viz. After the former promise, v. 5. (and therefore Circumcision was not the procuring cause thereof.) ¶ 12 i. e. Circumcision, a Seal of that Covenant he had made with him. ¶ 13 See on ch. 2. 29.

¶ Gen. 37. 4. & 8. Phil. 105. 17. ¶ 9 ^{*}And the patriarchs moved with envy, sold Joseph into Egypt: but God was¹⁴ with him,

¶ Gen. 39. 2. By his Spirit, favour, grace, and blessing.

10 And¹⁵ delivered him out of all his afflictions, and gave him¹⁶ favour and¹⁷ wisdom in the sight of Pharaoh king of Egypt, and he made him¹⁸ governor over Egypt, and all his house.

¶ Psal. 34. 19. ¶ 16 Gen. 41. 37. ¶ 17 For his great Wisdom. ¶ 18 Psal. 105. 21.

¶ Gen. 41. 54. ¶ Psal. 105. 16. ¶ 11 ^{*}Now there came a¹⁹ dearth over all the land of Egypt and Canaan, and great affliction; and our fathers found no sustenance.

¶ Gen. 41. 1. ¶ 12 ^{*}But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

¶ Gen. 45. 4. ¶ 13 And at the²⁰ second time Joseph was made known to his brethren; and Josephs kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, ²¹threescore and fifteen souls.

¶ Gen. 46. 27. Deut. 10. 22. Stephen here reckons those which Joseph called into Egypt to him, viz. his eleven Brethren, his Sister Dinah, his Brethrens Children fifty two, (in all sixty four:) to which add the eleven Wives of his Brethren, and they make up seventy five: whereas Moses reckons only Jacob's Seed that came out of his Loins, and excepts his Daughters-in-Law, Gen. 46. 26.

¶ Gen. 46. 5. & 49. 33. ¶ 15 ^{*}So Jacob went down into Egypt, and died, he and²² our fathers,

¶ 22 The twelve Patriarchs, the Sons of Jacob, from whom descended the twelve Tribes.

¶ Exod. 13. 19. ¶ Gen. 23. 16. & 33. 19. ¶ 16 And ^{*}23 were carried over into Sychem, and laid in^{*} the sepulcher that²⁴ Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

¶ 23 i. e. Our Fathers. There is mention made only of Joseph's Bones that were carried over to Sychem, (Josh. 24. 32.) but by this place it appears, that the Bones of all the rest of the Patriarchs were carried thither also, (there being the same reason for all, as one.) ¶ 24 i. e. One of his Posterity, viz. Jacob, Gen. 33. 19. (and so 'tis recited almost in the very same words that are used here, Josh. 24. 32.) Thus Matt. 2. 18. Rachel is put for Benjamin her Son, and Benjamin for his Posterity, the People (and especially the Women) of that Tribe: so Oded is put for Azariah his Son. 2 Chron. 15. 1, 8. compared. Or, if we say, it was a slip of Memory in Stephen, it will not in the least impair or weaken the Force of his Discourse and Reasoning, nor impeach his being filled with the Holy Ghost: (v. 55.) for that Expression there seems to be meant chiefly of his Graces; particularly, of Faith: (and therefore they are joyn'd together, ch. 6. 5.) but especially of that extraordinary Ability bestow'd upon him, to see with his Bodily Eyes the Glory of God, and Jesus standing on his Right Hand, (as it follows there.) Besides, Peter is said to be filled with the Holy Ghost, (ch. 4. 31.) yet he did that which was blame-worthy, (Gal. 2. 11.) which is more than can be said of Stephen, supposing it to be a Mistake.

¶ Gen. 15. 13. ¶ Psal. 105. 24. ¶ Exod. 1. 7. ¶ 17 But when the²⁵ time of the promise drew nigh, which God had sworn to Abraham, ^{*}the people grew and²⁶ multiplied in Egypt.

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, ^{*}so that they²⁷ cast^{*} out their young children, to the end they might not live.

¶ 27 The Egyptians commanded them to be cast out.

20 ^{*}In which time Moses was born, and was^{*} exceeding fair, and nourished up in his fathers[†] house three months: ¶ Gr. fair to God.

21 And when he was cast out, Pharaohs daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the²⁹ Egyptians, and was^{*} mighty in words and in deeds.

¶ 1 Kings 4. 30. ¶ 30 Luke 24. 19. (See there.) He was of great Abilities both for Discourse and Advice, and also for the prudent and successful Conduct of Affairs.

23 ^{*}And when he was full forty years old, it^{*} came into his heart to visit his brethren the children of Israel.

¶ Viz. By God's special Impulse.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 ¶ For he supposed his brethren would have^{¶ Or, Now,} understood, how that God by his hand would deliver them; but they³¹ understood not.

¶ Viz. By this Instance; as also by the approach of the time for their delivery. ¶ 31 Psal. 106. 7. They entertain'd Moses but cursorily, (as you have done Christ, and do us his Apostles now.)

26 ^{*}And the next day he shewed himself unto^{*} them as they strove, and would have set them at one again, saying, Sirs, ³²ye are brethren; why do ye³⁶ wrong one to another?

¶ 32 His Brethren. ¶ 33 Gen. 13. 8. ¶ 35 1 Cor. 6. 7.

27 But he that did his neighbour wrong, thrust him away, saying, ^{*}Who made thee a ruler and a^{*} judge over us? ¶ See chap. 4. 7.

28 Wilt thou kill me as thou didst the Egyptian yesterday?

29 Then³⁷ fled Moses at this saying, and was a stranger in the land of³⁸ Madian, where he begat two sons.

¶ 37 Because Pharaoh sought to kill him for it, Exod. 2. 15. ¶ 38 (Yet God was with him, as well as in Egypt; and therefore God's Presence is not tied to this Land.)

30 And when³⁹ forty years were expired, there appeared to him in the wilderness of mount Sina, an⁴⁰ angel of the Lord in a flame of fire in a bush.

¶ 39 Viz. After his coming into the Land of Midian. ¶ 40 Exod. 3. 2.

31 When Moses saw it, he wondred at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, ^{*}I am the God of thy fathers, the^{*} God of Abraham, and the God of Isaac, and the^{*} God of Jacob. Then Moses trembled, and durst not behold. ¶ Matt. 22. 32. Heb. 11. 16.

33 Then said the Lord to him, ⁴¹Put off thy shoes from thy feet: for the place where thou standest is⁴² holy ground.

¶ 41 Josh. 5. 15. ¶ 42 Set apart at this time for me to manifest my peculiar Presence in.

34 ⁴³I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am⁴⁴ come down to deliver them. ¶ 43 Matt. 9. 36. ¶ 44 Gen. 11. 5. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the⁴⁵ hands of the angel which appeared to him in the bush.

¶ 45 The Authority and Conduct of Christ, (the Angel of the Covenant) v. 32, 35. Exod. 3. 4, 6. & 23. 20. Isa. 63. 9, 11, 12. 1 Cor. 10. 9. Heb. 12. 25, 26.

Chap. 7. 36 He brought them out, after that he had shewed ⁴⁵ wonders and ⁴⁶ signs in the land of Egypt, and in the Red sea, * and in the wilderness forty * years.

* Exod. 7. & 8, & 9, & 10, & 11, & 14. * Exod. 16. 1.

* Deut. 18. 15, 18. || Or, as my self.

37 ¶ This is ⁴⁷ that Moses which said unto the children of Israel, * ⁴⁸ A prophet shall the Lord your God raise up unto you of your brethren, || ⁴⁹ like unto me; ⁵⁰ him shall ye hear.

⁴⁷ q. d. The Person whose Laws you seem to be so zealous for, and charge me with opposing them; (and yet your selves do more contradict him than I do.) ¶ ⁴⁸ See on ch. 3. 22. ¶ ⁴⁹ Matt. 17. 5. (And, on the contrary, if you hear him not, you shall be destroyed, Deut. 18. 19. and this is your Case.)

38 This is he that was in ⁵¹ the church in the wilderness, with the ⁵² angel which spake to him in the mount Sina, and ⁵³ with our fathers: who received ⁵⁴ the lively oracles to give unto us.

⁵¹ Among the Jews, as their Captain and Leader, Josh. 5. 14. ¶ ⁵² Ver. 45. Exod. 19. 3. With Christ on the Mount when he received the Law, Gal. 3. 19. ¶ ⁵³ Those Revelations of God's Will, which being observed, will give Life, Deut. 32. 47. Psal. 19. 7.

39 Whom our fathers ⁵⁴ would not obey, but ⁵⁵ thrust him from them, and in their hearts ⁵⁶ turned back again into Egypt.

⁵⁴ Neh. 9. 16. ¶ ⁵⁵ Didown'd his Government. ¶ ⁵⁶ Exod. 14. 11, 12.

* Exod. 32. 1.

40 ⁵⁷ Saying unto Aaron, Make us gods to go before us: for ⁵⁸ as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

* Rom. 1. 24.

2 Theil. 2. 11.

42 Then * God ⁵⁸ turned, and ⁵⁹ gave them up to worship the ⁶⁰ host of heaven; as it is written in the book of the prophets, ⁶¹ O ye house of Israel, ⁶² have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?

⁵⁸ 2 Chron. 15. 2. Hof. 5. 15. Changed the Method of his Dealings with 'em, withdrew his Favour and Spirit from 'em, and gave 'em up to their own Lusts, Psal. 81. 12. Ezek. 20. 26, 39. ¶ ⁵⁹ Suffered them to pursue their own wicked Inclinations. See on Rom. 1. 28. ¶ ⁶⁰ Jer. 19. 13. ¶ ⁶¹ Amos 5. 25. ¶ ⁶² i. e. You have not offer'd 'em to me, but to your own Idols.

43 Yea, ⁶³ ye took up the tabernacle of Moloch, and the ⁶⁴ star of your God Remphan, figures which ye made to worship them: and I will carry you away ⁶⁵ beyond Babylon.

⁶³ q. d. And in after-times ye set up, a Shrine with the Image of Moloch in it. ¶ ⁶⁴ The Picture of Saturn. ¶ ⁶⁵ 2 Kings 17. 6.

44 Our fathers had the tabernacle ⁶⁷ of witness in the wilderness, as he had appointed, || speaking unto Moses, * that he should make it according to the fashion that he had seen.

* Exod. 25. 40. Heb. 8. 5.

* Jos. 3. 14.

|| Or, having received.

⁶⁷ Exod. 25. 22. Wherein were the Tables of the Law, which did witness or declare God's Will, and how he'd be served.

45 * Which also our fathers || that came after brought in with Jesus into the ⁶⁸ possession of the Gentiles, whom God drave out before the face of our fathers, ⁶⁹ unto the days of David.

⁶⁸ The Land of Canaan, then possessed by the Gentiles. ¶ ⁶⁹ Which Tabernacle continued with 'em till David's time.

46 Who ⁷⁰ found favour before God, and ⁷¹ desired to find ⁷² a tabernacle for the God of Jacob.

⁷⁰ Psal. 78. 70, 71. 1 Sam. 16. 12, 13. ¶ ⁷¹ Psal. 132. 5.

¶ ⁷² A fix'd place for Worship.

* 1 Kings 6. 1.

1 Chr. 17. 12.

47 * But ⁷³ Solomon built him an house.

⁷³ (And if Solomon might change the movable Tabernacle into a fix'd Temple, by God's appointment, much more, by the same Authority, may the material Temple be chang'd into a spiritual one, the Church.)

* 1 Kings 8. 27.

48 Howbeit the * most High ⁷⁴ dwelleth not in temples made with hands; as saith the prophet.

⁷⁴ Ch. 17. 24. 1 Kings 8. 47. Is not tied to it, (as the carnal Jews thought, Jer. 7. 4.)

49 * Heaven is my throne, and earth is my footstool: ⁷⁵ what house will ye build me? saith the Lord: or what is the place of my rest?

⁷⁵ Isa. 66. 1, 2. viz. Suitable to my Majesty: (and therefore God may be worshipp'd elsewhere, as suitably to his Greatness, as in the Temple.)

50 Hath not my hand made all these things?

51 ¶ Ye ⁷⁶ stiff-necked, and ⁷⁷ uncircumcised in heart and ⁷⁸ ears, ye do always resist the ⁷⁹ holy Ghost: as ⁸⁰ your fathers did, so do ye.

⁷⁶ Exod. 33. 3. Isa. 48. 4. Stubborn and unyielding to Good, and Obstinate in Evil. ¶ ⁷⁷ Lev. 26. 41. Deut. 10. 16. Jer. 9. 26. Full of carnal, corrupt Affections, in whom the Corruption of Nature is not abated. ¶ ⁷⁸ Which are deaf, and cannot hearken to that which is good, (Jer. 6. 10.) both Heart and Ears being over-spread with the thick skin of Unbelief. ¶ ⁷⁹ Who spake by the Prophets, and used many other means to bring you to Obedience, Luke 7. 30. ¶ ⁸⁰ Ver. 9, 25, 27, 35, 39, 40, 41. Psal. 78. 8.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the ⁸¹ just One of whom ye have been now the betrayers and murderers.

53 * Who have received the law by the disposition of ⁸² angels, and have ⁸³ not kept it.

⁸² q. d. Which heinous Sin is much aggravated by your having the Law, and Will of God therein, reveal'd to you. ¶ ⁸³ Gal. 3. 19. Who deliver'd the Law to Moses, in the Name of Christ their Chief, attended with a Multitude of them, Deut. 33. 2. ¶ ⁸⁴ (And therefore may justly expect to be severely punish'd by God for your Disobedience.)

54 ¶ When they heard these things, they were ⁸⁵ cut to the heart, and they gnashed on him with ⁸⁶ their teeth.

55 But he being ⁸⁶ full of the holy Ghost looked up stedfastly into heaven, and saw the ⁸⁷ glory of God, and Jesus standing on the right hand of God.

⁸⁶ Of holy Courage and Resolution, of Faith and Confidence in God and Christ, and all other Graces, ch. 4. 8. ¶ ⁸⁷ A Visionary Representation of God upon a Throne, (like those in Ezekiel, and the Revelations.)

56 And said, behold, * I see the ⁸⁸ heavens opened, * Ezek. 1. 1. and the Son of man standing on the right hand of God.

57 Then they cryed out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And * cast him ⁸⁹ out of the city, and stoned ⁹⁰ him: and the ⁹¹ witnesses laid down their clothes at a young mans feet, whose name was ⁹² Saul.

⁸⁹ Levit. 24. 14. ¶ ⁹⁰ Deut. 17. 7. ¶ ⁹¹ Ch. 22. 20.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus * ⁹² receive my spirit.

60 And he kneeled down, and cryed with a loud voice, Lord, ⁹³ lay not this sin to their charge. And when he had said this, he fell ⁹⁴ asleep.

⁹³ Luke 23. 34. Matt. 5. 44. Punish 'em not for it. ¶ ⁹⁴ Matt. 9. 24. John 11. 11. 1 Cor. 15. 6, 18, 20. 1 Thess. 4. 13.

CHAP. VIII.

1 The Church planted in Samaria by Philip, 13 confirmed and enlarged by Peter and John. 26 Philip is sent to baptize the Ethiopian Eunuch.

AND Saul was ¹ consenting unto his death. And at that time there was a great ² persecution against the church which was at Jerusalem; and * they were ³ all scattered abroad throughout ⁴ the regions of Judea and Samaria, * except the apostles.

¹ Ch. 22. 20. 1 Tim. 1. 13. ¶ ² Wherein many were put to death, ch. 26. 10. ¶ ³ viz. The Officers or Governours of the Church, or Teachers, v. 4. ¶ ⁴ Who were secured there, by the special Providence of God, to take care of other Churches, as v. 14. ch. 11. 22.

2 And

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* Matt. 5. 34.

& 23. 22.

* See on ch.

3. 14.

* Exod. 20. 1.

Heb. 2. 2.

* See on ch.

5. 33.

* Ezek. 1. 1.

Matt. 3. 16.

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* Matt. 3. 16.

* Psa. 31. 6.

* Luke 23. 46.

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Gen. 23. 2.

Sam. 3. 31.

Gen. 50. 10.

John 11. 31.

1 Cor. 15. 9.

Gal. 1. 13.

1 Tim. 1. 13.

Ch. 22. 4.

& 26. 10. 11.

Psal. 80. 13.

Matt. 10. 23.

Ch. 11. 19.

Matt. 5. 15.

1 Cor. 14. 31.

Mark 16. 17.

1 Pet. 39.

Psal. 19. 8.

2 And devout men carried Stephen to his burial, and * made great lamentation over him.

3 As for Saul, * he made havock of the church, entering into every house, and haling men and women, committed them to prison.

4 Therefore * they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 (This was a good step towards the calling of the Gentiles.)

6 And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did.

7 For * unclean spirits, crying with a loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 Making open Acknowledgments of the Unresistibleness of the Power by which he acted.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

10 Had done some strange feats by the help of the Devil. 11 Exod. 7. 13. So amazed 'em thereby, that they were in a manner besides themselves. 12 Ch. 5. 36. Divine Person.

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 One that God makes use of to shew his great Power by.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 The Administration and Affairs both of the Kingdom of Grace and Glory. 14 Ch. 16. 15.

13 Then Simon himself also believed also: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and signs which were done.

14 Acknowledged the Truth of the Gospel, and joyn'd himself to the Church, being fully convinc'd of the Divinity of Christ, who gave more Power to Phillip, than the Devil did to him. 15 See on ch. 2. 22.

14 Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who when they were come down, prayed for them that they might receive the holy Ghost.

16 His extraordinary Gifts for the Work of the Ministry.

16 (For as yet he was fallen upon none of them: only * they were baptized in the name of the Lord Jesus.

17 Then * they laid their hands on them, and they received the holy Ghost.

18 See on Matt. 19. 15. 19 Those particular Persons that were designed for the Ministry.

18 And when Simon saw that through laying on of the apostles hands, the holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Both thou and thy Money shall perish together, (except thou repent.)

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 This Gift: (viz. so as to receive or bestow it.) 23 Thou dost not sincerely aim at the Glory of God herein, (but thine own Applause and Esteem.)

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 As Dan. 4. 27. Joel 2. 14. 2 Tim. 2. 25. 24 The Design, Contrivance.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Deut. 29. 18. & 32. 32. In a state most offensive and distasteful to God. 25 Under the power of Corruption, of Hypocrisy, and Ambition.

24 Then answered Simon, and said, * Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 That Destruction mentioned, v. 20. (He is concern'd only for the Punishment, as Pharaoh was, Exod. 8. 8. & 10. 17.)

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritanes.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near and joyn thy self to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? and he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read, was this, He was led as a sheep to the slaughter, and like a lamb dumb before his shearers, so opened he not his mouth.

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 Phil. 2. 7, 8. 35 That just and righteous dealing which ought to have been used towards him. 36 The wickedness of that Age, that used him thus.

34 And the eunuch answered Philip, and said, I pray thee of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; * what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, * I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 1 Kings 18. 12. 2 Kings 2. 16. Ezek. 3. 12, 14. 41 1 Pet. 8. ch. 16. 34. Rom. 5. 2.

Chap. 8.

4037.

Numb. 21. 7.

King. 13. 6.

See on

ch. 20. 21.

Zeph. 3. 10.

1 King. 8. 41.

John 12. 20.

Deut. 6. 6, 7.

Col. 3. 16.

Rom. 10. 14.

Mal. 2. 7.

Prov. 2. 2, 3.

Isa. 53. 5, 7.

Deut. 17. 9.

Matt. 2. 4.

Mark 4. 10.

Ch. 10. 47.

1 Pet. 3. 15.

Matt. 16. 16.

John 6. 69.

& 11. 27.

Ch. 9. 20.

John 4. 15.

& 5. 5.

Matt. 3. 16.

Chap. 9. 40 But Philip was found at Azotus: and passing through, he preached in 48 all the cities till he came to Cefarea.

4037.
48 Matt. 9. 37.

C H A P. IX.

1 Saul going toward Damascus, 4 is stricken to the earth, 10 is called to the Apostleship: 18 Baptized by Ananias, 20 he preacheth Christ.

4038. **A**ND Saul yet ¹breathing out threatnings, and slaughter against the disciples of the Lord, went unto the high priest,

¹ Ch. 8. 3. Gal. 1. 13. 1 Tim. 1. 13. Psal. 27. 12.

2 And desired of him ²letters to Damascus to the synagogues, that if he found any [†]of this way, whether they were men or women, he might bring them bound unto Jerusalem.

² Eph. 3. 12. A Warrant or Commission, ch. 26. 12.

3 And ³as he journeyed he came ⁴near Damascus: and suddenly there shined round about him a ⁵light from heaven.

³ Ezek. 16. 6. ¶ ⁴About Noon, ch. 26. 6, 13. ¶ ⁵Above the Brightness of the Sun, ch. 26. 13.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou ⁶me?

⁶ Isa. 63. 9. Matt. 25. 40. 1 Cor. 12. 12.

5 And he said, ⁷Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: ⁸It is hard for thee to kick against the pricks.

⁷ 1 Sam. 3. 10. 1 Tim. 1. 13. ¶ ⁸Job 9. 4. 1 Cor. 10. 22. Thou wilt but hurt thy self by opposing me, Luke 20. 18. (and therefore 'tis thy best way to yield.)

6 And he trembling and astonished, said, Lord, ⁹what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do.

7 And ⁸the men which journeyed with him stood speechless, hearing a ¹⁰voice, but seeing no man.

¹⁰ A confused sound, but not so distinctly as to understand it, ch. 22. 9.

8 And Saul arose from the earth; and when his eyes were opened, he ¹¹saw no man: but they led him by the hand, and ¹²brought him into Damascus.

¹¹ His Sight was taken away at present. ¶ ¹²2 Kings 6. 19.

9 And he was three days ¹³without sight, and ¹⁴neither did eat nor drink.

¹³ To mind him of his spiritual Blindness, which he was insensible of before, though he was acquainted with the Letter of the Law; (as here his eyes were open, ver. 8.) 1 Cor. 3. 18. ¶ ¹⁴Being in a kind of Ecstasie, and probably, spending a good part of that time in Prayer, (v. 11.) and Humiliation: at which time he had a Vision, (v. 12.) and perhaps that Revelation (2 Cor. 12. 2.) wherein Christ reveal'd the Gospel to him, (Gal. 1. 12, 16.) for, v. 20.

10 ¶ And there was a certain disciple at Damascus, named ¹⁵Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas, for one called Saul ¹⁶of Tarsus: for behold, he ¹⁷prayeth;

12 And hath ¹⁷seen in a vision a man named Ananias, coming in, and putting ¹⁸his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests, to bind all that ¹⁹call on thy name.

15 But the Lord said unto him, Go thy way: for ²⁰he is a ²⁰chosen vessel unto me, to bear my

name before the ²⁰Gentiles, and ²¹kings, and the children of Israel.

¹⁹ Rom. 9. 23. 2 Tim. 2. 20. One made choice of by me for great things, both by way of Doing and Suffering. ¶ ²⁰Ch. 22. 21. (see there) Rom. 15. 16, 19.

16 For ²¹I will shew him how great things he must suffer for my name's sake.

17 And ²²Ananias went his way, and entred into the house; and ²³putting his hands on him, said, Brother Saul, the Lord (even Jesus that ²⁴appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and ²⁵be filled with the holy Ghost.

18 And immediately there ²⁶fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he ²⁷preached Christ in the synagogues, that ²⁸he is the Son of God.

21 But all that heard him were amazed, and said, ²⁹Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in ³⁰strength, and confounded the Jews which dwelt at Damascus, proving that this is very ³¹Christ.

³⁰ Boldness and Resolution to encounter all Opposition. ¶ ³¹The promis'd and long-expected Messia.

23 ¶ And after that ³²many days were fulfilled, the Jews took counsel to kill him.

³² Three years, Gal. 1. 18.

24 But their ³³laying await was known of Saul: ³⁴and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and ³⁵let him down by the wall in a basket.

26 And ³⁶when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all ³⁷afraid of him, and believed not that he was a disciple.

27 But ³⁸Barnabas took him, and brought him to the ³⁹apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached ⁴⁰boldly at Damascus in the name of Jesus.

³⁸ Peter and James, Gal. 1. 18, 19. ¶ ³⁹Ch. 4. 13. Eph. 6. 19.

28 And he was with them ⁴¹coming in, and going out at Jerusalem.

⁴¹ Employing himself diligently about the Work of the Ministry.

29 And he spake boldly in the name of the Lord ⁴²Jesus, and disputed against the ⁴³Grecians: but they went about to slay him.

30 ⁴⁴Which when the brethren knew, they brought him down to Cefarea, and sent him forth to Tarsus.

31 ⁴⁵Then had the churches ⁴⁶rest throughout all Judea, and Galilee, and Samaria, and were ⁴⁷edified, and walking in the fear of the Lord, and in ⁴⁸the comfort of the holy Ghost, were multiplied.

⁴⁵ After Saul's Conversion. ¶ ⁴⁶Freedom from Persecution. ¶ ⁴⁷Increased in Knowledge, Faith, Love, and all other Graces, and were more and more confirmed therein. We should improve our outward Peace and Liberty to a progress in Holiness. ¶ ⁴⁸That inward Joy, Delight, and Satisfaction of Mind which was wrought in 'em by the Holy Ghost.

32 ¶ And it came to pass, as Peter passed throughout all ⁴⁹quarters, he came down also to the ⁵⁰saints which dwelt at Lydda.

⁴⁹ Jewish Christians, Gal. 2. 7, 9.

33 And there he found a certain man named ⁵¹Eneas, which had kept his bed ⁵²eight years, and was sick of the palsy.

34 And

Chap. 10.

34 And Peter said unto him, Eneas, ⁴³ Jesus Christ maketh thee whole: arise and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of ⁴⁴ good works, and alms-deeds which she did.

37 And it came to pass in those days, that she was sick and died: whom when they had washed, they laid her in an upper chamber.

38 And for as much as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter ⁴⁷ put them all forth, and kneeled down and ⁴⁸ prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

⁴⁷ To avoid all shew of Vain-glory; as Matt. 9. 25. Mark 5. 40. ¶ ⁴⁸ 2 Kings 4. 33.

41 And he gave her his hand, and lift her up; and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

1 Cornelius sendeth for Peter: 10 who by a vision 15, 20, is taught not to despise the Gentiles. 34 Peter preacheth. 44 The holy Ghost falleth on the hearers. 48 They are baptized.

4045. **T**Here was a certain man in Cesarea, called Cornelius, ² a centurion of the band called the Italian band.

¹ Hitherto we have had an Account wholly of the Apostles Converse with, and Preaching to the Jews: Here he begins to relate their Preaching to, and Converse with the Gentiles, and the Occasion thereof, in this Chapter. ¶ ² A Captain of a hundred Souldiers.

2 ³ A devout man, and one that ⁴ feared God with ⁵ all his house, which gave much alms to the people, and prayed to God ⁶ always.

³ See on ch. 2. 5. ¶ ⁴ Walk'd up to the Light he had, v. 35. ¶ ⁵ Gen. 18. 19. Josh. 24. 15. ¶ ⁶ See on 1 Thess. 5. 17.

3 He saw in ⁷ a vision evidently, ⁸ about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

⁷ Dan. 9. 21. An Appearance of an Angel, (v. 30.) which he saw with his Bodily Eyes, waking. ¶ ⁸ The time of Prayer, ch. 31.

4 And when he looked on him, he was afraid, and said, ⁹ What is it, Lord? And he said unto him, Thy prayers and thine alms are ¹⁰ come up for a memorial before God.

⁹ What's the matter? What's thy Pleasure? ¶ ¹⁰ Psal. 141. 2. Heb. 13. 16. Rev. 8. 3. Had in remembrance, (v. 31.) taken notice of, accepted, and shall be rewarded.

5 And now send men to Joppa and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius, was departed, he called two of his household-servants, and a ³ devout souldier of them that waited on him continually:

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their Journey, and drew nigh unto the city, ^{*} Peter went up upon the ¹¹ house top to pray, about the ¹² sixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a ¹³ trance,

¹³ Numb. 24. 4. Rev. 1. 10. 2 Cor. 12. 1, 2. which is when the outward Senses being bound up, as it were with sleep, and the Mind wholly at liberty to be employ'd about Spiritual things, God's Will is reveal'd to the Understanding by way of intellectual Vision.

11 And ^{*} saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at ⁴⁴ the four corners, and let down to the earth:

12 Wherein were ¹⁵ all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

¹⁵ Matt. 13. 47. viz. Both clean and unclean, noting both Jews and Gentiles; and likewise all sorts of Sinners all the world over, of them should the Catholick Church consist.

13 And there came a voice to him, Rise, Peter, kill, and ¹⁶ eat.

¹⁶ Viz. Indifferently; of any of these things; to note, that he should converse freely with all sorts, Gentiles as well as Jews.

14 But Peter said, ¹⁷ Not so, Lord; ^{*} for I have never eaten any thing that is ¹⁸ common or ¹⁹ unclean.

¹⁷ Rom. 10. 2. ¶ ¹⁸ Which the Gentiles commonly use, and is unclean in the whole kind. ¶ ¹⁹ Viz. By some Accident.

15 And the voice spake unto him again the second time, ^{*} What God hath ²⁰ cleansed, that call not thou common.

²⁰ Accounts clean, and would have to be used as such. q. d. Where God makes no difference, don't thou make any, ch. 15. 9.

16 This was done ²¹ thrice: and the vessel was received up again ²² into heaven.

²¹ John 21. 17. That he might take the better notice of it, and give the more heed to it. ¶ ²² To note, that the Gentiles should become Members of the Church, and be admitted into Heaven, as well as the Jews.

17 Now while Peter doubted in himself what this vision, which he had seen, should mean; behold, the men which were sent from Cornelius, had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon which was surnamed Peter, were lodged there.

19 ¶ While Peter ²³ thought on the vision, the spirit said unto him, Behold, three men seek thee.

²³ Ver. 17. Luke 1. 29. ¶ ²⁴ Ch. 11. 12. John 16. 13.

20 ²⁵ Arise therefore, and get thee down, and go with them, ²⁶ doubting nothing: for I have sent them.

²⁵ Ch. 15. 7. ¶ ²⁶ Though they be Gentiles: (for though they knew the Gentiles should be called, yet they thought it should be by incorporating them into the Jewish Church by Circumcision, and so making 'em Profelytes: wherein Peter is now undeceived.)

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth ²⁷ God, and ²⁸ of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

²⁷ The true God (as you do.) ¶ ²⁸ Viz. For his Piety and Charity, v. 2.

23 Then called he them in, and lodged them.

Chap. 10.

4045.

* Ch. 11. 5, &c.

* Matt. 6. 6.

1 Tim. 2. 8.

12 Psal. 55. 17.

* Ch. 7. 56.

Rev. 19. 11.

* Matt. 8. 11.

* Lev. 11. 4.

Deut. 14. 7.

Ezek. 4. 14.

* Matt. 15. 11.

Rom. 14. 17.

20.

1 Tim. 4. 4.

Tit. 1. 15.

Chap. 10. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

40-45.

24 And the morrow after they entred into Cefarea: and Cornelius waited for them, and had called together his kinsmen and near friends.

* John 4. 28, 29.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 Though it was but civil reverence he gave him, yet Peter perceived that it exceeded its due bounds, and so refused it; as Rev. 19. 10. & 22. 8.

* Ch. 14. 14. Rev. 19. 10. & 22. 9.

26 But Peter took him up, saying, * Stand up; I my self also am a man.

* Pſal. 114. 15.

27 And as he talked with him, he went in, and found many that were come together.

28 And he ſaid unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation: but * God hath ſhewed me, that I ſhould

* Ch. 15. 8. Eph. 3. 6.

not call any man common or unclean.

29 Therefore came I unto you without gainſaying, as ſoon as I was ſent for: I aſk therefore for what intent ye have ſent for me.

* Pſal. 119. 60. Gal. 1. 16.

30 And Cornelius ſaid, Four days ago I was faſting until this hour, and at the ninth hour I prayed in my houſe; and behold, a man ſtood before me * in bright clothing,

* Matt. 28. 3. Mark 16. 5. Luke 24. 4.

31 And ſaid, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the ſight of God.

32 Send therefore to Joppa, and call hither Simon whoſe ſurname is Peter; he is lodged in the houſe of one Simon a tanner, by the ſea-ſide; who when he cometh, ſhall ſpeak unto thee.

33 Immediately therefore I ſent to thee; and thou haſt well done that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.

* Ch. 22. 22.

34 ¶ Then Peter opened his mouth, and ſaid, * Of a truth I perceive that God is no reſpecter of perſons:

* Deut. 10. 17. Job 34. 19. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

35 But in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him.

36 The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt * (he is Lord of all)

* Rom. 10. 12.

37 That word (I ſay) you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached:

* Luke 4. 14.

38 How God anointed Jeſus of Nazareth with the holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him.

39 ¶ Something you have heard of this Doctrin concerning Chriſt. Endued the humane Nature of Chriſt with the Fulneſs of the Graces of the Holy Ghoſt, (ſignified by the anointing uſed of old) and ſo conſecrated him to the Office of Mediator. To work Miracles. Eſſentially, as he is his Eternal Son, Hypoſtatically, as the Second Perſon of the Trinity aſſum'd the humane Nature

of Chriſt. (3.) Powerfully, in thoſe Miracles he wrought. (4.) In reſpect of his ſpecial Love to him, as Mediator,

Chap. 11.

39 And we are witneſſes of all things which he did both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree:

40 Him God raiſed up the third day, and ſhewed him openly,

41 Not to all the people, but unto witneſſes choſen before of God, even to us, who did eat and drink with him after he roſe from the dead.

42 And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the judge of quick and dead.

43 * To him give all the prophets witneſs, that through his name whoſoever believeth in him, ſhall receive remiſſion of ſins.

44 ¶ While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the word.

45 ¶ His extraordinary Gifts, v. 45, 46.

46 And they of the circumciſion which believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt.

47 For they heard them ſpeak with tongues, and magnifie God. Then answered Peter,

48 Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt, as well as we?

49 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

1 Peter accuſed for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The Goſpel is ſpread. 26 At Antioch the diſciples firſt called Chriſtians.

AND the apoſtles and brethren that were in Judea, heard that the Gentiles had alſo received the word of God.

2 And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him,

3 Saying, * Thou wenteſt in to men uncircumciſed, and diſt eat with them.

4 But Peter rehearſed the matter from the beginning, and expounded it by order unto them, ſaying,

5 I was in the city of Joppa praying; and in a trance I ſaw a viſion, a certain veſſel deſcend, as it had been a great ſheet, let down from heaven by four corners; and it came even to me.

6 Upon the which when I had faſtened mine eyes, I conſidered, and ſaw four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air,

7 And I heard a voice ſaying unto me, Ariſe, Peter; ſlay, and eat.

8 But I ſaid, Not ſo, Lord: for nothing common or unclean hath at any time entred into my mouth.

9 But the voice answered me again from heaven, What God hath cleanſed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the houſe where I was, ſent from Cefarea unto me,

Chap. 12. 12 And * the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entred into the man's house :

4045. 13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon whose surname is Peter :

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the holy Ghost fell on them, as on us at the beginning.

16 Then remembred I the word of the Lord, how that he said, John indeed baptizeth with water ; but ye shall be baptizeth with the holy Ghost.

17 * Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God ?

18 Ch. 5. 39. Go about to oppose this wonderful work of God on 'em, by refusing to own 'em as the People of God, and converse with 'em as such, and bestow on 'em the outward Sign, when God had bestow'd the thing signified.

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 * Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

4047. 20 Ch. 8. 1, 4. * For his plain dealing with the Jews and their Rulers.

20 And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And * the hand of the Lord was with them : and a great number believed, and turned unto the Lord.

22 Power to work Miracles, and render their preaching successful, and so God makes their scattering, (v. 19.) turn to their increase.

4046. 22 * Then tidings of these things came unto the ears of the church which was in Jerusalem : and they sent forth Barnabas, that he should go as far as Antioch.

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 The fruits and effects of God's Grace, in their Conversion, Gifts, and holy Conversation. * Steady, sincere Resolution.

24 For he was a good man, and full of the holy Ghost, and of faith : and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people ; and the disciples were called Christians first in Antioch.

27 Thus the Believers, both of Jews and Gentiles are united in one common Name.

27 * And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world : which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

23 Ezra 2. 69. Neh. 5. 8. 2 Cor. 8. 3. 1 Pet. 4. 11. * 1 Cor. 16. 1. 2 Cor. 8. 9. Gal. 2. 10.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

25 Ch. 12. 25. * Governours or Officers of the Church, 1 Pet. 5. 1. 2 John 1.

C H A P. XII.

4047.

1 Herod persecuteth the Christians, killeth James, imprisoneth Peter, who is delivered by the Angel.
20 Herods pride and miserable death.

NOW about that time, Herod the king stretched forth his hands to vex certain of the Church.

2 And he killed James the brother of John with the sword. * Matt. 20. 23. * Matt. 4. 21.

3 And because he saw it pleased the Jews, he proceeded further, to take Peter also. (Then were the days of unleavened bread.) * Exod. 23. 15.

4 And when he had apprehended him, he put him in prison, and delivered him to four quarters of soldiers to keep him, intending after Easter to bring him forth to the people. * John 21. 18.

To expose him to their Rage.

5 Peter therefore was kept in prison ; but prayer was made without ceasing of the church unto God for him. * Or, instant and earnest prayer was made.

3 Luke 18. 1. 1 Thess. 5. 17. James 5. 16. Heb. 13. 3.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains ; and the keepers before the door kept the prison.

4 Gen. 22. 14. 1 Sam. 23. 26. * Rom. 5. 1. Psal. 3. 5, 6.

7 And behold, the angel of the Lord came upon him, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. * Ch. 5. 19.

8 And the Angel said unto him, Gird thy self, and bind on thy sandals : and so he did. And he said unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was done by the angel : but thought he saw a vision.

7 Psal. 126. 1. Gen. 45. 26. Luke 24. 11.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord : and they went out and passed on through one street, and forthwith the angel departed from him. * Chap. 16. 26.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

8 Dan. 6. 22. * 2 Tim. 4. 17. Psal. 34. 7. * From that punishment which all the Jews look'd for that I should have suffer'd.

12 And when he had considered the things, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying. * Chap. 4. 23. * Chap. 15. 37. * 1 Pet. 5. 13. 65. 14. Dan. 9.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. * Or, to ask who was there.

14 And when she knew Peters voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. * Luke 24. 11. But

Chap. 13. But she constantly affirmed that it was even so. Then said they it is his ¹¹ angel.

4047. ¹⁶ But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

Chap. 13. 16. ¹⁷ But he ^{*} beckening unto them with the hand to hold their peace, declared unto them how ¹⁴ the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

¹⁸ Now as soon as it was day, there was no small stir among the souldiers, what was become of Peter.

¹⁹ And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode.

Or. have an insensible mind, intending war. ²⁰ ¶ And Herod ^{||} was highly displeased with them of Tyre and Sidon: But they came with one accord to him, and having made Blastus [†] the kings chamberlain their friend, desired peace; because their country was ¹⁵ nourished by the kings country.

²¹ And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.

²² And the people gave a shout, saying, It is the voice of a god, and not of a man.

²³ And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

²⁴ ¶ But ^{*} the word of God ¹⁶ grew and multiplied.

²⁵ And Barnabas and Saul returned from Jerusalem, when they had ¹⁷ fulfilled their ^{||} ministry, and ^{*} took with them John whose surname was Mark.

¹⁸ Dispatch'd this Service of carrying Relief to the Jewish Christians, *ch. 11. 29, 30.*

C H A P. XIII.

4048. ¹ Paul and Barnabas chosen to go to the Gentiles. ⁷ Of Sergius Paulus, and Elymas the sorcerer. ¹⁴ Paul teacheth at Antioch. ⁴² The Gentiles believe: ⁴⁵ The Jews blaspheme.

Chap. 14. 26. **N**OW there were ^{*} in the church that was at Antioch, certain ¹ prophets and ² teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cirenè, and Manaen, ^{||} which had been brought up with Herod the tetrarch, and Saul.

¹ Cor. 14. 1. Who foretold things to come, which concern'd the Church to know; as *ch. 11. 28. & 21. 10, 11.* and also interpreted Prophetical Scriptures by Divine Inspiration. ¶ ^{*} Ordinary Pastors, to instruct and govern the Church.

² As they ³ ministr'd to the Lord, and fasted, the holy Ghost said, ^{*} Separate me Barnabas and Saul, for the ³ work ^{*} whereunto I have called them.

^{*} By Preaching, Prayer, and all publick Worship. ¶ *Ch. 9. 15.* Set 'em apart from the Service of this particular Church, (where there are other Teachers enow.) ¶ ³ To preach the Gospel to the Gentiles, *ch. 22. 21.*

³ And when they had ⁶ fasted and prayed, and ⁷ laid their hands on them, they sent them away.

⁶ *Ch. 6. 6. & 14. 23.* ¶ ⁷ See on Matt. 19. 15.

⁴ ¶ So they being ⁸ sent forth by the holy Ghost, departed unto Seleucia; and from thence they sail'd to Cyprus.

⁵ And when they were at Salamis, they preach'd the word of God in the ² Synagogues of the

¹⁰ Jews: and they had also ^{*} John to their ¹¹ minister. Chap. 13.

⁹ *Ch. 5. 20. Matt. 10. 27.* ¶ ¹⁰ (Whom they always went to first, (*v. 14. ch. 14. 1. & 17. 1, 2, 10. & 18. 4, 6.* Chap. 12. 23, 7, 19.) though sent chiefly to the Gentiles.) ¶ ¹¹ To be employ'd by them as they saw occasion. 4048.

⁶ And when they had gone through the isle unto Paphos, they found a certain ¹² forcerer, a ¹³ false prophet, a Jew whose name was Barjesus.

¹² *Ch. 8. 9.* One that wrought by the Devil. ¶ ¹³ Who (by the Devil's help) pretended to foretel things; like our Astrologers.

⁷ Which was with the deputy of the countrey, Sergius Paulus, a ¹⁴ prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

¹⁴ An understanding Person in all Civil, Secular Affairs.

⁸ But ^{*} Elymas the forcerer (for so is his ^{*} name by interpretation) ¹⁵ withstood them, seeking to ¹⁶ turn away the deputy from the faith.

¹⁵ *2 Tim. 3. 8.* ¶ ¹⁶ To hinder him from embracing the Gospel.

⁹ Then Saul, (who also is called ¹⁷ Paul) ¹⁸ fill'd with the holy Ghost, set his eyes on him,

¹⁷ Paul being to give over his Apostleship among the Hebrews, and called now (*v. 2, 3.*) to be a Preacher to the Gentiles, lays aside the use of his Hebrew Name, and takes up this, which was more familiar to the Gentiles, whereby he'd give 'em to know, that he was now appropriated and dedicated to the Service of their Faith: that so he might render himself more acceptable to 'em. ¶ ¹⁸ Being under an extraordinary impulse, and motion of the Spirit.

¹⁰ And said, O full of all subtilty and all mischief, thou ¹⁹ child of the devil, thou enemy of all righteousness, wilt thou not cease ²⁰ to pervert the right ways of the Lord?

¹⁹ *Matt. 3. 7. John 8. 44. 1 John 3. 8.* Acted by him, and like unto him. ¶ ²⁰ By thy Sorceries, subtle Insinuations, mischievous and wicked Suggestions, to hinder Persons from walking in the right way to Life.

¹¹ And now behold, ²¹ the hand of the Lord is ²² upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

¹² Then the deputy when he ²³ saw what was done, believed, being astonished at the ²⁴ doctrine of the Lord.

²³ *Ch. 9. 35.* ¶ ²⁴ (Which was attended and confirmed by such Miracles.)

¹³ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphilia: and John ²⁵ departing from them, returned to Jerusalem.

²⁵ (Wherein he did ill, *ch. 15. 38.*)

¹⁴ ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

¹⁵ And after ^{*} the ²⁶ reading of the law and the prophets, the ²⁷ rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. ^{*} Ver. 27.

¹⁶ Then Paul stood up, and ^{*} beckning with his hand, said, Men of Israel, and ye ²⁸ that fear God, give audience. ^{*} See on Mark 5. 22.

²⁸ Religious Profelytes, *v. 43.*

¹⁷ The God of this people of Israel ²⁹ chose our fathers, and ³⁰ exalted the people ^{*} when they dwelt as strangers in the land of Egypt, and with an ³¹ high arm brought he them out of it. ^{*} Exod. 1. 1.

³¹ *Psal. 147. 19, 20.* ¶ ³² Prefer'd them above the Egyptians. ¶ ³³ *Exod. 6. 6. & 13. 14.*

¹⁸ And about the time ³⁴ of forty years [†] suffered he their manners in the wilderness. [†] Gr. ἐρεπτο, ὁδοῦν perhaps for ἐρεπτο, ὁδοῦν, bore, or, fed them, as a nurse beareth.

³⁴ *Exod. 16. 2, 35. Num. 14. 34. Psal. 95. 10.* ¶ ³⁵ Num. 14. 22. Endur'd, with much long-suffering, all their Murmurs and Rebellions, and dealt very kindly with 'em, for all that.

19 And

Chap. 13.

4048.

and feedeth
her child,

Deut. 1. 31.

2 Mac. 7. 27.

according to

the Sept. and

so Chrysol-

tom.

Deut. 7. 1.

Josh. 14. 2.

Judges 2. 16.

2. 9.

1 Kings 6. 1.

1 Sam. 8. 5.

19 And when he had destroyed ³³ seven nations in the land of Canaan, ³⁴ he divided their land to them by lot.

20 And after that he gave unto them ³⁵ judges, about the space ³⁶ of four hundred and fifty years, until Samuel the prophet.

21 And afterward they ³⁷ desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had ³⁸ removed him, ³⁹ he raised up unto them David to be their king; to whom also he gave testimony, and said, ⁴⁰ I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will.

³⁸ 1 Sam. 15. 28. ¶ ³⁹ Appointed and authorized, 1 Sam. 16. 13. ¶ ⁴⁰ Psal. 89. 20.

23 ⁴¹ Of this mans seed hath God according to his ⁴² promise, ⁴³ raised unto Israel a Saviour, Jesus.

⁴¹ 2 Sam. 7. 12. Isa. 11. 1. See on Rom. 1. 3. ¶ ⁴² Jer. 23. 5. ¶ ⁴³ Ch. 2. 30. Or 3. 22, 26. & 5. 30. & 7. 37. Luke 1. 69. Design'd him for this Work, put Authority upon him, and given him Commission to save Sinners.

24 * When John had first preached ⁴⁴ before his coming, ⁴⁵ the baptism of repentance to all the people of Israel.

⁴⁴ Immediately before his entrance upon his publick Ministry. ¶ ⁴⁵ Ch. 19. 4. See on Mark 1. 4. Which was a Profession of, and Obligation to Repentance, and all other Gospel-duties.

25 And as John fulfilled his course, he said, ⁴⁶ Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and ⁴⁷ whosoever among you ⁴⁸ feareth God, * to you is the ⁴⁹ word of this salvation sent.

⁴⁷ Viz. Of the Gentiles, v. 42. ¶ ⁴⁸ The Gospel, which only shews the true way of Salvation.

27 For they that dwell at Jerusalem, and their rulers, because they ⁴⁹ knew him not, nor yet the ⁵⁰ voices of the prophets which are ⁵¹ read every sabbath-day, they have fulfilled them in condemning him.

⁴⁹ Ch. 3. 17. John 16. 7. 1 Cor. 2. 8. Viz. To be the promised Messia. ¶ ⁵⁰ Understood not the true sense and meaning of the Prophets. ¶ ⁵¹ Ch. 15. 21.

28 * ⁵² And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, * they took him down from the tree, and laid him in a sepulcher.

30 * But God raised him from the dead:

31 And he was ⁵⁴ seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the ⁵⁵ promise which was made unto the fathers,

⁵⁵ Ch. 2. 39. Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Deut. 18. 15. 2 Sam. 7. 12. Psal. 132. 11. Isa. 4. 2. & 7. 14. & 9. 6. & 40. 10. Jer. 23. 5. & 33. 14. Ezek. 34. 23. & 37. 24. Dan. 9. 24, 25. Mic. 5. 2. Zach. 6. 12. & 9. 9. viz. Of sending his Son to be the Messia, and Ruler of his Church.

33 God hath fulfilled the same unto us their children, in that he hath ⁵⁶ raised up Jesus again; as it is also written in the second psalm, ⁵⁷ Thou art my son, ⁵⁸ this day have I ⁵⁹ begotten thee.

⁵⁶ Or, [raised up Jesus.] See n. 43. ¶ ⁵⁷ Psal. 2. 7. Heb. 1. 5. & 5. 5. ¶ ⁵⁸ (1.) From all Eternity, (which is always present) as God. (2.) Of thy Incarnation, as Man. (3.) And of thy Resurrection, and Advancement to my Right Hand. ¶ ⁵⁹ Manifested thee to be my Son indeed, Rom. 1. 4.

34 And as concerning that he raised him up from the dead, now no more to return † to corruption, he said on this wise, I will ⁶⁰ give you the sure

† Gr. ἡ ὁσιότης, † mercies of David.
† or just

† To that State which tends to Corruption, and wherein Mens Bodies use to be corrupted. ¶ ⁶⁰ Isa. 55. 3. Perform those Promises, and bestow those Blessings, which in Faithfulness, and of Free Grace, I promis'd to David, (Psal. 89. 4, 19.) concerning the Messia, and his not seeing corruption, and his Eternal Kingdom: (and therefore he must needs be raised again.)

35 Wherefore he saith also in another psalm, * Thou shalt not suffer thine holy One to see corruption.

36 For David after he had ¶ ⁶² served his own generation by the will of God, * ⁶³ fell on sleep, and was laid unto his fathers, and saw corruption. ¶ ⁶² Ch. 20. 24. 2 Tim. 4. 7. Dispatch'd all that business which God appointed him to do for the good of his People, ¶ Or, in his own age served as Prophet and King. ¶ ⁶³ Ch. 2. 29. (And therefore these Promises were not meant of, nor performed to himself, in his own personal capacity.)

37 But he whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that ⁶⁴ through this man is preached unto you the forgiveness of sins:

⁶⁴ Luke. 24. 47. 1 Tim. 2. 5. 1 John 2. 12. Through his Performance, and Faith therein, Ch. 10. 43.

39 And * by him all that believe are ⁶⁵ justified from all things, from which ye could not be justified ⁶⁶ by the law of Moses.

⁶⁵ Acquitted, discharged, made guiltless. ¶ ⁶⁶ By any of those Sacrifices which the Ceremonial Law appointed for the Expiation of Sin: (for they reach'd only to a Ceremonial, outward Expiation, not to the Conscience, Heb. 9. 9, 13, 14, & 10. 1, 11.)

40 Beware therefore, lest ⁶⁷ that come upon you which is spoken of in the prophets,

⁶⁷ That Prophecy be fulfill'd upon you, (which was spoken of your Forefathers, in reference to the Chaldeans.)

41 Behold, ye ⁶⁸ despisers, and ⁶⁹ wonder, and ⁷⁰ perish: for I work a work in your days, ⁷¹ a work which you shall in no wise believe, though a man declare it unto you.

⁶⁸ Hab. 1. 5. Prov. 1. 30. Isa. 28. 14. Undervaluers and Rejecters of Christ. ¶ ⁶⁹ Be amazed at the judgments coming upon you. ¶ ⁷⁰ Whereby your Commonwealth shall be utterly destroy'd. ¶ ⁷¹ Of making the Gospel from you, for your Impenitency, and sending it to the Gentiles; and of the Romans coming to destroy you.

42 And when the Jews were gone out of the synagogue, the ⁷² Gentiles besought that these words might be preached to them † the next sabbath.

43 Now when the congregation was broken up, many of the Jews, and religious profelytes followed Paul and Barnabas; who speaking to them, persuaded them to ⁷³ continue in the ⁷⁴ grace of God.

⁷³ Ch. 11. 23. & 14. 22. ¶ ⁷⁴ The Doctrine of the Gospel; as Tit. 2. 11. 1 Pet. 5. 12. (and not seek for Justification by the Law which some urged.)

44 ¶ And the next sabbath-day came almost the wholecity together to hear the word of God.

45 But when the ⁷⁵ Jews saw the multitudes, they were filled with envy, and * spake against those things which were spoken by Paul, ⁷⁶ contradicting and blaspheming.

⁷⁵ Per. 50. & 14. 2, 19. & 17. 5, 13. Matt. 23. 13. 1 Thess. 2. 14. ¶ ⁷⁶ Ch. 6. 9.

46 Then Paul and Barnabas ⁷⁷ waxed bold, and said, * It was necessary that the word of God should ⁷⁸ first have been spoken to you: but * seeing ye ⁷⁹ put it from you, and ⁸⁰ judge yourselves unworthy of everlasting life, lo, ⁸¹ we turn to the Gentiles.

⁷⁷ Ch. 4. 29. ¶ ⁷⁸ See on Matt. 10. 6. ¶ ⁷⁹ Ch. 7. 51. John 1. 11. Stubbornly and wilfully refuse to embrace it. ¶ ⁸⁰ Thereby declaring your selves unfit to have the Gospel (which is the only means of obtaining Eternal Life) any longer preach'd to you. ¶ ⁸¹ Ch. 18. 6. & 28. 28.

47 For so hath the ⁸² Lord commanded us, saying, ⁸³ I have sent thee to be ⁸⁴ a light of the Gentiles, that thou shouldest be ⁸⁵ for salvation unto the ends of the earth.

Chap. 13.

4048.

things: which the Septuag.

Ila. 55. 3. and

in many other

places, use for

that which is

in the Hebrew

mercies.

Psal. 16. 10.

Chap. 2. 31.

¶ See on Ch.

Or, in his

own age served

the will of God.

* 1 King 2. 10.

Rom. 3. 28.

& 8. 3. Heb.

7. 19.

Profelytes,

v. 16, 26, 43.

† Gr. in the

week between,

or, in the sab-

bath between.

Chap. 18. 6.

1 Pet. 4. 4.

Chap. 3. 26.

Rom. 1. 16.

Exod. 32. 10.

Ila. 55. 5.

Matt. 21. 43.

Rom. 10. 19.

: God

Chap. 14. ⁸² God as foretold as much by the Prophet *Isaiah*; and accordingly Christ has enjoyn'd us the same, *Ch. 1. 8. Matt. 28. 19. Luke 24. 47.* ¶ ⁸³ *Isa. 49. 6. & 42. 6. Luke 2. 32. Acts 9. 15.* ¶ ⁸⁴ To teach 'em the knowledge of God, and the way to Salvation. ¶ ⁸⁵ A Saviour, to bring to Salvation.

4048.

48 And when the Gentiles heard this, they were glad, and ⁸⁶ glorified the word of the Lord: and as many as were ⁸⁷ ordained to eternal life, believed.

⁸⁶ Highly accounted of the Gospel, and the Grace of God manifested therein. ¶ ⁸⁷ *Rom. 8. 28.* Elected from all Eternity, and appointed to Life.

49 And the word of the Lord was published throughout all the region.

⁸⁸ But the Jews stirred up the ⁸⁹ devout and honourable women, and the chief men of the city, and * raised persecution against Paul and Barnabas, and expelled them out of their coasts.

⁸⁹ Religious Profelytes, (*v. 43.*) who were zealous in their way, *Ch. 21. 20.*

51 But they ⁹⁰ shook off the dust of their feet ⁹¹ against them, and came to Iconium.

⁹⁰ *Ch. 18. 6. Matt. 10. 14.* ¶ ⁹¹ For a Testimony against them; as *Luke 9. 5.* See there.

52 And the ⁹² disciples were filled with ⁹³ joy, and with the ⁹⁴ holy Ghost.

⁹² Gentile Converts. ¶ ⁹³ *Ch. 5. 41.* ¶ ⁹⁴ His extraordinary Gifts.

C H A P. XIV.

4049. 1 Paul and Barnabas are persecuted. 8 Paul healing a creple, they are reputed as gods. 19 Paul is stoned. 21 They pass through divers churches, and return to Antioch.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed.

Ch. 13. 48.

2 But the unbelieving Jews, ² stirred up the Gentiles, and made their minds ³ evil affected against the brethren.

² *Ch. 13. 50. & 17. 13.* ¶ ³ *Jer. 26. 11. Amos 7. 10.*

3 Long time therefore abode they speaking boldly ⁴ in the Lord * which gave testimony unto the word ⁵ of his grace, and granted ⁶ signs and ⁷ wonders to be done by their hands.

* Heb. 2. 4.

⁴ Through the Power of God. ¶ ⁵ Who evidenced it to be his own Word, by the Success and Miracles which attended it. ¶ ⁶ *Ch. 20. 24.* Which proceeded from, and manifested his Favour, and was the Means whereby his Grace was bestow'd. ¶ ⁷ See on *ch. 2. 22. ch. 19. 11. Mark 16. 20.*

⁸ But the multitude of the city was ⁹ divided: and part held with the Jews, and part with the apostles.

* Luke 2. 34. John 7. 43.

5 And when there was an ¹⁰ assault made both of the Gentiles, and also of the Jews, with their ¹¹ rulers * to use them despitefully, and to stone them,

* 2 Tim. 3. 11.

¹⁰ A violent Endeavour and Attempt. ¶ ¹¹ *Psal. 2. 2. & 83. 5. John 7. 48.*

6 They were ware of it, and ¹² fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

* Matt. 10. 23.

Ch. 8. 4.

Gal. 6. 9.

Ch. 3. 2.

7 And there they ¹³ preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a creple from his ¹⁴ mothers womb, who never had walked.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had ¹⁵ faith to be healed,

¹⁵ A firm Perswasion that they were able to cure him, *Matt. 9. 28.*

10 Said with a loud voice, Stand upright on thy feet. And he ¹⁶ leaped and walked.

Ch. 3. 8. Isa. 35. 6.

11 And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, ¹⁷ The Gods are came down to us in the likeness of men.

Chap. 14.

4049.

Ch. 28. 6.

12 And they called Barnabas, Jupiter; and Paul Mercurie, because he was the chief speaker.

13 Then the priest of Jupiter ¹⁸ which was before their city, brought ¹⁹ oxen and garlands unto the gates, and would have done sacrifice with the ²⁰ people.

¹⁸ Whose Image stood near the Gate, (as being the President of the City.) ¶ ¹⁹ Oxen crowned with Garlands, (in token that they were to be offer'd to Jupiter the King of the Gods.) ¶ ²⁰ *Hos. 4. 9.*

14 Which when the apostles, Barnabas and Paul heard of, they ²¹ rent their clothes, and ran in among the people, crying out,

2 Kings 18. 37. Matt. 26. 65.

15 And saying, Sirs, why do ye these things? we also are men ²² of like passions with you, and preach unto you, that ye should turn from these ²³ vanities unto the living God, which ²⁴ made heaven and earth, and the sea, and all things that are therein:

²² *Ch. 10. 16. James 3. 17.* Of the same frail, mortal condition, and subject to the same Infirmities. ¶ ²³ *1 Cor. 8. 4.* Idols, (which are but lying Deities. ¶ ²⁴ *Ch. 4. 24. Psal. 33. 6. & 124. 8. & 146. 6. Rev. 14. 7.*

16 Who in times past ²⁵ suffered all nations to walk in their own ways:

²⁵ *Ch. 17. 30. Psal. 81. 12. Rom. 1. 24.* Let 'em alone in their sinful courses, without destroying 'em for the same.

17 Nevertheless he left not himself without ²⁶ witness, in that he ²⁷ did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

²⁶ *Rom. 1. 20. Psal. 19. 1. viz. Of his Being and Bounty.* ¶ ²⁷ *Psal. 36. 5, 6. & 145. 9. Matt. 5. 45.*

18 And with these sayings ²⁸ scarce restrained ²⁹ they the people, that they had not done sacrifice unto them.

2 Jer. 13. 13.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who perswaded the people, * and having ³⁰ stoned Paul, drew him out of the city, supposing he had been dead.

* 2 Tim. 3. 11.

29 2 Cor. 11. 25.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and ³¹ had taught many, they returned ³² again to Lystra, and to Iconium, and Antioch, ³³ made many disciples.

22 ³⁰ Confirming the souls of the disciples, and exhorting them ³¹ to continue in the faith, and that we must through much ³² tribulation enter into the kingdom of God.

³⁰ *Ch. 15. 32, 41. & 18. 23.* ¶ ³¹ *Ch. 11. 23. & 13. 43.* ¶ ³² *Matt. 10. 38. & 16. 24. Luke 24. 26. 2 Tim. 3. 12. Rom. 8. 17.*

23 And when they had * ³³ ordained them elders in every church, and had ³⁴ prayed with fasting, they ³⁵ commended them to the Lord, on whom they believed.

* Tit. 1. 5.

³³ Laid their Hands, (and thereby bestowed the Holy Ghost, *ch. 8. 18.*) on 'em, and set 'em apart to the Office of Pastors or Teachers. ¶ ³⁴ *Ch. 6. 6. & 13. 3.* ¶ ³⁵ *Ch. 13. 3. & 20. 32. 1 Cor. 3. 6, 7.* Took their leave of 'em, committed 'em to the Protection and Providence of Christ, and pray'd for their Welfare.

24 And after they had passed throughout Pili-dia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been ³⁶ recommended ³⁷ to the grace of God, for the work which they ³⁸ fulfilled.

³⁶ To his Favour, for his Assistance in their Work. ¶ ³⁷ Diligently employ'd themselves about, *Col. 1. 25. & 4. 17.*

27 And when they were come and had gathered

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thered the church together, they ³⁸ rehearsed all that God had done ³⁹ with them, and how he had ⁴⁰ opened the door of faith unto the Gentiles.

³⁸ *Ch. 11. 4. & 15. 4. Exod. 18. 8.* ¶ ³⁹ Through his Concurrence with their Labours and Endeavours, and so, by their means. ¶ ⁴⁰ *1 Cor. 16. 9. 2 Cor. 2. 12. Rev. 3. 7, 8.* caused the Gospel to be preach'd to 'em; whereby they were brought to believe in Christ, and to become Members of the Church.

²⁸ And there they abode long time with the disciples.

C H A P. XV.

I Diffension about the circumcision. 6 The Apostles consult about it. 22 Their determination. 36 Paul and Barnabas contend, and part asunder.

Phil. 3. 2.
Col. 2. 8. 11.
16.

AND ¹ certain men which came down from Judea, taught the ² brethren, and said, * Except ye be ³ circumcised ⁴ after the manner of Moses, ye cannot be saved.

¹ *Ch. 20. 30.* Jews, (chiefly Pharisees) who, yet profess Christianity, (v. 5.) but were zealous of the Law, c. 21. 20. ¶ ² Believers of the Gentiles, v. 19. ¶ ³ Observe the whole Law, v. 6. *Gal. 5. 2, 3.* ¶ ⁴ *Gen. 17. 10. Lev. 12. 3.*

Gal. 2. 1.

² When therefore Paul and Barnabas had no small diffension and disputation with them, they determined that * Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the ⁶ apostles and elders about this ⁷ question.

⁵ The Church at Antioch. ¶ ⁶ Peter, James, and John, *Gal. 2. 9.* ¶ ⁷ viz. Whether the Gentiles converted to Christ, and living among the Jews, should be circumcised, and observe the ceremonial Law?

³ And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

⁴ And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done ⁸ with them.

* See on *ch. 14. 27.* in the conversion of the Gentiles.

¶ Or, rose up,
said they, cer-
tain.
⁵ *Ch. 21. 20.*

⁵ But there ¶ rose up certain of the sect of the Pharisees which ⁹ believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

⁶ ¶ And the apostles and elders came together for to consider of this matter.

²⁸ *Ch. 10. 20.*

⁷ And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that ¹⁰ a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

¹ *Chr. 28. 9.*
Ch. 1. 24.
⁸ *Ch. 10. 44.*

⁸ And God * which ¹¹ knoweth the hearts, bare them ¹² witness, * ¹³ giving them the holy Ghost, even as he did unto us:

* See on *ch. 2. 24.* ¶ ¹¹ viz. Of their acceptance with him, and that they belonged to Christ, though uncircumcised: for, *Revel. 19. 10.* ¶ ¹³ *ch. 10. 14.*

⁸ *Ch. 10. 43.*
¹ *Cor. 1. 2.*

⁹ And put no difference between us and them, * ¹⁴ purifying their hearts by faith.

* ¹ *Per. 1. 22.* Freeing them from the guilt of their Sins, (*ch. 10. 43*) and also from the power and pollution thereof.

¹⁰ Now therefore why ¹⁶ tempt ye God, to put a ¹⁷ yoke upon the neck of the disciples, which neither our fathers nor we ¹⁸ were able to bear?

* ⁹ *d.* Since God has given so high a Testimony of his acceptance of 'em in the condition they are in. ¶ ¹⁶ Contradict his revealed Will, and thereby try whether he'll punish you for your Offence. ¶ ¹⁷ *Matt. 23. 1. Gal. 5. 1.* A necessity of observing the Law, v. 5. ¶ ¹⁸ Could never fully observe.

¹¹ But we believe ¹⁹ that through the grace of the Lord Jesus Christ, ²⁰ we shall be saved even as ²¹ they.

¹⁹ *Eph. 2. 8. Tit. 3. 5.* The Favour of God purchas'd by Christ. ¶ ²⁰ (Though we don't continue to observe the Law.) ²¹ Our Forefathers.

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¹² ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

¹³ ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

¹⁴ Simeon hath declared how God ²² at the first did ²³ visit the Gentiles, to ²⁴ take out of them a people ²⁵ for his name.

²² Formerly, a good while ago. v. 7. ¶ ²³ *Luke 1. 78.* viz. With his grace and mercy. ¶ ²⁴ *Tit. 2. 14.* ¶ ²⁵ *Rom. 11. 36.* For his own glory, and to call upon his name.

¹⁵ And to this agree the words of the prophets; as it is written,

¹⁶ ²⁶ After this I will return, and will ²⁷ build again the tabernacle of David, which is fallen down: and I will build again the ²⁸ ruines thereof, and I ²⁹ will see it up:

²⁶ *Amos 9. 11, 12.* viz. In the latter days. ¶ ²⁷ Repair the decay'd condition of the House of David, by sending the Messia, (the Son of David, and chief Branch of that Family) and by him establish and advance the Church. ¶ ²⁸ The ruinous condition brought upon it by the unbelieving Jews. ¶ ²⁹ viz. By bringing the Gentiles into their room, *Matt. 8. 11.*

¹⁷ That ³⁰ the residue of men might seek after the Lord, and all the Gentiles, ³¹ upon whom my name is called, faith the Lord, who doeth all these things.

³⁰ *Gen. 9. 27. Isa. 19. 23.* Other Nations besides the Jews. ¶ ³¹ Who are converted to the Faith of Christ, and make profession of him.

¹⁸ ³² Known unto God are all his works from the beginning of the world.

³² *q. d.* This, therefore, of the calling and conversion of the Gentiles, is nothing but what God appointed from all Eternity, and foretold long ago.

¹⁹ Wherefore my sentence is, that we ³³ trouble not them which from among the Gentiles are turned to God:

³³ v. 10. 24. *Rom. 15. 2.* Lay not upon 'em any unnecessary burdens and impositions.

²⁰ But that we write unto them, that they abstain * from ³⁴ pollutions of idols, and from * ³⁵ fornication, and from things ³⁶ strangled, and from ³⁷ blood.

³⁴ *1 Cor. 8. 1, 10. & 10. 14, 20, 21.* Meats offered in Sacrifice to Idols, (v. 29. & *ch. 21. 25.*) and thereby polluted, (not in themselves, but in the judgment of some, *Rom. 14. 14.*) ¶ ³⁵ Marriage within Degrees prohibited, (as *1 Cor. 5. 1.*) or, making use of Concubines, (which were very common among the Gentiles.) ¶ ³⁶ *Gen. 9. 4. Lev. 3. 17. & 17. 14.* (Which things were very offensive and odious to the Jews, and therefore must be forborn in case of Scandal.)

²¹ For ³⁷ Moses of old time hath in every city them that preach him, being ³⁸ read in the synagogues every sabbath-day.

³⁷ *q. d.* The Jews are so inured to the Observation of these Laws, by the frequent reading of Moses, that they can't bear the neglect thereof, and therefore must be complied with thus far. ¶ ³⁸ *Ch. 13. 27.*

²² Then pleased it the apostles and elders, ³⁹ with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barfabas, and Silas, chief men among the brethren:

³⁹ With their approbation and consent.

²³ And wrote letters by them after this manner, The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria and Cilicia.

²⁴ For as much as we have heard, that certain which went out ⁴⁰ from us have ⁴¹ troubled you with words ⁴² subverting your souls, saying, Ye must

Chap. 15. *must be circumcised, and keep the law; to whom we gave no such* ⁴³ commandment:

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⁴⁰ *Ver. 1.* ¶ ⁴¹ Caused Divisions among you with their Doctrine. ¶ ⁴² 2 Cor. 11. 3. Which tend to your Destruction, in stead of Edification. ¶ ⁴³ *Jer. 23. 16.* (Implying, That they pretended Authority from the Apostles to require these Observations.)

⁴⁴ 1 Cor. 1. 10. 25 It seemed good unto us, being assembled with ⁴⁴ one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

⁴⁵ *Ch. 13. 50.* 26 Men that have ⁴⁵ hazarded their lives for the name of our Lord Jesus Christ.

⁴⁶ *Judg. 5. 18.* 27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by [†] mouth.

† *Gr. word.*

28 For it seemed good to the ⁴⁶ holy Ghost, and ⁴⁶ to us, to lay upon you no greater burden than these ⁴⁷ necessary things;

⁴⁸ To us, guided by the Holy Ghost, 1 Cor. 7. 25. 40. ¶ ⁴⁹ Not all of 'em in their own Nature, but in those circumstances you are in, for avoiding Offence to the Jews, and that their minds may not be alienated from the Gospel, and to procure a good Understanding and mutual Agreement between you. Only necessary things are the matter of Church-Decrees.

* Chap. 21. 25.

* Lev. 17. 14.

29 * That ye abstain from ⁴⁴ meats offered to idols, and * from ⁴⁶ blood, and from ⁴⁶ things strangled, and from ⁴⁶ fornication: from which if ye keep your selves, ye shall do well. Fare ye well.

48 1 Cor. 5. 4.

30 So when they were dismissed, they came to Antioch: and when they had gathered the ⁴⁸ multitude together, they delivered the epistle.

¶ Or, exhortation.

31 Which when they had read, they rejoiced for the ⁴⁹ consolation.

⁴⁹ That matter of comfort they had in respect of, (1.) This means of agreement among 'em. (2.) The information they received hereby. (3.) Their Freedom from the Bondage of the ceremonial Law, Gal. 5. 1. (4.) The Approbation of their practice by the Apostles.

32 And Judas and Silas being ⁵⁰ prophets also themselves, exhorted the brethren with many words, and ⁵¹ confirmed them.

⁵⁰ See on ch. 13. 1. and on 1 Cor. 12. 28. ¶ ⁵¹ *Ver. 41.* & 14. 22. & 18. 23.

33 And after they had tarried there a space, they ⁵² were let go in peace from the brethren unto the apostles.

⁵³ *Gen. 26. 29. Exod. 4. 18.* Were bad Farewel.

34 Notwithstanding it pleased Silas to abide there still.

55 See on ch. 5. 42.

35 Paul also and Barnabas continued in Antioch, ⁵⁵ teaching and ⁵⁴ preaching the word of the Lord, with many others also.

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36 ¶ And some days after, Paul said unto Barnabas, Let us go again, and ⁵⁶ visit our brethren in every city where we have preached the word of the Lord, and see ⁵⁶ how they do.

⁵⁵ *Rom. 1. 17. 2 Cor. 11. 28.* ¶ ⁵⁶ What progress they make in Knowledge and Grace.

* Chap. 12. 12.

25. & 13. 5.

Col. 4. 10.

2 Tim. 4. 11.

Philem. 24.

37 Ch. 13. 13.

37 And Barnabas determined to take with them * John, whose surname was Mark.

38 But Paul thought not good to take him with them, who ⁵⁷ departed from them from Pamphylia, and went not with them to the work.

39 And the ⁵⁸ contention was so sharp between them, that they ⁵⁹ departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

⁵⁸ *Ch. 14. 15. James 5. 17.* ¶ ⁵⁹ (Which God so order'd for the greater spreading of the Gospel.)

60 See on ch. 14. 26.

40 And Paul chose Silas, and departed, being ⁶⁰ recommended by the brethren unto the grace of God.

61 Ch. 14. 22.

41 And he went through Syria and Cilicia, ⁶¹ confirming the churches.

C H A P. XVI.

Chap. 16.

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1 Paul circumciseth Timothy, 14 converteth Lydia, 16 calleth out a spirit of divination: 19 He and Silas are whipped and imprisoned.

Then came he to * Derbe and Lystra: and behold a certain disciple was there, * named Timothy, the son of a certain * woman, which was a Jewess, and believed; but his father was a Greek:

2 Which * was * well reported of by the brethren that were at Lystra, and Iconium.

3 Him would Paul have to go forth with him; and took and * circumcised him, because of the * Jews which were in those quarters: for they knew all that his father was a * Greek.

³ 1 Cor. 9. 21. He being a Jew by the Mothers side, it was lawful for him to be circumcised; whereas *Titus*, being a Gentile both by Father and Mother, it was unlawful for him to be circumcised, Gal. 2. 3. ¶ ⁴ 1 Cor. 9. 20. That they might the more freely converse with him (which otherwise they would not have done.) ¶ (And that therefore he was not circumcised in his Childhood.)

4 And as they went through the cities, they delivered them the * decrees for to * keep, that were ordained of the apostles and elders which are at Jerusalem.

⁵ *Ch. 15. 20, 24, &c.* ¶ ⁶ To observe, and put in execution.

5 And so were the churches established * in the faith, and increased in number daily. ⁷ Gal. 5. 1. ⁸ Rom. 14. 23.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were * forbidden of the holy Ghost, to preach the word in Asia, ⁹ *Isa. 30. 21.* God by his Providence disposed of the Gospel, and Means of Grace, when, and where he pleases.

7 After they were come to Mysia, they assayed to go into Bithynia: but the spirit * suffered them not.

8 And they passing by Mysia, * came down to * 2 Cor. 2. 12. Troas.

9 And a ¹⁰ vision appeared to Paul in the night: There stood ¹¹ a man of Macedonia, and prayed him, saying, Come over into Macedonia, and ¹² help us.

¹⁰ See on ch. 10. 3. ¶ ¹¹ An Angel in Humane shape. ¶ ¹² *Ch. 8. 26. & 10. 33.*

10 And after he had seen the vision, ¹³ immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them. ¹⁴ Rom. 12. 11. ¹⁵ *Psal. 119. 64.*

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a ¹⁴ colony: and we were in that city abiding certain days. ¹⁵ Or, first.

¹⁶ Inhabited chiefly by the Romans, v. 21.

13 And on the [†] sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and ¹⁵ spake unto the women which resorted thither.

¹⁶ Preach'd the Gospel.

14 ¶ And a certain woman named Lydia, a seller of purple of the city of Thyatira, which ¹⁶ worshipped God, heard us: whose ¹⁷ heart the Lord opened, that she ¹⁸ attended unto the things which were spoken of Paul. ¹⁹ Luke 24. 45.

²⁰ *Ch. 10. 2.* A Proselyte. ¶ ²¹ *Eph. 1. 17.* Enlightened her Understanding, and renew'd her will and affections, inclining her to embrace the Gospel. ¶ ²² And believed.

15 And when she was ¹⁹ baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And * she ²⁰ constrained us.

* Luke 24. 29. Heb. 13. 2.

22 Ch.

Chap. 16. ¹⁹ Ch. 8. 12. ¶ ²⁰ Gen. 19. 3. & 33. 11. Judg. 19. 21. Over-perswaded.

^{4057.} ¶ ^{Or, Pythom.} 16 And it came to pass, as we went ²¹ to prayer, a certain damsel, * possessed with ²² a spirit of divination, met us, which brought her masters much gain by ²⁴ soothsaying:

²¹ To the Oratory, or place where Prayer was wont to be made, v. 13. ¶ ²² Ch. 19. 24. Deut. 18. 10. 1 Sam. 28. 7. Possessed with an Evil Spirit, which spake from within her, and foretold some things. ¶ ²³ Ch. 19. 25. ¶ ²⁴ Telling strange things, whether future, or otherwise.

17 The same followed Paul and us, and cried, saying, ²⁵ These men are the servants of the most high God, which shew unto us the way of salvation.

²⁵ Mark 1. 24. & 5. 7. Luke 4. 41. (By these flattering speeches he sought to ingratiate her self with the Apostles, and so to gain more Credit among the People.)

18 And this did she many days. But Paul being ²⁶ grieved, turned, and said to the spirit, ²⁷ I command thee in the ²⁸ name of Jesus Christ to come out of her. And he came out the same hour.

²⁶ Mark 1. 25, 34. See there, viz. That the People should be so abused. ¶ ²⁷ Mark 16. 17. ¶ ²⁸ Col. 2. 15.

19 ¶ And when her masters saw that the hope of their gains was gone, * they caught Paul and Silas, and drew them into the market-place unto the rulers,

²⁰ And brought them to the magistrates, saying, These men being Jews, do exceedingly ²⁹ trouble our city,

²¹ And teach ³⁰ customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates ³¹ rent off their clothes, * and commanded to ³² beat them.

³¹ Pull'd off the Garments of Paul and Silas; stripp'd 'em, in order to their whipping. ¶ ³² 1 Thess. 2. 2.

23 And when they had laid many stripes upon them, they cast them into prison, charging the Jailer to keep them safely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the ³³ stocks.

³³ Psal. 105. 18. ¶ ³⁴ And at ³⁴ midnight Paul and Silas prayed, and ³⁵ sang praises unto God: and the prisoners heard them.

³⁴ Ch. 4. 31. 26 And suddenly there was a great ³⁶ earthquake, so that the foundations of the prison were shaken: and immediately all the ³⁷ doors were opened, and every ones bands were loosed.

³⁷ Ch. 5. 19. & 12. 7. 27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, drew out his sword, and would have ³⁸ killed himself, supposing that the prisoners had been fled.

³⁸ Sam. 17. 23. 28 But Paul cried with a loud voice, saying, Do thy self no harm: for we are all here.

29 Then he called for a light, and sprang in, and came ³⁹ trembling, and fell down before Paul and Silas;

³⁹ Through sense of sin, and terrors of conscience.

⁴⁰ Ch. 2. 37. & 9. 6. 30 And brought them out, and said, Sirs, ⁴⁰ what must I do to be saved?

⁴⁰ Luke 3. 10. 31 And they said, ⁴¹ Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

⁴¹ John 3. 16, 36. & 6. 47. 32 And they ⁴² spake unto him the word of the Lord, and to all that were in his house.

⁴² Ch. 8. 37. 33 And he took them the same hour of the night, and washed their stripes; and was ⁴³ baptized, he and ⁴⁴ all his, straight-way.

⁴³ Luke 19. 9. 34 And when he had brought them into his house, * he set meat before them, and ⁴⁴ rejoiced, believing in God with all his house.

⁴⁴ Luke 5. 29. & 19. 6. 35 And when it was ⁴⁵ day, the magistrates sent the serjeants saying, ⁴⁶ Let those men go.

⁴⁵ Ch. 8. 39. ¶ ⁴⁶ Psal. 30. 5. ¶ ⁴⁷ 2 Cor. 4. 8, 9.

36 And the keeper of the prison told this saying

to Paul, The magistrates have sent to let you go: Chap. 17. now therefore depart and go in peace.

³⁷ But Paul said unto ⁴⁷ them, They have beaten us openly ⁴⁸ uncondemned, being ⁴⁹ Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them ⁵⁰ come themselves and fetch us out.

⁴⁷ The Serjeants. ¶ ⁴⁸ Ch. 22. 25. Untried and innocent. ¶ ⁴⁹ Ch. 22. 25. 28. ¶ ⁵⁰ Acknowledge our Innocency, (that the Gospel may be vindicated in us.)

38 And the serjeants told these things unto the magistrates: and they ⁵¹ feared when they heard ⁵² that they were Romans.

⁵¹ Ch. 22. 29. 39 And they came and ⁵² besought them, and ⁵³ brought them out, and desired them to ⁵⁴ depart out of the city.

⁵² Viz. To pass by what had been done, and to make no more words on't. ¶ ⁵³ Dan. 3. 26, 27. & 6. 23. ¶ ⁵⁴ Matt. 8. 34.

40 And they went out of the prison, * and entered into the house of Lydia: and when they had seen the brethren, they ⁵⁵ comforted them, and departed.

⁵⁵ Ver. 14. ¶ ⁵⁶ 1 Thess. 3. 2, 3.

C H A P. XVII.

1 Paul preacheth at Thessalonica: 10 at Berea.

15 He disputeth and preacheth at Athens.

34 Many are converted.

NOW when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening and alledging, * that Christ must needs have suffered, and risen again from the dead: and that this Jesus whom I preach unto you is Christ.

³ Isa. 53. ¶ ⁴ Matt. 16. 21. ¶ ⁵ Luke 24. 26, 46. ¶ ⁶ Or, whom I said he, I preach.

4 And some of them ⁷ believed, and consorted with Paul and Silas: and of the ⁸ devout Greeks a great multitude, and of the chief women not a few.

⁷ Ch. 14. 1. & 28. 24. ¶ ⁸ Profelytes, ch. 13. 43. & 16. 14.

5 ¶ But the Jews which ⁹ believed not, moved with envy, took unto them certain lewd fellows of the ¹⁰ baser sort, and gathered a company, and set all the city on an uprore, and assaulted the house of Jason, and sought to bring them out to the people.

⁹ Ver. 13. ch. 13. 45, 50. & 14. 2, 19. ¶ ¹⁰ Judg. 9. 4.

6 And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have ¹¹ turned the world upside down, are come hither also;

¹¹ Ch. 16. 20. & 24. 5. 7 Whom Jason hath received: and these all do contrary to the ¹² decrees of Cæsar, * saying that ¹³ there is another king, one Jesus.

¹² Luke 23. 2. ¶ ¹³ John 19. 12. viz. That none should be called King, but whom he allow'd.

8 And they ¹⁴ troubled the people, and the rulers of the city, when they heard these things.

¹⁴ Matt. 2. 3. 9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas ¹⁵ by night unto Berea: who coming ¹⁶ thither, went into the synagogue of the Jews.

¹⁵ Ch. 9. 25. 11 These were ¹⁷ more noble than those in Thessalonica, in that they ¹⁸ received the word with all ¹⁹ readiness of mind, and ²⁰ searched the scriptures daily, whether ²¹ those things were ²² so.

²⁰ Of a more tractable Disposition; and of a more excellent, divine, commendable Temper. ¶ ²¹ Believ'd the Gospel, ch. 11. 1. ¶ ²² Ch. 2. 41. 1 Thess. 1. 5. ¶ ²³ 1 Thess. 5. 21. 1 John 4. 1. Isa. 34. 16. Luke 16. 29. John 5. 39. ¶ ²⁴ Preach'd by Paul concerning Christ. ¶ ²⁵ Agreeable with what the Scriptures say of the Messiah.

Chap. 17. 12 Therefore many of them believed: also of honourable women which were Greeks, and of men not a few.

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13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

16 Ch. 14. 2.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timothy abode there still.

* Chap. 18. 5.

15 And they that conducted Paul, brought him unto Athens: and receiving a commandment unto Silas and Timothy, for to come to him with all speed, they departed.

|| Or, full of idols.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Exod. 32. 19. Psal. 119. 158. Both grieved, and moved with indignation, and with compassion. ¶ 18 (There being more Idols in this City, than in all Greece besides.)

19 Heathens.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

|| Or, base fellow,

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him: and some said, What will this babler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 Who plac'd the chief Happiness in pleasure, and denied the Providence of God. ¶ 20 Who taught, That a wife Man ought to be subject to no Passion, or Commotion of Mind.

|| Or, Mars-hill. It was the highest court in Athens.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 The place of Judicature, where Learned men used to meet.

20 For thou bringest certain strange things to our ears; we would know therefore what these things mean.

21 († For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.)

† This is purposely added by the Holy Ghost, to acquaint us with the Evil of this practice, and to check the idle, vain Humor of News-mongers.

|| Or, the court of the Areopagites.

22 ¶ Then Paul stood in the mids of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 Jer. 50. 38. So over-much Religious, that it degenerates into Superstition.

|| Or, gods that ye worship.

2 Thess. 2. 4.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 Eph. 2. 12. The God of the Jews, (who was invisible.)

24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25 See on ch. 14. 15. ¶ 26 Ch. 7. 48. 1 King. 8. 47. John 4. 23.

* Gen. 2. 7.

25 Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 By Images made with mens Hands. Or, He is not ministr'd unto, or served with Accommodations. ¶ 27 Psal. 50. 8. ¶ 28 Rom. 11. 36. viz. Which they have.

26 And hath made of one blood all nations of men, for to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation:

27 Deut. 30. 20. Job 14. 5. Fixed the Seasons wherein every thing should come to pass.

* Rom. 1. 20.

27 * That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 ¶ And that for this end, That they might be induced, by the sense of his Goodness, to endeavour to know, worship, and serve him. ¶ 29 Get some confus'd, general knowledge of him. ¶ 30 Ch. 14. 17. viz. In his Works, which are as also many Foot-steps of him. ¶ 31 Most intimately present with us, to observe all our ways, and to preserve, protect, and provide for us.

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his Off-spring.

29 By him, Rom. 11. 36. by his Power and Providence, preserving and governing our Motions. ¶ 30 Are sustained in our Being. ¶ 31 Made by him, after his own Image.

29 For as much then as we are the off-spring of God, we ought not to think that the God-head is like unto gold or silver, or stone graven by art and mans device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent.

31 Ch. 14. 16. Took no notice of 'em, but suffer'd men to go on still in the same way. ¶ 32 Affords the means to all Nations, now, to bring 'em to Repentance.

31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

35 One of the Judges, Magistrates, or Senators of that Court.

C H A P. XVIII.

3 Paul labouring with his hands, and preaching at Corinth, 9 is encouraged in a vision. 12 Accused before the deputy, but dismissed. 24 Of Apolos.

After these things Paul departed from Athens, and came to Corinth.

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tent-makers.)

4 Ch. 20. 34. 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8. ¶ 5 For Soldiers to lodge in.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And prevailed with 'em to embrace his Doctrine. ¶ 6 Profelytes.

5 And when Silas and Timothy were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was Christ.

6 Ch. 17. 16. & 20. 22. Exceedingly grieved at the obstinacy of his Countrymen, and used his utmost endeavours to convince 'em. ¶ 7 See on ch. 20. 21.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 Ch. 13. 51. Matt. 10. 14. ¶ 8 2 Sam. 1. 16. Ezek. 33. 4. Matt. 27. 25. The guilt and punishment of your sins light upon your selves: Whatsoever Evil befalls you, thank your selves for it. ¶ 9 Ch. 20. 26. Ezek. 33. 8, 9. ¶ 10 Ch. 13. 46. & 28. 28.

7 ¶ And he departed thence, and entred into a cer-

Chap. 18.

4057.

* Col. 1. 17.

Heb. 1. 3.

* Tit. 1. 12.

* Rom. 1. 20.

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Chap. 18. a certain mans house named Justus, one that ¹² worshipped God, whose house joyned hard to the Synagogue.

4058.

¹¹ From the Synagogue. ¶ ¹² A Profelyte.

* 1 Cor. 1. 14. 8 * And Crispus the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians ¹³ hearing, believed, and were baptized.

¹⁴ Rev. 10. 17. 9 Then spake the Lord to Paul in the night by a ¹⁴ vision, ¹⁵ Be not afraid, but speak, and hold not thy peace.

¹⁶ As ch. 16. 9. ¶ ¹⁷ Ch. 23. 11. Jer. 1. 17. Ezek. 2. 6.

10 For I am ¹⁶ with thee, and no man shall set on thee, to hurt thee: for I have ¹⁷ much people in this city.

¹⁸ Rom. 8. 31. ¶ ¹⁹ John 10. 16. Many Elest ones, who are to be converted by thy preaching.

† Gr. sat.

11 And he [†] continued there a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, this fellow perswadeth men to worship God contrary to the ¹⁸ law.

¹⁹ Ch. 17. 7. Viz. Of us Jews.

14 And when Paul was now about to open his [†] Chap. 25. 11. mouth, Gallio said unto the Jews, * If it were a matter of ¹⁹ wrong, or ²⁰ wicked lewdness, O ye Jews, reason would that I should ²¹ bear with you.

²² As Oppression, Theft, or the like. ¶ ²³ Any notorious, vile Practice, against the Light of Nature. ¶ ²⁴ viz. In this your tumultuous Proceedings, and give you leave to argue the Matter *pro & con*.

15 But if it be ²² a question of words and names, and of ²³ your law, ²⁴ look ye to it; for I will be no judge of such matters.

²⁵ Only a verbal Controverſie, Whether Jesus is to be called Messia; and, Whether you are to be called Christians, or Disciples, or the like. ¶ ²⁶ Ch. 23. 29. & 27. 19. Whether it be still to be observed: Whether it be a Transgression thereof to converse with the Uncircumcised. ¶ ²⁷ Matt. 27. 4. Agree among your selves as well as you can.

† Rev. 12. 16.

16 And he ²⁵ drave them from the judgment-seat.

* 1 Cor. 1. 1.

17 Then all the ²⁶ Greeks took * Sosthenes the chief ruler of the synagogue, and ²⁷ beat him before the judgment-seat: and Gallio cared for none of those things.

²⁸ Who complied with Gallio, and were both against the Jews, and against Paul. ¶ ²⁹ To drive him and his Jews away.

18 ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having ²⁸ shorn his head in Cenchrea, for he had a ²⁹ vow.

³⁰ Ch. 21. 24. To comply with the Jews Infirmities, 1 Cor. 9. 20. ¶ ³¹ Either of Nazariteship, (Numb. 6. 18.) or by way of gratitude for some particular Mercy.

19 And he came to Ephesus, and left them there: but he himself entred into the synagogue, and reasoned with the Jews.

4059.

20 When they desired him to tarry longer time with them, he consented not:

21 But bade them farewell, saying, I must by all means keep this ³⁰ feast that cometh, ³¹ in Jerusalem: but I will return again unto you ³² if God will. And he sailed from Ephesus.

³³ The Passover. ¶ ³⁴ Ch. 18. 21. & 20. 16. Because of the Concourse of People there at that time, whereby he might have the greater opportunity of propagating the Gospel. ¶ ³⁵ Rom. 1. 19. 1 Cor. 4. 19. Phil. 2. 19, 23. James 4. 15. Heb. 6. 3.

22 And when he had landed at Cesarea, and gone up, and saluted the Church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the countrey of Galatia and Phrygia in order, ³³ strengthening all the disciples.

4059.

† Ch. 14. 22.

& 15. 32, 41.

* 1 Cor. 1. 12.

24 ¶ * And a certain Jew named Apollos, born at Alexandria, an eloquent man, and ³⁴ mighty in the scriptures, came to Ephesus.

³⁵ Ch. 7. 22. Col. 3. 16. Well versed in 'em, could readily make use of 'em upon all occasions, and was skilful in the sense and meaning of 'em.

25 This man was instructed in ³⁵ the way of the Lord: and being ³⁶ fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only ³⁷ the baptism of John.

³⁸ Matt. 22. 16. Knowledge of Christ, and Doctrine of the Gospel. ¶ ³⁹ Rom. 12. 11. Filled with Zeal, by the Spirit of God, for the Glory of God. ¶ ⁴⁰ Ch. 8. 16. & 19. 3. So much of the Gospel as John taught his Disciples when he baptiz'd 'em, viz. That the Messia was ready to appear, and that they should believe in him that was to come after him, ch. 19. 4.

26 And he began to speak ³⁸ boldly in the synagogue. Whom when Aquila and Priscilla had heard they took him unto them, and ³⁹ expounded unto him the way of God more perfectly.

⁴⁰ Ch. 4. 29, 31. Eph. 6. 19 ¶ ⁴¹ 1 Cor. 12. 21.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, * helped ⁴² them much which had believed through grace.

28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures, that Jesus ⁴³ was Christ.

¶ Or, is the Christ.

C H A P. XIX.

6 The holy Ghost is given by Pauls hands.

AND it came to pass, that while Apollos was ⁴⁴ at Corinth, Paul having passed through * the ⁴⁵ upper coasts, came to Ephesus: and finding certain disciples,

4060.

* 1 Mac. 3. 37.

& 6. 1.

2 He said unto them, Have ye received the ⁴⁶ holy Ghost since ye believed? And they said unto him, * We have not so much as heard whether ⁴⁷ there be ⁴⁸ any holy Ghost.

* See 1 Sam. 3. 7.

⁴⁹ Ch. 10. 44. John 7. 39. His extraordinary Gifts for the publick Ministry, v. 6. ¶ ⁵⁰ Ch. 8. 16. Any such extraordinary Gifts of the Holy Ghost bestowed, since the ceasing thereof in the Prophets of the Old Testament.

3 And he said unto them, ⁵¹ Unto what then were ye baptized? and they said, * Unto ⁵² Johns baptism.

* Chap. 18. 25.

⁵³ In whose Name? With what kind of Baptism? Unto what Doctrine were you obliged by Baptism? ¶ ⁵⁴ Which being of a different Nature from Christ's Baptism, (see on Matt. 3. 6.) though they had been baptized with Johns Baptism afore, yet they might be now baptized again with Christ's.

4 Then said Paul, * John verily baptized with ⁵⁵ the ⁵⁶ baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

* Matt. 3. 11.

chap. 1. 5. &

11. 16.

* See on ch.

13. 24.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had ⁵⁷ laid his hands upon them, the ⁵⁸ holy Ghost came on them; and ⁵⁹ they spake with tongues, and ⁶⁰ prophesied.

* Chap. 6. 6.

& 8. 17.

* Chap. 2. 4.

& 10. 46.

⁶¹ See on Matt. 19. 15. ¶ ⁶² See on ch. 13. 1.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and ⁶³ perswading the things ⁶⁴ concerning the kingdom of God.

⁶⁵ See on ch. 18. 4. ¶ ⁶⁶ Which concerned their eternal Salvation.

9 But * when divers were hardened, and believed not, but spake evil of * that way before the multitude, he departed from them, and ⁶⁷ separated

* 2 Tim. 1. 15.

* See chap. 9. 2.

Ver. 23.

chap. 24. 14.

ted

Chap. 19. ted the disciples, ¹⁵ disputing daily in the school of one Tyrannus.

4060.

¹⁴ *Iſa.* 8. 16. Withdrew 'em from the Society and Communion of the Unbelieving Jews. ¶ ¹⁵ Inſtructing them.

* See chap. 10. 31.

¹⁰ And * this continued by the ſpace of two years, ſo that ¹⁶ all they which dwelt in Aſia, ¹⁷ heard the word of the Lord Jeſus, both Jews and Greeks.

¹⁵ *Pſal.* 19. 3. A great many. ¶ ¹⁷ Embrac'd and obeyed.

* *Mark* 16. 20.

chap. 14. 3.

¹⁸ *Ch.* 5. 12.

& 14. 3.

* See 2 Kings

4. 29.

¹⁹ See on *ch.*

5. 15.

4061.

¹¹ And * God ¹⁸ wrought ſpecial miracles by the hand of Paul:

¹² * So that from his body were brought unto the ſick, ¹⁹ handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.

¹³ ¶ Then certain of the vagabond Jews, ²⁰ exorcists, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We ²¹ adjure you by Jeſus whom Paul preacheth.

²⁰ Caſters out of Devils, and curers of other Diſeaſes; which they did by Witchcraft, and compact with the Devil. Such were thoſe *Matt.* 12. 27. *Mark* 9. 38. ¶ ²¹ Command you in the Name of Jeſus, and by his Authority. See on *Matt.* 26. 63. and on *Mark* 5. 7. n. 6.

¹⁴ And there were ſeven ſons of one Sceva a Jew, and chief of the prieſts which did ſo.

¹⁵ And the evil ſpirit answered and ſaid, ²² Jeſus I know, and ²³ Paul I know, but ²⁴ who are ye?

²² *Matt.* 8. 29. ¶ ²³ *Ch.* 16. 17. ¶ ²⁴ You belong not to them, are none of their Diſciples; and therefore have no Authority from 'em.

¹⁶ And the man in whom the evil ſpirit was, leapt on them, and overcame them, and prevailed againſt them, ſo that they fled out of that houſe naked and wounded.

¹⁷ And this was known to all the Jews and Greeks alſo dwelling at Epheſus: and ²⁵ fear fell on them all, and the ²⁶ name of the Lord Jeſus was ²⁷ magnified.

²⁵ As *ch.* 5. 11. ¶ ²⁶ Whereby Diſeaſes were cured, and Devils caſt out by the Apoſtles, without any reſiſtance. ¶ ²⁷ *Pſal.* 58. 10.

¹⁸ And many that believed came, and ²⁸ confeſſed, and ſhewed their deeds.

²⁸ Made open Acknowledgment of their former wicked Lives, and promiſed Amendment; as *Matt.* 3. 6.

¹⁹ Many alſo of them which uſed ²⁹ curious arts, ³⁰ brought their books together, and ³¹ burned them before all men: and they counted the price of them, and found it ³² fifty thouſand pieces of ſilver.

²⁹ 2 *Chron.* 33. 6. Magick and Sorcery. ¶ ³⁰ *Matt.* 3. 8. ¶ ³¹ *Iſa.* 30. 22. ¶ ³² About 1500 l. Sterling.

²⁰ So mightily grew the word of God, and prevailed.

²¹ ¶ * After theſe things were ended, Paul purpoſed ³⁴ in the ſpirit, when he had paſſed through Macedonia, and Achaia, to go ³⁵ to Jeruſalem, ſaying, After I have been there, * I muſt alſo ſee Rome.

³⁴ *Rom.* 1. 13. Through the direction of the Holy Ghoſt, *ch.* 16. 7, 10. ¶ ³⁵ See on *ch.* 18. 21. n. 31.

²² So he ³⁶ ſent into Macedonia two of * them that miniſtered unto him, Timothy and * Erastus; but he himſelf ſtayed in Aſia for a ſeaſon.

²³ And * the ſame time there aroſe no ſmall ſtir about * ³⁷ that way.

³⁷ The Chriſtian Doctrin and Religion.

²⁴ For a certain man named Demetrius, a ſilver-smith, which made ³⁸ ſilver ſhrines for Diana, brought * no ſmall gain unto the craftſmen:

³⁸ Little Models of the famous Temple there, with the Image of Diana in them; which Strangers that came thither uſed to buy, and to employ to Superſtitious Uſes. (And ſuch they make now at Jeruſalem, of the Temple of the Sepulchre.)

* Chap. 16. 16.

²⁵ Whom he called together with the workmen Chap. 19. of like occupation, and ſaid, Sirs, ye know that ³⁹ by this craft we have our wealth:

²⁶ Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſwaded and turned away much people, ſaying, that * they be no gods which are made with hands:

²⁷ So that not only this our craft is in danger to be ſet at nought; but alſo that the temple of the great goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia, and the ⁴⁰ world worſhippeth.

²⁸ And when they heard theſe ſayings, they were full of wrath, and cried out, ſaying, ⁴¹ Great is Diana of the Epheſians.

²⁹ And the whole city was filled with conſuſion: and having caught Gaius and * Ariſtarchus, men of Macedonia, Pauls companions in travel, they ruſhed with one accord into the ⁴² theater.

⁴² The place of concourſe upon any publick occaſion; whither they brought 'em, probably, to fight 'em with wild Beaſts.

³⁰ And when Paul would have ⁴³ entered in unto the people, the diſciples ſuffered him not.

⁴³ To give 'em an account of the Chriſtian Faith, contrary to their Idolatrous worſhip.

³¹ And certain of the ⁴⁴ chief of Aſia, which were his friends, ſent unto him, deſiring him that he would not adventure himſelf into the theater.

⁴⁴ The Maſters of the Revels there, to whom the care and conduct of thoſe Sports or Games, inſtituted to the Honour of their Gods, was committed.

³² Some therefore cried one thing, and ſome another: for the aſſembly was confuſed, and the more part knew not wherefore they were come together.

³³ And ⁴⁵ they ⁴⁶ drew Alexander out of the multitude, the Jews putting him forward. And Alexander * beckned with the hand, and would have made his defence unto the people.

⁴⁵ The Jews. ¶ ⁴⁶ Singled him out from the reſt, as a fit perſon to plead for them to the People.

³⁴ But when ⁴⁷ they knew that he was ⁴⁸ a Jew, all with one voice about the ſpace of two hours cried out, Great is Diana of the Epheſians.

⁴⁷ The Heathen Epheſians. ¶ ⁴⁸ (And ſo an Enemy to Idol-worſhip.)

³⁵ And when the ⁴⁹ town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there that knoweth not how that the city of the Epheſians is ⁵⁰ a worſhipper of the great goddeſs Diana, and of the image which ⁵¹ fell down from Jupiter?

⁴⁹ The Register of their Games, who recorded the Names of the Victors, and their Prizes. ¶ ⁵⁰ Hath the Honour to be called, The chief Officer in the worſhip of Diana; to whom it belongs to preſerve and adorn her Temple. ¶ ⁵¹ (So the Prieſts perſwaded the People, thereby to beg a greater Veneration in them towards it.)

³⁶ Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.

³⁷ For ye have brought hither theſe men, which are neither robbers of churches, nor yet ⁵² blaſphemers of your goddeſs.

⁵² Have ſpoken nothing directly and particularly againſt her.

³⁸ Wherefore if Demetrius, and the craftſmen which are with him, have a matter againſt any man, ¶ the law is open, and there are deputies; let them implead one another.

³⁹ But if ye enquire any thing concerning ⁵³ other matters, it ſhall be determined in a ¶ ⁵⁴ law-ful aſſembly.

⁵³ (Which concern the publick Welfare of the City.) ¶ ⁵⁴ Lawfully ſummoned by thoſe that have Authority.

40 For

Chap. 20. 40 For we are in danger to be called in question for this days uproar, there being no cause whereby we may give an account of this concourse.

4063. 41 And when he had thus spoken, he dismissed the assembly.

³⁵ *Psal.* 34. 19. & 65. 7. Commanded 'em to depart every one about his Business.

C H A P. XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus falling down dead, 10 is raised to life, 17 and 28 at Miletum he committeth the flock to the elders, 36 and prayeth.

AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them, much exhortation, he came into Greece,

3 And there abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

² *Viz.* To rob him of the money he was carrying to Jerusalem, for the relief of the poor Saints, (2 *Cor.* 8. 19.) or, to kill him. ¶ 3 Chang'd his mind, and resolved.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus, and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

⁴ The Lord's day, 1 *Cor.* 16. 2. ¶ 5 Receive the Sacrament, *ch.* 2. 46. 1 *Cor.* 10. 16. ¶ 6 2 *Tim.* 4. 2.

8 And there were many lights in the upper chamber where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him, said, Trouble not your selves, for his life is in him.

⁸ 1 *Kings* 17. 21. 2 *Kings* 4. 32. Praying earnestly for him. ¶ 9 *Matt.* 9. 24. He'll revive again.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted:

13 ¶ And we went before by ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

¹⁰ To pass it by in sailing, without staying there. ¶ 11 See on *ch.* 18. 21. n. 31.

17 ¶ And from Miletus he sent to Ephesus, Chap. 20. and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

¹¹ 1 *Thess.* 2. 1, 10. ¶ 12 1 *Thess.* 1. 5, 9. How I behaved myself among you. ¶ 13 2 *Tim.* 4. 2.

19 Serving the Lord with all humility of mind, and with many tears, and temptations which beset me by the lying in wait of the Jews:

¹⁵ 1 *Cor.* 2. 3. In a deep sense of my own unworthiness, 1 *Cor.* 15. 9. *Eph.* 3. 8. ¶ 16 *Phil.* 3. 18. Both in Prayer and Preaching, (v. 31.) and by reason of my solicitude for the Churches welfare, 2 *Cor.* 11. 28, 29. ¶ 17 Dangers and mischiefs, *James* 1. 2.

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

¹⁸ *Ver.* 27. ¶ 19 *Ch.* 18. 28. ¶ 20 *Ver.* 31. *ch.* 2. 46. & 5. 42.

21 Testifying both to the Jews, and also the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 Publishing freely and undauntedly, like a good Witness (v. 24.) and declaring by Testimonies and Arguments out of Scripture. ¶ 23 *Mark* 1. 15. *Luke* 24. 47. That they might obtain Pardon of their Sins upon their Repentance.

¶ 24 Returning to him, as our rightful Lord, proper Happiness, and last End, from whom we fell by Sin, and sought our Happiness elsewhere. ¶ 25 Receiving him, trusting in him, and making use of him, as one that is able to make our Peace with God, and bring us to the Enjoyment of him. (For, Who will take Physick of a Physician whose Art he dares not trust?) ¶ 26 *Ch.* 26. 18. Which is fixed and placed upon him, as the only Mediator, Way, or Means, (*John* 14. 6. & 17. 3.) to bring us to God, and by whom we may return to him.

22 And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

²⁶ Powerfully moved and engaged thereto, by a strong Impulse of the Spirit upon me. See on *ch.* 19. 21. ¶ 27 *Viz.* Particularly, in the several circumstances thereof, What manner of Suffering it shall be; How long it shall last; What shall be the Issue thereof.

23 Save that the holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. ²⁸ *Ch.* 9. 16. & 21. 11. ¶ Or, wait for me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. ²⁹ *Gal.* 1. 1. Tit. 1. 3.

²⁹ *Ch.* 21. 13. ¶ 30 *John* 17. 4. 1 *Cor.* 9. 24. 2 *Tim.* 2. 7. ¶ 31 See on *ch.* 14. 3.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

³² *Ch.* 28. 23. The Gospel; which is the way and means to partake thereof, *Mark* 1. 14.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

³³ 1 *Thess.* 2. 10-12. ¶ 34 *Ch.* 18. 6. *Ezek.* 3. 18, 20. No cause of that Ruine and Destruction that may befall any of you.

27 For I have not shunned to declare unto you all the counsel of God.

³⁵ *Ver.* 20. ¶ 36 *Luke* 7. 30. 1 *Cor.* 11. 23. *viz.* Concerning the way of your Salvation. ³⁷ *John* 15. 15. Eph. 1. 11.

28 Take heed therefore unto your selves, and to all the flock, over the which the holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

³⁸ 1 *Cor.* 9. 27. 1 *Tim.* 4. 16. ¶ 39 *Viz.* By his special Direction and extraordinary Gifts, *ch.* 19. 6. ¶ 40 1 *Pet.* 5. 2. ¶ 41 *Heb.* 9. 12, 14. 1 *Pet.* 1. 19. *Rev.* 5. 9.

29 For I know this, that after my departing shall

Chap. 21. shall grievous ⁴¹ wolves enter in among you, not sparing the flock.

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⁴¹ False Teachers and Seducers, v. 30. *Matt. 7. 15. 2 Pet. 2. 1.*

³⁰ Also ⁴² of your own selves shall men arise, speaking ⁴³ perverse things, to draw away disciples after them.

⁴² *Matt. 26. 21. 1 John 2. 19.* ¶ ⁴³ Declining, and swerving from the right Rule.

* Chap. 19. 10.

³¹ Therefore watch, and remember that * by the space of three years, I ceased not to warn every one ⁴⁴ night and day with tears.

⁴⁴ Continually, as occasion offer'd it self, *ch. 26. 7. 1 Theff. 2. 9. 2 Theff. 3. 8. 2 Tim. 1. 3.*

³² And now, brethren, I ⁴⁵ commend you to God, and to the ⁴⁶ word of his grace, which is able to ⁴⁷ build you up, and to give you * an inheritance among all them which are sanctified.

⁴⁵ See on *ch. 14. 23.* ¶ ⁴⁶ The Gospel, (which is the Means whereby Grace is bestow'd) *i. e.* to the observation of the Rules thereof. ¶ ⁴⁷ *Ch. 9. 31.*

³³ I have ⁴⁸ coveted no man's silver, or gold, or apparel.

⁴⁸ *Num. 16. 15. 1 Sam. 12. 3, 5. 2 Cor. 12. 14.*

³⁴ Yea, you your selves know, * that ⁴⁹ these hands have ministrated unto my necessities, and to them that were with me.

³⁵ I have shewed you ⁵⁰ all things, * how that so labouring ye ought to ⁵¹ support the weak, and to remember the words of the Lord Jesus, how he said, It is ⁵² more blessed to give than to receive.

⁵⁰ *Ver. 20. 27.* ¶ ⁵¹ Relieve the Sick and Poor, and take care of 'em. ¶ ⁵² *Prov. 19. 17. Heb. 13. 16.*

* Chap. 21. 5.

³⁶ ¶ And when he had thus spoken, he * kneeled down, and prayed with them all.

* 1 Sam. 20. 41.

³⁷ And they all ⁵³ wept sore, and fell on Paul's neck, and kissed him,

* Ver. 25.

³⁸ Sorrowing most of all for the words * which he spake, that they should see his face no more. And they accompanied him unto the ship.

C H A P. XXI.

¹ Paul will not be dissuaded from going to Jerusalem. ⁹ Philip's daughters Prophetesses. ¹⁷ Paul at Jerusalem, ²⁷ is apprehended, and in great danger: ³¹ but is rescued by the chief captain.

AND it came to pass, that after we were gotten from them, and had lunched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

² And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

³ Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burthen.

⁴ And finding disciples, we tarried there seven days: * ⁵ who said to Paul through the spirit, that he ⁶ should not go up to Jerusalem.

* Chap. 20. 23. They told him of the danger he'd be exposed to there, by the Revelation of the Spirit, (*v. 11.*) but withal dissuaded him from going, out of their own private Affection and Kindness to him, *v. 12.* ¶ *Viz.* Unless he were resolved to expose himself to danger: or, [*that he could not go,*] *viz.* without danger.

⁵ And when we had accomplished those days, we departed, and went our way, and they all brought us on our way, with wives and ⁷ children, ⁸ till we were out of the city: and * we kneeled down on the shore, and prayed:

⁶ And when we had taken our leave one of another, we took ship; and they returned home again.

⁷ And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the ⁹ evangelist, (which was ¹⁰ one of the seven) and abode with him.

⁹ And the same man had four daughters, virgins, which did ¹¹ prophesie.

¹⁰ And as we tarried there many days, there came down from Judea a certain prophet, named ¹² Agabus.

¹¹ And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus ¹³ saith the holy Ghost, So shall the Jews at Jerusalem ¹⁴ bind the man that oweth this girdle, and shall deliver him into the hands of the ¹⁵ Gentiles.

¹³ *Ch. 20. 23.* ¶ ¹⁴ *Ver. 33.* ¶ ¹⁵ The Roman Governour of Judea; and afterwards to Nero, the Roman Emperour.

¹² And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.

¹³ Then Paul answered, What mean ye to weep, and to break mine heart? for I am ¹⁶ ready not to be bound only, but also to ¹⁷ die at Jerusalem ¹⁸ for the name of the Lord Jesus.

¹⁶ *Ch. 20. 24.* ¶ ¹⁷ *Phil. 1. 20.* ¶ ¹⁸ For the maintaining his Truth.

¹⁴ And when he would not be perswaded, we ceased, saying, * ¹⁹ The will of the Lord be done. ²⁰ Luke 11. 2. ²¹ *1 Sam. 3. 18. 2 Sam. 15. 25. Psal. 39. 9. Matt. 6. 10. & 22. 42. & 26. 39, 42.*

¹⁵ And after those days we took up our carriages, and went up to Jerusalem.

¹⁶ There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

¹⁷ And when we were come to Jerusalem, the brethren received us ²¹ gladly. ²² 1 Pet. 4. 9.

¹⁸ And the day following Paul went in with us unto * James: and all the elders were present. ²³ Chap. 15. 13.

¹⁹ And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

²⁰ And when they heard it, they ²⁴ glorified the Lord, and ²⁵ said unto him, Thou seeest, brother, how many thousands of Jews there are which believe, and they are all ²⁶ zealous of the law:

²⁴ *Ch. 11. 18.* ¶ ²⁵ Told him what they thought was adviseable in his circumstances, to prevent the alienation of the Jews affection from him, and to gain the more upon 'em. ¶ ²⁶ *Ch. 15. 1. Rom. 10. 2. Gal. 1. 14.*

²¹ And they are informed of thee that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the ²⁷ customs.

²⁷ *Viz.* Of their Forefathers, according to the Law of Moses.

²² ²⁸ What is it therefore? the ²⁹ multitude must needs come together: for they will hear that thou art come.

²⁸ What is fit to be done in this case? ¶ ²⁹ *Chap. 15. 12, 22.*

²³ Do therefore this that we say to thee: we have four men which have ³⁰ a vow on them;

³⁰ Them take, and purifie thy self with them, and be at ³¹ charges with them, that they may ³² shave their heads; and all may know, that those things whereof they were informed concerning thee, are nothing, but that thou thy self also walkest orderly, and ³³ keepest the law. ³⁴ 1 Cor. 9. 20.

²⁴ As touching the Gentiles which believe, we have ³⁵ written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. ³⁶ Then

26 Then

Chap. 22. 26 Then Paul took the men, and the next day
4063. 26 purifying himself with them, entred into the temple, to 27 signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

28 Ch. 24. 18. ¶ 27 Numb. 6. 13. To give notice to the Priests that he oblig'd himself by vow for seven days, (during which time he devoted himself to Prayer and Fasting in the Temple :) after which they were to offer—

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, 28 help : this is the man that teacheth all men every where 29 against the people, and the law, and this place : and farther, * brought Greeks also into the 30 temple, and hath polluted this holy place.

* Chap. 24. 6. 28 Ch. 19. 25. ¶ 29 That the Nation of the Jews shall be destroy'd, the Law abolish'd, and the Temple laid waste. ¶ 30 The Court of the Jews.

29 (For they had seen before with him in the city, * Trophimus an Ephesian, whom they supposed that Paul had brought into the temple)

* Chap. 20. 4. 30 And * all the city was moved, and the people ran together : and they took Paul, and drew him out of the temple : and forthwith the doors were shut.

* Chap. 26. 11. 31 And as they went about to kill him, tidings came unto the 31 chief captain of the band, that all Jerusalem was in an uprore.

32 The Colonel of a Regiment.

32 Who immediately took souldiers, and centurions, and ran down unto them : and when they saw the chief captain and the souldiers, they left beating of Paul.

* Ver. 11. 33 Then the 31 chief captain came near and took him, and * commanded him to be bound with two chains ; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude : and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was 32 born of the souldiers, for the violence of the people.

36 Carried in their Arms, to secure him from the multitude.

* Luke 23. 18. 36 For the multitude of the people followed after, crying, 33 Away with him.

* John 19. 15. 37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee ? Who said, Canst thou speak Greek ?

* Ch. 5. 36. 38 34 Art not thou that Egyptian which before these days madest an uprore, and leddest out into the wilderness four thousand men that were murderers ?

* Ch. 22. 3. 39 But Paul said, 35 I am a man which am a Jew

* Ch. 9. 11. 36 of Tarsus, a city in Cilicia, a citizen of no mean city : and I beseech thee, suffer me to speak unto the people.

* Chap. 12. 17. 40 And when he had given him licence, Paul stood on the stairs, and * beckened with the hand unto the people : and when there was made a great silence, he spake unto them in the 37 Hebrew tongue, saying,

37 The Syriack, (which was then the Vulgar Tongue,) derived from the Hebrew.

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2 (And when they heard that he spake in the Chap. 22. Hebrew tongue to them, they kept the more silence, and he saith,) 4063.

3 1 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the 2 feet of 3 Gamaliel, and taught according to the perfect manner of the 4 law of the fathers, and was 5 zealous towards God, as ye all are this day.

4 And I 6 persecuted 7 this way unto the death, binding and delivering into prisons both men and women.

5 Ch. 8. 3. & 9. 1. & 22. 4. & 26. 9. 1 Cor. 15. 9. Gal. 1. 13. Phil. 3. 6. 1 Tim. 1. 13. ¶ 7 Viz. Of Christianity.

6 As also the high priest doth bear me witness, and all the 8 estate of the elders : from whom also I received 9 letters unto the 10 brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

7 The whole Sanhedrim, or great Council. ¶ 9 Ch. 9. 2. (see there all this story) and 26. 12. ¶ 10 The unbelieving Jews, (who were his Brethren according to the Flesh, Rom. 9. 3.)

8 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

9 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me ?

10 And I answered, Who art thou, Lord ? and he said unto me, I am Jesus of Nazareth whom thou persecutest.

11 And * they that were with me, saw indeed the light, and were afraid ; but they heard 11 Not distinctly. the voice of him that spake to me.

12 And I said, What shall I do, Lord ? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

13 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

14 And * one Ananias, a 12 devout man according to the Law, having a good report of all the Jews which dwelt there,

15 A Christian Jew who lived regularly.

16 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

17 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and * see that 14 just one, and shouldest hear the voice of his mouth.

18 Ch. 26. 16. ¶ 14 See on ch. 3. 14. & 7. 52.

19 For thou shalt be his witness unto all men, of what thou hast seen and heard.

20 And now why tarriest thou ? arise, and be baptized, and 15 wash away thy sins, calling on the name of the Lord.

21 That thereby thou mayst be assured that all thy Sins are pardoned, upon thy Repentance. See on Mark 1. 4.

22 And it came to pass, that when I was come again to 16 Jerusalem, even while I prayed in 17 See on temple, I was in a 17 trance ;

23 And saw him saying unto me, * Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me.

24 And I said, Lord, * they know that I imprisoned, and beat in every synagogue them that believed on thee.

Chap. 23. 20 And ¹⁸ when the blood of thy martyr Stephen was shed, I also was standing by, and ¹⁹ consenting unto his death, and kept the raiment of them that slew him.

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¹⁸ Ch. 7. 58.
¹⁹ Ch. 8. 1.

21 And he said unto me, Depart: for I will send thee far hence unto the ²⁰ Gentiles.

²⁰ Ch. 9. 15. & 13. 2, 4. Gal. 1. 16. & 2. 8. Eph. 3. 8.
¹ Tim. 2. 7. ² Tim. 1. 11.

22 And they gave him audience unto this word, and ²¹ then lift up their voices, and said, * Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a ²¹ Roman, and uncondemned?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free-born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands and commanded the chief priests and all their counsel to appear, and brought Paul down, and set him before them.

C H A P. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth to smite him. 7 Diffension among his accusers. 11 God encourageth him. 14 The Jews laying wait for him, 20 is declared to the captain. 27 He is sent to Felix.

AND Paul earnestly beholding the council, said, Men and brethren, I have ¹ lived in all good conscience before God, until this day.

¹ Ch. 24. 16. ² Cor. 1. 12. ² Tim. 1. 3. Heb. 13. 18. Acted sincerely and uprightly, according to my Conscience.

2 And the high priest Ananias commanded them that stood by him, to ² smite him on the mouth.

² 1 Kings 22. 24. Jer. 20. 2. John 18. 22.

3 Then said Paul unto him, God shall smite thee, thou ³ whited wall: for sittest thou to judge me after the law, and ⁴ commandest me to be smitten ⁴ contrary to the law?

³ Matt. 23. 27. ⁴ Lev. 19. 35. Before it appear that I am an Offender, and deserve to be punish'd.

4 And they that stood by, said, Revilest thou God's high priest?

5 Then said Paul, ⁵ I wist not, brethren, that he was the high priest: For it is written, ⁶ Thou shalt not speak evil of the ruler of thy people.

⁵ I did not well consider the Dignity of the Person I spake to: Or, I own him not for a lawful High Priest. ⁶ Exod. 22. 28.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a ⁷ Pharisee, the son of a Pharisee: ⁸ of the hope

and resurrection of the dead, I am called in question.

⁷ Phil. 3. 5. ⁸ Ch. 24. 15, 21. & 25. 6. Because I maintain, that we ought to hope for the Resurrection of the Dead, (which all Pharisees maintain as well as I.)

7 And when he had so said, there arose a diffension between the Pharisees and the Sadducees: and the ⁹ multitude was divided.

⁹ The Company of the Senators.

8 * For the Sadducees say that there is ¹⁰ no resurrection, neither ¹¹ angel nor ¹² spirit; but the Pharisees confess both.

¹⁰ Matt. 22. 23. ¹¹ No such permanent Beings as we call Angels; but that those mentioned in the Old Testament, which appeared, were only Corporeal Substances, created upon a special Occasion; or, that they were but Images and Impressions supernaturally formed in the Fancy, by the special Operation of God, to signify his Mind; whereupon they might fitly be called God's Messengers and Ministers. ¹² Soul of Man subsisting without a Body.

9 And there arose a great cry: and the scribes that were of the Pharisees part arose, and strove, saying, We find ¹³ no evil in this man: but if a ¹⁴ spirit or an angel hath spoken to him, let us not ¹⁵ fight against God.

¹³ Ch. 25. 25. & 26. 31. 1 Sam. 24. 17. ¹⁴ Ch. 22. 7, 17, 18. ¹⁵ Ch. 5. 39.

10 And when there arose a great diffension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord ¹⁶ stood by him, and said, ¹⁷ Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves ¹⁸ under a curse, saying, that they would neither eat nor drink till they had killed Paul:

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound our selves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ¹⁹ ye with the council, signify to the chief captain, that he bring him down unto you to morrow, as though you would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son ²⁰ heard of their lying in wait, he went and entred into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the Prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went ²¹ with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, * The Jews have agreed to desire thee, that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

Chap. 24. 22 So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man that thou hast shewed these things unto me.

4063. 23 And he called unto him two centurions, saying, Make ready two hundred souldiers to go to Cefarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governour.

25 And he wrote a letter after this manner :

26 Claudias Lyfias, unto the most excellent governour Felix *senderth* greeting.

* Chap. 21. 33. 27 * This man was taken of the Jews, and should have been killed of them : then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council :

29 Whom I perceived to be accused of questions ²¹ of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewel.

31 Then the souldiers, as it was commanded them, took Paul and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle.

33 Who when they came to Cefarea, and delivered the epistle to the governour, presented Paul also before him.

34 And when the governour had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia ;

35 I will hear thee, said he, when thine accusers are come. And he commanded him to be kept in ²² Herod's judgment-hall.

²² The Palace of the Governour built by Herod.

C H A P. XXIV.

1 Paul accused by Tertullus, 10 answereth for himself, 24 preacheth Christ to the governour and his wife: 27 He going out of his office, left Paul in prison.

* Chap. 23. 2. **A**ND after five days, * Ananias the high priest descended with the elders, and with a certain oratour named Tertullus, who informed the governour against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 For we have found this man ¹ a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes :

¹ Ch. 16. 20. & 17. 6. 1 Kings 18. 17. Ezr. 4. 15. Neh. 6. 6. Am. 7. 10. Luke 23. 2.

² Ch. 21. 18. 6 Who also hath gone about to ² profane the temple: whom we took, and would have judged according to our law :

7 But the chief captain Lyfias came upon us, Chap. 24. and with great violence ⁴ took *him* away out of our hands;

8 ⁵ Commanding his accusers to come unto thee: by examining of ⁶ whom, thy self mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying, that these things were so.

10 Then Paul, after that the governour had beckened unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for my self :

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship ;

12 * And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13 Neither can they prove the things whereof they now accuse me.

14 But this I ⁷ confess unto thee, that after ⁸ the way which they call heresie, so worship I the God of my fathers, ⁹ believing all things which are written in the law and the prophets.

⁷ Matt. 10. 32. Psal. 119. 46. ⁸ Ch. 26. 22.

15 And have hope ⁹ towards God, which they themselves also ¹⁰ allow, that there shall be a resurrection of the dead, both of the ¹¹ just and unjust.

⁹ In God. ¹⁰ Ch. 23. -8. ¹¹ John 5. 29. Dan. 12. 2.

16 And herein do I exercise my self to have always a conscience ¹² void of offence toward God, and toward men.

¹² Ch. 23. 1. (See there.) which may not accuse me for any wilful offence, either against God or Man.

17 Now after many years, I came to bring ¹³ alms to my nation, and ¹⁴ offerings.

¹³ Ch. 11. 29. Rom. 15. 25, 26. Gal. 2. 10. ¹⁴ Chap. 21. -26.

18 ¹⁵ Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult :

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, ¹⁶ Touching the resurrection of the dead, I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lyfias the chief captain shall come down, I will know ¹⁷ the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and ¹⁸ that he should forbid none of his acquaintance to minister, or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of ¹⁹ righteousness, ²⁰ temperance, and judgment to come, Felix ²¹ trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

¹⁹ Because Felix was guilty of much Cruelty and Injustice. ²⁰ Because he was guilty of Adultery, having taken another Man's Wife. ²¹ Heb. 4. 11.

Chap. 25. 26 He hoped also that ²² money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

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²² Job 15. 34. Psal. 26. 10. 1 Tim. 6. 10.

27 But after two years, Porcius Festus came into Felix room: and Felix willing to shew the Jews ²³ pleasure, ²⁴ left Paul bound.

²³ Chap. 12. 3. & 25. 9. ¶ ²⁴ Ch. 25. 14.

C H A P. XXV.

2 Paul accused before Festus, 8 answereth for himself, 11 appealeth to Cesar. 14 Festus openeth the matter to Agrippa: 23 He is brought forth, 25 and cleared by Festus.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

¹ Ch. 24. 1.

2 Then the high priest, and the ¹ chief of the Jews informed him against Paul, and besought him,

² Ch. 23. 15. Psal. 140. 5.

3 And desired favour against him, that he would send for him to Jerusalem, ² laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

¶ Or, as some copies read, no more than eight or ten days.

6 And when he had tarried among them [¶] more than ten days, he went down unto Cesarea, and the next day sitting in the judgment-seat, commanded Paul to be brought.

³ Eph. 3. 8.

⁴ Matt. 24. 60.

¹ Ch. 24. 12.

& 28. 17.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and ³ grievous complaints against Paul, which they could ⁴ not prove;

8 While he answered for himself, ⁵ Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

⁶ Ch. 24. 27.

9 But Festus ⁶ willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesars judgment-seat, where I ⁷ ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

⁷ Viz. Because I am a Denizen of Rome, ch. 22. 28.

* Chap. 18. 14.

11 * For if I be an offender, or have committed any thing worthy of death, ⁸ I refuse not to die: but if there be none of these things whereof these accuse me, no man may ⁹ deliver me unto them. ¹⁰ I appeal unto Cesar.

⁸ Josh. 22. 22. A man may be such an offender in matters of Religion (v. 8.) as well as in civil matters, as to be worthy of death. The civil Magistrate is Judge in matters of Religion (v. 8. ch. 24. 5, 6.) and may punish offenders therein, v. 11. ¶ ⁹ 1 Thess. 2. 15. viz. Against my will. ¶ ¹⁰ 1 Sam. 27. 1.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying,

* Chap. 24. 27.

* There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have ¹¹ judgment against him.

¹¹ Eph. 3. 9. Sentence past against him according to what they charg'd him with.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused, have the accusers ¹² face to face, and have licence to answer for himself concerning the crime laid against him.

Chap. 26.

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Dew. 19. 17.

17 Therefore when they were come hither, without any delay on the morrow I sat on the judgment-seat, and I commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had ¹³ certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because [¶] I doubted of such manner of questions, I asked [¶] him whether he would go to Jerusalem, and there be judged of these matters.

¶ Or, I was doubtful how to enquire hereof.

21 But when Paul had appealed to be referred unto the [¶] hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

¶ Or, judgment.

22 Then * Agrippa said unto Festus, I would also hear the man my self. To morrow, said he, thou shalt hear him.

* See Chap. 9. 15.

23 And on the morrow, when Agrippa was come, and Bernice, with ¹⁴ great pomp, and was entred into the place of hearing, with the chief captains, and principal men of the city, at Festus commandment Paul was brought forth.

¹⁴ A great Train, Appearance, or Shew.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying, that he ought not to live any longer.

25 But when I found that he had committed nothing ¹⁵ worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

¹⁵ Chap. 23. 9. & 26. 31. John 18. 38.

26 Of whom I had no certain thing to write unto my lord. Wherefore I have brought him forth before you, and ¹⁶ specially before thee, O king Agrippa, that after examination had I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

C H A P. XXVI.

2 Paul before Agrippa declareth his life, 12 His conversion and calling. 24 Festus charged him to be mad. 28 Agrippa almost perswaded to be a Christian.

THEN Agrippa said unto Paul, Thou art ¹ permitted to speak for thy self. Then Paul stretched forth the hand, and answered for himself.

¹ Prov. 18. 13. John 7. 51.

2 I think my self happy, king Agrippa, because I shall answer for my self this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially, because I know thee to be ² expert in all customs and ³ questions which are among the Jews: wherefore I beseech thee to hear me patiently.

² Deut. 7. 18-20. ¶ ³ Controversies in Religion.

4 My manner of life from my ⁴ youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

⁴ Ch. 23. 1

5 Which knew me from the beginning, (if they would testify) that after the most ⁵ straitest sect of our religion, I lived ⁶ a Pharisee.

⁵ Phil. 3. 5. ⁶ Ch. 23. 6

6 And

Chap. 26. 6 And now I stand, and am judged ⁷ for the hope of * the promise made of God unto our fathers :

4063. ⁷ For asserting the Resurrection from the Dead, (ver. 8. & 23. 6. & 24. 15.) which is the ground of our Hope of everlasting Life.

⁷ Unto which *promise* our ⁸ twelve tribes, instantly serving God [†] day and night, ⁹ hope to come : ¹⁰ for which hopes sake, king Agrippa, I am accused of the Jews.

⁸ James 1. 1. Though Ten of them were, for the greatest part, carried Captive to Babylon, from whence they did not generally return, yet many were left still in the Land, (2 Kings 24. 14, 17. & 25. 12, 22-26.) and many returned back again with those of the Two Tribes, as appears by Ezra 6. 17. & 8. 35. ¶ ⁹ The Principle of Obedience is Love, but the Life of it is Hope. ¶ ¹⁰ For the Belief and Expectation of which Resurrection to Life.

⁸ Why should it be thought a thing incredible with you, that God should raise the dead ?

⁹ " I verily thought with my self, that I ought to do many things contrary to the name of Jesus of Nazareth.

¹¹ John 16. 2. 1 Cor. 13. 11. Prov. 28. 13.

¹⁰ ¹² Which thing I also did in Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against them,

¹¹ And I punished them oft in every synagogue, and compelled them to ¹² blaspheme ; and being exceedingly mad against them, I persecuted them even unto strange cities.

¹³ 1 Tim. 1. 13. To speak evil of Christ.

¹² ¹⁴ Whereupon as I went to Damascus, with ¹⁵ authority and commission from the chief priests,

¹⁴ Ch. 9. 2, &c. See there. ¶ ¹⁵ 1 Kings 21. 8. Isa. 10. 1.

¹³ At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

¹⁴ And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the ¹⁶ Hebrew tongue, Saul, Saul, why persecutest thou me ? *It is hard for thee to kick against the pricks.*

¹⁵ And I said, Who art thou, Lord ? And he said, I am Jesus whom thou persecutest :

¹⁶ But rise, and ¹⁷ stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of ¹⁸ these things which thou hast seen, and of ¹⁹ those things in the which I will appear unto thee ;

¹⁷ ¹⁹ Delivering thee from the ²⁰ people, and from the Gentiles, unto whom now I send thee,

¹⁸ ²¹ To open their eyes, and to turn them from ²² darkness to ²³ light, and from ²⁴ the power of Satan unto God, that they may ²⁵ receive ²⁶ forgiveness of sins, and ²⁷ inheritance among them which are sanctified by faith that is ²⁸ in me.

²¹ 1 Cor. 3. 5, 6. Isa. 35. 5. & 42. 7. & 60. 1. Luke 4. 18. Eph. 1. 18. Col. 1. 13. 1 Pet. 2. 25. To preach the Gospel unto 'em, whereby they may attain unto a spiritual understanding of their Duty. ¶ ²² Sin and Ignorance. ¶ ²³ Knowledge and Holiness. ¶ ²⁴ 2 Tim. 2. 26. From a willing subjection to his suggestions and temptations. ¶ ²⁵ Viz. By Faith, ch. 10. 43. ¶ ²⁶ Pardon follows after Conversion. ¶ ²⁷ Eph. 1. 11. Col. 1. 12. A Right and Title to Glory. ¶ ²⁸ Placed or fixt upon me. See on ch. 20. 21. n. 25.

¹⁹ Whereupon, O king Agrippa, I was not ²⁹ disobedient unto the heavenly vision :

²⁰ But shewed first unto them of ³⁰ Damascus, and at ³¹ Jerusalem, and throughout all the coasts of Judea, and then to the ³² Gentiles, that they should repent and turn to God, and do works ³³ meet for repentance.

²⁹ Ch. 9. 20. ¶ ³⁰ Ch. 9. 28. ¶ ³¹ Ch. 32. 21 ¶ ³² See on Matt. 3. 8.

21 For these causes * the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, ³⁴ witnessing both to small and great, saying none other things, than those which the prophets and Moses did say should come ;

23 That Christ should suffer, and that he should be the ³⁵ first that should ³⁶ rise from the dead, and should shew ³⁷ light unto the people, and to the Gentiles.

³⁵ 1 Cor. 15. 20, 23. Col. 1. 18. Rev. 1. 5. viz. By his own power (John 10. 18.) and to a State of Immortality, Acts 13. 34. ¶ ³⁶ Isa. 42. 6. Luke 2. 32. John 1. 19.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, * thou art ³⁷ beside thy self : much learning doth make thee mad.

³⁷ 1 Cor. 1. 18. Talkest at a wild rate, like a distracted Person.

25 But he said, I am not mad, most noble Festus, but speak forth the words of truth and ³⁸ soberness.

³⁸ Which become a sober Person, that is Master of his Reason.

26 For the king knoweth of ³⁹ these things, before whom also I speak freely : for I am persuaded that none of these things are hidden from him ; for this thing was not done in a corner.

³⁹ Concerning the Life, Death, and Resurrection of Christ.

27 King Agrippa, believest thou the ⁴⁰ prophets ? I know that thou believest.

⁴⁰ Who foretel these things of Christ, v. 22.

28 Then Agrippa said unto Paul, ⁴¹ Almost thou ⁴² persuadest me to be a Christian.

29 And Paul said, ⁴³ I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except ⁴⁴ these bonds.

³⁰ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

³¹ And when they were gone aside, they talked between themselves, saying, ⁴⁴ This man doth nothing worthy of death, or of bonds.

³² Then said Agrippa unto Festus, This man might have been seen set at liberty, if he had not ⁴⁵ appealed unto Cesar.

C H A P. XXVII.

1 Paul shipping towards Rome, ¹⁰ foretelleth the danger of the voyage, ¹¹ but is not believed. ¹⁴ They are tossed with a tempest, ⁴¹ and suffer shipwreck, ²², ³⁴, ⁴⁴ yet all come safe to land.

AND when it was ¹ determined that we should fail into Italy, they delivered Paul and certain other Prisoners, unto one named Julius, a centurion of Augustus band.

2 and entering into a ship of Adramyttium, we lanch'd, meaning to sail by the coasts of Asia, one * Aristarchus a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius * ² courteously intreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had lanch'd from thence, we fail'd under Cyprus, because the winds were contrary.

5 And when we had fail'd over the sea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy ; and he put us therein.

7 And

Chap. 27. 7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under || Crete, over against Salomone:

4066.
|| Or, Candy.

8 And hardly passing it, came unto a place which is called, The fair havens, nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the ³ fast was now already past, Paul admonished them,

³ The great yearly Fast of the Jews, on the day of Expiation, Lev. 19. 29. & 23. 27. Jer. 36. 6. (about Michaelmas.)

10 And said unto them, Sirs, ⁴ I perceive that this voyage will be with || hurt and much damage, not only of the lading and ship, but also of our lives.

|| Or, injury.

⁴ Viz. By revelation from God.

11 Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth towards the south-west, and north-west.

13 And when the south-wind blew softly, supposing that they had obtained their purpose, loosing thence they sailed close by Crete.

|| Or, bear.

14 But not long after there || arose against it a tempestuous wind called ⁵ Euroclydon.

⁵ A North-East Wind.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain Island which is called Claudia, we had much work to come by the boat:

17 Which when they had taken up, they used helps, ⁶ undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven.

⁶ Binding the bottom of it with Cables, to keep it from splitting.

28 And we being exceedingly tossed with a tempest, the next day they lightened the ship;

* Jonah 1. 5.

19 And the third day ⁷ we cast out with our own hands the tackling of the ship.

* Psal. 107.
22, 23.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, ⁷ all hope that we should be saved, was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer, for there shall be ⁸ no loss of any mans life among you, but of the ship.

⁸ Viz. If you'll hearken to my advice, v. 31.

23 For there stood by me this night the angel of God whose I am, and whom I serve,

* Gen. 18. 32.

24 Saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath ⁹ given thee all them that sail with thee.

* Rom. 4. 20.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

* Chap. 28. 1.

26 Howbeit, ¹⁰ we must be cast upon a certain Island.

27 But when the fourteenth night was come, as we were driven up and down in Adria about midnight, the shipmen deemed that they drew near to some country:

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest they should have fallen

upon rocks, they cast four anchors out of the stern, Chap. 28. and wished for the day.

4066.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship,

31 Paul said to the centurion, and to the souldiers, Except ¹¹ these ¹² abide in the ship, ¹³ ye cannot be saved.

¹¹ Who have skill to manage the Ship. || ¹² Psal. 37. 34. Isa. 38. 21. Matt. 4. 7. Judg. 20. 28, 29. || ¹³ We must so depend upon God's Promises and Providence, as not to neglect the use of lawful means.

32 Then the souldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul befought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken ¹⁴ nothing.

¹⁴ Little or nothing: made no set Meal, v. 21.

34 Wherefore I pray you to take *some* meat; for this is ¹⁵ for your health: for there shall not ¹⁶ an hair fall from the head of any of you.

¹⁵ Eph. 5. 29. 1 Tim. 5. 23. || ¹⁶ Luke 21. 18. 1 Kings 1. 52. Matt. 10. 30.

35 And when he had thus spoken, he took bread, and ¹⁷ gave thanks to God in presence of them all, and when he had broken it, he began to eat.

¹⁷ 1 Sam. 9. 13. Matt. 15. 36. John 6. 11. 1 Tim. 4. 4.

36 Then were they all ¹⁸ of good cheer, and they ¹⁹ also took *some* meat. || ¹⁹ Psal. 30. 11.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and ²⁰ cast out the wheat into ²¹ the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a ²² shore, into the which they were minded, if it were possible, to thrust in the ship.

²² Plain ground; (for in some places nothing but high Rocks were next the Sea.)

40 And when they had || taken up the anchors, || Or, cut the they committed themselves unto the sea, and loosed the rudder-bands, and hoised up the main sail to the wind, and made toward shore. || ²³ Psal. 107. 23, 24.

41 And falling into a place where two seas met, ²⁴ they ran the ship aground; and the forepart stuck ²⁵ in the sand, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the souldiers counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to ²⁶ save Paul, ²⁷ kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship: and so it came to pass, that they escaped all ²⁸ safe to land:

²⁸ Jer. 22. Psal. 107. 30.

C H A P. XXVIII.

1 The Barbarians kindness to Paul. 5 The viper on his hand. 11 They depart towards Rome. 17 He declareth the cause of his coming. 24 Some believe his preaching, and some do not: 30 yet he preached there two years.

AND when they were ¹ escaped, then they ² knew that ³ the Island was called Melita. || ⁴ Psal. 46. 1. Chap. 27. 26.

2 And the barbarous people shewed us no little kindness: for they ⁵ kindled a fire, and received us ⁶ every one, because of the present rain, and because of the cold.

3 And

Chap. 28. 3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4066.

Luke 13. 2.

Mark 16. 18.

Psalm 91. 13.

Luke 10. 19.

Chap. 14. 11.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the Island, whose name was Publius, who received us and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody-flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

1 Kings 17. 20. James 5. 14, 15. ¶ See on Matt. 19. 15.

9 So when this was done, others also which had diseases in the Island, came, and were healed:

10 Who also honoured us with many honours, and when we departed, they laded us with such things as were necessary.

11 And after three months, we departed in a ship of Alexandria, which had wintered in the Isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we set a compass, and came to Rhegium: and after one day the south-wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appiiform, and the Three taverns: whom when Paul saw, he thanked God, and took courage.

Heb. 13. 3. ¶ One and fifty Miles from Rome. ¶ Three and thirty Miles from Rome. ¶ 1 Cor. 12. 21.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a souldier that kept him.

Chap. 24. 23.

& 27. 3.

1 Pet. 30. 31.

Ch. 23. 11.

C. 24. 12-14.

& 25. 8.

Chap. 21. 33.

17 And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would

have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Celsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

Jer. 14. 8. Faith in the Messiah, (who is the Hope of Israel) and belief of the Resurrection, ch. 23. 6. & 24. 15. & 26. 6, 7. ¶ Ch. 26. 29. Ephes. 6. 20. 2 Tim. 1. 16.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

Chap. 24.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

See on chap. 26. 6.

19 Opened at large the Doctrine of the Gospel. ¶ See on ch. 20. 21. ¶ See on ch. 20. 25. ¶ Ch. 18. 28.

24 And some believed the things which were spoken, and some believed not.

Ch. 13. 48.

& 17. 4. 34.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

Isa. 6. 9. See on Matt. 13. 14. and on John 12. 40. Rom. 11. 8.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

4068.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

The means of Salvation, the Gospel, Tit. 2. 11. ¶ Ch. 13. 46. & 18. 6.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

Matt. 10. 34.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

(See on ch. 5. 42.) so as that many were converted, Phil. 1. 13. & 4. 22.

ROMANS.

The ARGUMENT.

IN this Epistle are handled several of the great Doctrines of the Gospel; as, I. Justification by Faith without the works of the Law; which neither Jews nor Gentiles could pretend to: not the Gentiles, because they were guilty of many gross sins against the Light of Nature: (ch. 1. 18-32.) nor the Jews, because they were Transgressors of the written Law: and therefore all, both Circumcision and Uncircumcision, must seek for Justification by Faith only, (ch. 2. v. 3.) even as Abraham the Father of the faithful, was justified, (ch. 4.) and from thence only we can have Peace and Comfort, ch. 5. II. Sanctification, both in respect of Mortification or the death of Sin, and Vivification or the Life of Holiness, ch. 6. III. Freedom from the Law, as a Covenant of works though not as a Rule of Life and Obedience, ch. 7. 1-14. IV. The Conflict between the Flesh and Spirit in the regenerate, ch. 7. 15-25. V. The Privileges and Benefits of those that are in Christ, viz. Freedom from Condemnation, Indwelling of the Spirit, Adoption, Witness of the Spirit, his Assistance in Prayer, a sanctified Use of all Dispensations, Assurance of God's owning and loving us, ch. 8. VI. Election and Reprobation, ch. 9. VII. Calling both of Gentiles, (ch. 10.) and of Jews, to become Members of the Christian Church towards the latter End of the World, ch. 11. VIII. Obedience to God, (ch. 12.) and to Magistrates, ch. 13. IX. A charitable Use of our Christian Liberty, ch. 14. and 15. and then he concludes with divers Salutations, ch. 16.

The Epistle of PAUL the Apostle to the ROMANS.

This Epistle is thought to be written about the fifty fifth year of Christ, and second of Nero. 'Tis placed first (though written after several others) in regard of the Dignity of the City where those Christians lived, to whom it was addressed.

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CHAP. I.

1 Paul's calling: 9 His desire to come to them: 16 what his gospel is. 18 God's anger against sin. 21 The Gentiles sins.

* Acts 9. 15. & 13. 2.

PAUL a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God,

See on Acts 13. 9. & 17. ¶ Phil. 1. 1. James 1. 1. 2 Pet. 1. 1. Jude 1. Rev. 1. 1. Wholly devoted to his Service in the work of the Ministry. ¶ 1 Pet. 5. Acts 9. 5, 6. & 26. 16, 17. ¶ See on Matt. 10. 2. n. 4. ¶ Acts 13. 2. Gal. 1. 15. designed and set apart to preach the Gospel, which came originally from the Father.

* See on Acts 26. 6.

2 * (Which he had promised afore by his prophets in the holy scriptures)

See on Luke 1. 70. viz. in those promises which were made of Christ, and Salvation by him. ¶ viz. Deut. 18. 18. Isa. 9. 6, 7. & 53. & 61. 1. Jer. 23. 5. (which places speak of Christ, who is the Subject of the Gospel; and so the Gospel was said to be promised afore.)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh.

Which Gospel treats wholly of Christ. ¶ John 1. 14. Gal. 4. 4. (See there.) ¶ 2 Sam. 7. 12. Psal. 132. 11. Isa. 11. 1. Acts 2. 30. & 13. 23. 2 Tim. 2. 8. i. e. Of Mary's Substance, who was one of David's Posterity, Luke 1. 32, 69. & 2. 5, 6. See on Heb. 2. 16. n. 76. ¶ To whom he was particularly promised, Psal. 132. 11. Acts 2. 30. & 13. 23. ¶ Ch. 9. 5. in respect of his Humane Nature.

† Ex. determin.

* Acts 13. 33.

4 And † declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Matt. 27. 40. Acts 2. 22. ¶ 2 Cor. 13. 4. i. e. mightily, convincingly; so as that no one could contradict it; as Col. 1. 29. ¶ In respect of his Divine Nature, 1 Tim. 3. 16. 1 Pet. 3. 18. Heb. 9. 14. ¶ Specially by that

(because he lay under the weight of the sins of all his Elect, which would have kept him from rising, had he not been God; and so his Resurrection was an undeniable Argument both of his Divinity (John 5. 26. & 10. 18.) and Mediatorship, Acts 17. 31.) Chap. 1. 4063.

5 By whom we have received grace and apostleship, for obedience to the faith among all nations for his name:

Apostles. ¶ Ch. 12. 3. & 15. 15, 16. 2 Cor. 3. 10. Gal. 2. 9. Eph. 3. 2, 7, 8. The Favour to be an Apostle, and Qualifications for it. ¶ Ch. 16. 26. for the bringing Persons to that Obedience which is the Fruit of Believing the Gospel, and of Faith in Christ. ¶ Acts 9. 15. & 26. 17, 18. Gal. 1. 16. 1 Tim. 2. 7. ¶ That Christ may be known to them, and glorified by them, 2 Thess. 1. 12.

6 Among whom are ye also the called of Jesus Christ.

Brought to the Knowledge and Belief of the Gospel, by Grace from Christ, and who belong to him.

7 To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ.

Viz. Christians, whether Jews or Gentiles. ¶ Effectually wrought upon by the preaching of the Gospel, to walk in ways of Holiness, 1 Thess. 4. 7. ¶ 1 Cor. 1. 3. Gal. 1. 3. Eph. 1. 2. 1 Pet. 1. 2. q. d. I wish that the free, undeserved Love and Favour of God, and a lively sense thereof in your own Souls, may be continued to, and increased in you. (This is both a Christian Salutation, and an Apostolical, Ministerial Benediction.) ¶ All Blessings both inward and outward, as the Fruit of the former, especially Peace of Conscience, and a secure Enjoyment of the Love of God. ¶ 1 Pet. 5. 10. Heb. 13. 20. Who has decreed to set his Love upon us, and give us these Blessings, not as a Creator, but (our Father) in Christ. ¶ The procuring, conveying Cause thereof.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

Chiefly for this. ¶ 1 Cor. 1. 4. Eph. 1. 16. Phil. 1. 3, 5. Col. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3. 2 Tim. 1. 3. 5. Philem. 4, 5. ¶ Through whom alone all our Blessings come, and for whose sake I expect the acceptance of my Praises. ¶ On your behalf (not my own.) ¶ Ch. 16. 9. 1 Thess. 1. 8. Belief and Profession of the Gospel. (But now, that once faithful City is become a Harlot, Rev. 17.) ¶ 1 Thess. 1. 8. viz. to your Commendation, for the Eminency of it. ¶ Luke 2. 1. in the Churches every where, through all Parts of the Empire: (it being matter of Joy to them all, that Christ was professed in the Imperial City.)

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Chap. 9. 1.
Or, in.

9 For * 40 God is my witness, 41 whom I serve 42 with my spirit 43 in the gospel of his Son, that 45 without ceasing I 46 make mention of you always in my prayers,

40 Job 16. 19. 2 Cor. 1. 23. & 11. 31. Gal. 1. 20. Phil. 1. 8. 1 Thess. 2. 5. Being unknown to them, he could give 'em no other assurance of his Affection, but by such an Oath or Obtestation. ¶ 41 2 Tim. 1. 3. ¶ 42 Sincerely, heartily, fervently. ¶ 43 In the Publication of the Gospel, and Administration of the Affairs that concern it, (as Phil. 4. 15.) of which Christ is the immediate Author, and the subject Matter. ¶ 45 2 Tim. 1. 3. Col. 1. 3. 1 Sam. 12. 23. 1 Thess. 5. 17. (See there) i. e. in every Prayer, Phil. 1. 4. ¶ 46 I recommend your Persons and Estate to God for Mercy.

10 Making request (if by any means, now at length I might have a prosperous journey, by the will of God) to 47 come unto you.

11 For I long to 48 see you, that I may impart unto you some 49 spiritual gift, to the end you may be 50 established.

48 Ch. 15. 29. ¶ 49 By way of Consolation, v. 12. or Instruction, v. 15. ¶ 50 Strengthened and confirmed in the Faith; (1 Thess. 3. 2. 1 Pet. 5. 10.) wherein, though you excel already, yet you have need of further growth and confirmation, Eph. 4. 12, 13. 1 Pet. 2. 1, 2. 2 Pet. 1. 12.

12 That is, that 51 I may be comforted together 52 with you, * 53 by the mutual faith both of you and me.

51 Ch. 15. 32. that we may receive spiritual Comfort each from other. ¶ 52 By the Observation and Experience of each others Faith.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to 54 come unto you (but was 55 let hitherto) that I might have some 56 fruit 57 among you also, even as among 58 other Gentiles.

53 Ch. 15. 23. 1 Thess. 2. 18. ¶ 54 Viz. either by the greater Necessities of others, (as Ch. 15. 22.) or by the Spirit, (as Acts 16. 7.) or by Satan, (as 1 Thess. 2. 18. ¶ 55 Col. 1. 6. viz. of my Ministry, and Apostleship; by the Conversion of some, Confirmation and Edification of others. ¶ 56 Ch. 15. 18, 19.

14 I am 59 debter both to the Greeks, and to the Barbarians, both to the 60 wise, and to the 61 unwise.

59 1 Cor. 9. 16. 2 Cor. 11. 28. bound by my Office to preach the Gospel to all Nations, whether more Civilized, or more Rude; as I have opportunity. ¶ 60 And to all sorts of Persons therein.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am 62 not ashamed of the gospel 63 of Christ: for it is the 64 power of God unto salvation, to every one that believeth, 65 to the Jew first, and also to the Greek.

62 Psal. 40. 9, 10. 2 Tim. 1. 8. I count it an Honour to preach and profess it, (though it be counted Foolishness, 1 Cor. 1. 23.) whatever Pains or Persecution it cost me. ¶ 63 1 Cor. 1. 18. (See there n. 61.) & 15. 2. 2 Cor. 10. 4, 5. the Means, which by God's Power is made effectual to bring to Salvation. ¶ 64 Ch. 2. 9, 10. to be preach'd to them first, Acts 3. 26. (See there) & 13. 46.

17 64 For 65 therein is the 66 righteousness of God 67 revealed from 68 faith 69 to faith: as it is written, 70 The just shall 71 live 72 by faith.

64 q. d. It appears, that the Gospel is a powerful Means to bring Men to Salvation, because it teaches Justification by Faith, which is the only way of obtaining Salvation. (And so, here he begins to prove Justification by Faith.) ¶ 65 In the Gospel. ¶ 66 Ch. 3. 21, 22, 26. & 10. 3. 2 Cor. 5. 21. Phil. 3. 9. that way or method of becoming righteous, which is of God's Institution, Ordination, Appointment, and Establishment, and which alone he will accept to Life, and which he works by the Power of his Grace. (Hence the Gospel is called the Ministration of Righteousness, 2 Cor. 3. 9.) ¶ 67 Fully and plainly discovered, (which was wholly unknown to the Gentiles, and but obscurely made known to the Jews;) and also bestowed. ¶ 68 Which is attained (not by Works of the Law, but) by Faith, Ch. 3. 21, 22. Phil. 3. 9. ¶ 69 And by the continual Exercise and Improvement thereof, whereby we grow from one degree to another, (as Psal. 84. 7. 2 Cor. 3. 18.) and continue to be righteous, Rev. 22. 11.

¶ 70 Hab. 2. 4. Gal. 3. 11. Heb. 10. 38. He that performs the Conditions of the Covenant of Grace, and so is accounted by God a just and righteous Person. ¶ 71 John 3. 36. Gal. 2-20. be at first justified in the sight of God, and so delivered from Condemnation, and put into a state of Life and Salvation (Gal. 3. 11.) and also continued in the state of Favour with God, and preserved from Apostasy, Heb. 10. 38. ¶ 72 By continual cleaving to Christ, and dependence on him for the performance of his Promises.

18 73 For the 74 wrath of God is 75 revealed from heaven against all 76 ungodliness, and 77 unrighteousness of men, who 78 hold the 79 truth in 80 unrighteousness.

73 q. d. It appears, that the only way of obtaining Righteousness and Life, is by Faith, (which only the Gospel reveals, and neither the Light of Nature, nor the Law) and not by Works, because both Jews and Gentiles were guilty of great and heinous Sins, the one against the Light of Nature, the other against the Law, and so could not plead their Works, but fell under the Wrath of God. (Here he begins with the Gentiles.) ¶ 74 Ch. 2. 7-8. ¶ 75 Viz. by those Judgments which he inflicts on Sinners (v. 24-26) and by their Remorse, and the Challenges of their Consciences. ¶ 76 Against Transgressors of their Duty to God and Men. ¶ 77 John 12. 42. stifle and imprisonment in their Understandings, and suffer it not to discover itself, and influence their Lives, (at least not fully and thoroughly) but resist it, and rebel against it. ¶ 78 Those common Notices and Principles, concerning the Nature of God, and Obedience due to him, and Just Dealing with others, imprinted on their Hearts by Nature. ¶ 79 Against all Right, and by reason of that Power which their vile Affections and base Lusts have over them.

19 80 Because 81 that which may be known of God, 82 is manifest 83 in them; for * God hath 84 shewed it unto them.

80 q. d. And it appears that they sin against Light, because— ¶ 81 Acts 17. 24, &c. The Being, and Essential Attributes of God, v. 20. (which may be known by the Light of Nature, without any special Revelation.) ¶ 82 Clearly evidenced to their Hearts and Consciences, Ch. 2. 15. ¶ 83 Viz. By his Works, (v. 20.) and Bounty, (Acts 14. 17.) and enduing them with Ability to draw Conclusions from thence, touching his Nature and Excellencies.

20 For * the 84 invisible things of him 85 from * Psal. 19. 1. the creation of the world are 86 clearly seen, being Acts 14. 17. & understood by the things that are made, even his 17. 27. eternal power and 87 Godhead: 88 so that they are 89 without excuse:

84 Psal. 19. 2. &c. and 148. 3; &c. His Nature and Perfections. ¶ 85 In all Ages, even from the beginning of the World, and ever since. ¶ 86 Plainly manifested by their Effects, and clearly discerned by our Reason, (though in themselves invisible.) ¶ 87 Sovereignty, in the disposal and government of all. ¶ 88 Luke 12. 47. viz. for not living answerably to their Knowledge, v. 21.

21 Because that when they knew 89 God, they 90 glorified him not 91 as God, neither were thankful, but * became 92 vain in their imaginations, and their 93 foolish heart was 94 darkened.

89 Viz. His Being, Power, &c. ¶ 90 Did not esteem so highly of him, nor pay that Homage to him. ¶ 91 In such a manner as was worthy of him, and suitable to those Apprehensions they had, or might have had of him. ¶ 92 Absurd and foolish in their Reasonings concerning God's Nature and Worship. ¶ 93 Their unreasonable Conceits tended to increase their Ignorance, and blot out that Knowledge of the Deity which they had. ¶ 94 Deut. 28. 28, 29. Eph. 4. 17, 18.

22 95 Professing themselves to be wise, they became fools:

95 While they pretended to, and boasted of more than ordinary Wisdom, 1 Cor. 1. 22. (their Learned Men being at first usually called Sophists, or Wisemen; though afterwards, Philosophers,) they entertained and vented many gross and absurd Opinions and Practices, and so shew'd themselves to be real Fools.

23 And 97 changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

97 Deut. 4. 15, &c. Psal. 106. 20. Isa. 40. 18, &c. Jer. 2. 11. q. d. By their Idolatrous Conceptions, Doctrines, and Representations, they made the glorious Majesty of God appear to be but of the same nature with inferior, yea, the most contemptible Creatures.

Y

24 Where-

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Or, to.
John 1. 9Or, that they
may be.

Eph. 4. 17, 18.

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24 Wherefore God also ²⁸ gave them up to ²⁹ uncleanness, ¹ through the lusts of their own hearts, ² to dishonour their own bodies between themselves:

²⁸ (1.) By taking off the Restraint of his Common Grace, and leaving 'em to themselves, *Deut. 29. 4. Psal. 81. 13. Acts 7. 42.* (2.) By stripping 'em of his Gifts, which they abused, *Matt. 25. 28, 29.* (3.) By delivering 'em up to the Power and Delusions of Satan, *1 Kings 22. 27. 2 Thess. 2. 11.* (4.) By affording Means of Sin, *Job 22. 18.* (5.) By propounding Objects to ensnare 'em, *Jer. 6. 21.* ¶ ²⁹ (Which was very common among the Heathen, especially the *Greeks and Romans.*) ¶ ¹ Which they fell into, by reason of that sway which their own vile Affections and Inclinations bore in them. ¶ ² To abuse 'em to uncleanness, (which is a dishonour to 'em, *1 Cor. 6. 15, 18.*)

25 Who changed the ³ truth of God into ⁴ a lie, and worshipped and served the ⁵ creature ¶ ⁶ more than the Creator, who is ⁷ blessed for ever. Amen.

Or, rather.

³ Those true Conceptions which they had of him by Nature, v. 18. ¶ ⁴ False Opinions, and the Worship of Idols: and they represented his true Essence by Images, which are lying Representations of him, *Isa. 44. 20. Hab. 2. 18.* ¶ ⁵ Those Images they made to represent God by; as also the Sun, Moon, &c. ¶ ⁶ Or, [rather than] (for they did not (for the generality of 'em) worship the true God at all.) ¶ ⁷ *Ch. 9. 5. 2 Cor. 11. 31.* Who is Eternally Glorious, and to whom alone all Honour and Praise does everlastingly belong. ¶ ⁸ 'Tis an undoubted Truth; and to him let it be ascribed accordingly.

26 For this cause God ⁹ gave them up unto ¹⁰ vile affections: For even their women did change the natural use into that which is ¹¹ against nature:

Lev. 18. 22.

23.

Eph. 5. 12.

⁹ See on v. 24. n. 98. ¶ ¹⁰ Filthy unnatural Lusts and Practices, whereby they defiled and disgrac'd themselves. ¶ ¹¹ Against the intent and design of Nature, in forming the Body.

27 And likewise also ¹² the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and ¹³ receiving in themselves that recompense of their ¹⁴ error which was meet.

¹² *Levitic. 18. 22. 1 Tim. 1. 10.* ¶ ¹³ *q. d.* By being left to these filthy Practices, they were deservedly and suitably punished for their Idolatry, (which is spiritual Uncleanness, and a dishonour to God) and neglect of using their Reason, and Principles of Conscience aright. ¶ ¹⁴ Wandring from the way of Nature in their Uncleanness.

Or, acknowledge.

Or, a mind void of judgment.

28 And even as they ¹⁵ did not like to ¶ retain God in their knowledge, God gave them over to a ¹⁶ reprobate mind, to do those things which are ¹⁷ not convenient:

¹⁵ Were not willing to cherish the true Notions of his Worship, and Righteousness, as far as Nature dictated, but stifled them, that they might not be a curb to their Licentiousness. ¶ ¹⁶ A Mind hardened in Wickedness, and so stupid as not to discern between Good and Evil. ¶ ¹⁷ Contrary to all natural Duty, and Decency; altogether unbecoming their Age, Sex, Condition, &c. A *Meiosis*.

29 ¹⁸ Being filled with all unrighteousness, ¹⁹ fornication, ²⁰ wickedness, ²¹ covetousness, ²² maliciousness; full of ²³ envy, murder, ²⁴ debate, ²⁵ deceit, ²⁶ malignity, ²⁷ whisperers,

¹⁸ Their Lives being pestered, and abounding with all manner of Wickedness, both against God, others, and themselves. ¶ ¹⁹ All Transgressions of the Seventh Commandment. ¶ ²⁰ Natural inclinableness and promptness to act the most horrid Abominations. ¶ ²¹ A greedy desire to have more than God sees fit for us. ¶ ²² A Custom of doing mischief. ¶ ²³ Grudging at another's Welfare, or rejoicing at their Hurt. ¶ ²⁴ Strifes, Contentions, Quarrellings. ¶ ²⁵ Over-reaching and cozening others. ¶ ²⁶ A frowiness of Disposition, which renders a Man apt to commend, and take every thing in the worst sense. ¶ ²⁷ Such as secretly defame others.

30 ²⁸ Backbiters, haters ²⁹ of God, ³⁰ despiteful, ³¹ proud, boasters, ³² inventors of evil things, disobedient to parents,

²⁸ *2 Cor. 12. 20.* Such as openly disgrace others in their absence. ¶ ²⁹ *Viz.* As a Lawgiver and Judge. ¶ ³⁰ Inju-

rious and vexatious to others, either in Word or Deed. ¶ ³¹ That value themselves above their just and true Worth. ¶ ³² Subtle to find out new ways of Sin, and to satisfy their Lusts.

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31 ³⁴ Without understanding, ³⁵ covenant-breakers, ¶ without natural affection, ³⁶ implacable, unmerciful:

³⁴ Which act like Men void of Reason. ¶ ³⁵ False to their Promises, Oaths, and Engagements. ¶ ³⁶ Being once offended, will never be reconciled.

32 Who ³⁸ knowing the ³⁹ judgment of God, (that they which commit such things are worthy of death) not only ⁴⁰ do the same, but ¶ ⁴¹ have pleasure in them that do them.

³⁸ *Viz.* Even by the Light of Nature, Workings of Conscience, and evident Examples. ¶ ³⁹ The just Constitution, Ordination, and Appointment of God, and his dealings with his Creatures accordingly. ¶ ⁴⁰ Allow themselves in the Practice of these Sins. ¶ ⁴¹ Approve, encourage, and patronize them in others.

Or, comfort with them. Hol. 7. 3.

C H A P. II.

1 They that condemn sin in others, and yet sin, are inexcusable, whether they be Jews or Gentiles.

Therefore ² thou art ³ inexcusable, O man, whosoever thou art that ⁴ judgest: ⁵ for wherein thou judgest another, thou ⁶ condemnest thy self; for thou that judgest, ⁶ doest the same things.

¹ *q. d.* Since they that are guilty of sin are liable to death, (*ch. 1. 32.*) Here he begins to speak to the Jews, and shews, that they that are guilty of the same sins themselves, which they condemn in others, cannot be justified by their works, v. 1-16. and this is the Jews case, v. 17-24. ¶ ² He speaks as to every one in particular, as v. 17. ¶ ³ Canst not acquit thy self from all sin. ¶ ⁴ *2 Sam. 12. 5.* Censurest and condemnest others, because they are guilty of sin. *q. d.* Though thou who art a Jew, dost not take pleasure in the sins of others, (as the Gentiles do, *ch. 1. 32.*) but condemnest them for their Idolatry, and other sins which thou art free from; yet thou canst not wholly excuse thy self from all sin, (v. 21-24.) and therefore canst not be justified by thy works. ¶ ⁵ *Viz.* By consequence, and in effect, as being alike guilty. ¶ ⁶ Art guilty likewise of some sin or other, and perhaps as bad, and of many of the same.

2 ⁷ But we are sure that the ⁸ judgment of God is ⁹ according to truth, against them which commit such things.

⁷ *q. d.* But however, though Men may judge partially and perversely, yet God will judge uprightly. ¶ ⁸ *Ch. 3. 5. Psal. 96. 13.* The Sentence that he'll pass upon Persons, whether Jews or Gentiles. ¶ ⁹ According to the true state of every Man's Case, v. 11, 12.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 ¹⁰ Or despisest thou the ¹¹ riches of his goodness, and ¹² forbearance, and ¹³ long-suffering, not ¹⁴ knowing that the goodness of God ¹⁵ leadeth thee to repentance?

¹⁰ *Ecl. 8. 11. q. d.* If thou think'st thou canst not escape, and yet continuest in Sin, then thou despisest, i. e. useth to a wrong end, *viz.* to encourage thy self in Sin. ¶ ¹¹ *Isa. 30. 18.* ¶ ¹² Bestowing good things on thee, though undeserved. *Matt. 5. 45.* ¶ ¹³ *viz.* To punish presently. ¶ ¹⁴ Deferring for a long time to punish. ¶ ¹⁵ Considering. ¶ ¹⁶ Invites and engages thee (by giving Time and Reason) to amendment of Life.

5 But ¹⁸ after thy hardness and impenitent heart, ¹⁹ treasurest up unto thy self wrath against the ²⁰ day of wrath, and ²¹ revelation of the righteous judgment of God;

¹⁸ By reason of that stubbornness and resolvedness in Sin, which thou hast contracted. ¶ ¹⁹ *Deut. 32. 34, 35. Jam. 5. 3.* Provokest God more and more to aggravate thy Punishment. ¶ ²⁰ Day of Judgment, when God will fully execute his Wrath on impenitent Sinners. ¶ ²¹ When God shall make manifest to all the World the Justice of his Proceedings, both towards the godly and wicked.

6 ²² Who will render to ²³ every man according to his ²⁴ deeds:

Matt.

Job 34. 11.
Psal. 62. 12.
Jer. 17. 10. &
32. 19.
Chap. 14. 12.
Rev. 22. 13.

²² Matt. 16. 27. n. 65. (See there.) ¶ ²³ Both good and bad, Jew and Gentile. ¶ ²⁴ The Quality, Nature and Number of his Works, (and not according to his Presumptions or Pretences, Matt. 7. 22, 23.)

7 To them, who by ²⁵ patient continuance in well-doing, ²⁶ seek for ²⁷ glory, and ²⁷ honour, and ²⁷ immortality; ²⁸ eternal life:

²⁵ Rev. 2. 10. Persevering in a constant course of Obedience and Holiness, notwithstanding all Oppositions and Difficulties they meet with, Matt. 24. 13. ¶ ²⁶ viz. As the glorious Reward of their sincere Endeavours. ¶ ²⁷ 1 Pet. 1. 7. Matt. 13. 43. The Consummation of all those glorious Qualifications and Enjoyments, which are bestow'd on the Saints in Heaven. ¶ ²⁸ He'll render Eternal Life to such.

8 But unto them that are ²⁹ contentious, and ³⁰ do not obey the truth, but ³¹ obey unrighteousness, ³² indignation and wrath;

²⁹ Job 24. 13. Hos. 4. 4. 2 Tim. 3. 8. 1 Cor. 11. 16. Quarrelling and cavelling against the Truth, Laws, and Justice of God, and will not be convinc'd of their Duty. ¶ ³⁰ Walk not answerably to their Natural Light (ch. 1. 18.) and continue in their Infidelity and Disobedience against the Gospel, 2 Theff. 1. 8. Gal. 3. 1. & 5. 7. ¶ ³¹ Give up themselves to all manner of Wickedness. ¶ ³² A mixture of Anger and Hatred shall fall upon 'em from God.

9 ³³ Tribulation and ³⁴ anguish upon every soul of man that doth evil, of the Jew ³⁵ first, and also of the † Gentile.

³³ Hellish Pains and Torments, which shall crush 'em all to pieces, as it were. ¶ ³⁴ Such straits and perplexities of Mind, that they shall not know which way to turn themselves. ¶ ³⁵ Ezek. 18. 4. ¶ ³⁶ Amos 3. 2. As having more Means, and the first Offers of the Gospel, ch. 1. 16. Acts 3. 26. & 13. 46.

10 But ³⁷ glory, honour, and ³⁸ peace, to every man that ³⁹ worketh good, to the ⁴⁰ Jew first, and also to ⁴⁰ the Gentile.

³⁷ See n. 27. ¶ ³⁸ Psal. 37. 37. A secure and quiet enjoyment of all Good. ¶ ³⁹ Sincerely performs his Duty. ¶ ⁴⁰ To one as well as another (as the following Words carry it.)

11 For ⁴¹ there is ⁴² no respect of persons with God.

⁴¹ Lev. 19. 15. Deut. 1. 17. & 10. 17. & 16. 19. 2 Chron. 19. 7. Job 34. 19. Prov. 24. 23. Acts 10. 34. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17. Jud. 16. ¶ ⁴² q. d. In passing Sentence, and distributing Rewards and Punishments, God does not consider Men according to their outward Condition, Nation, Parentage, &c. but only according to their Works, 1 Pet. 1. 17.

12 For as many as have sinned ⁴³ without law, shall also ⁴⁴ perish without law: and ⁴⁵ as many as have sinned ⁴⁶ in the law, shall be ⁴⁷ judged ⁴⁸ by the law,

⁴³ Without having the Law publish'd to them in such a solemn manner, and written in Tables of Stone, as the Jews had, (which was the case of the Gentiles, v. 14.) ¶ ⁴⁴ Be condemn'd, not according to the Sentence of that Law, but only according to what was written in their Hearts, and the Testimony of their own Consciences, v. 15. ¶ ⁴⁵ Jews and Christians, who have the written Word of God for their Rule, and yet— ¶ ⁴⁶ Ch. 3. 2. Against this plain and perfect Revelation of it. ¶ ⁴⁷ Dealt with. ¶ ⁴⁸ Job. 5. 45. According to their Observation of, and Obedience to that written Law.

13 (For ⁴⁹ not the hearers of the law are ⁵⁰ just before God, but the ⁵¹ doers of the law shall be ⁵² justified.

⁴⁹ Matt. 7. 21. Jam. 1. 22, 25. ¶ ⁵⁰ Accounted and dealt with as righteous Persons, (as the Rabbins taught.) ¶ ⁵¹ 1 Job. 3. 7. See on Matt. 7. 24. Such as yield sincere Obedience to the Law. ¶ ⁵² Accounted righteous, and acquitted from Condemnation.

14 ⁵³ For when the Gentiles which have not the ⁵⁴ law, ⁵⁵ do ⁵⁶ by nature the ⁵⁷ things contained in the law, these having not the law, ⁵⁸ are a law unto themselves:

⁵³ q. d. It appears that only the doers of the Law shall be justified, because even the Gentiles find that their Consciences do either accuse or excuse 'em, according to their Conformity to that Law and Light which they have. ¶ ⁵⁴ Viz. Written, as the Jews had. ¶ ⁵⁵ Any of them, in any particular. ¶ ⁵⁶ 1 Cor. 5. 1. Being moved and guided merely by the Light of Nature, and Dictates or Di-

rections of Natural Conscience. ¶ ⁵⁷ Many of the same Duties for substance, which the written Law enjoins. ¶ ⁵⁸ Have that within 'em, which shews 'em what is to be done, what to be avoided, and acquits or condemns 'em accordingly.

15 ⁵⁹ Which shew the work of the law ⁶⁰ written in their hearts, ¶ their conscience ⁶² also ¶ ⁶¹ bearing witness, and ⁶⁴ their ⁶⁴ thoughts ¶ the ⁶⁵ mean while ⁶⁶ accusing, or else ⁶⁷ excusing one another) ¶ ⁶² Or, the conscience witnesseth with them. ¶ ⁶³ Or, between themselves.

⁵⁹ Whereby they plainly discover, that there is the same Work or Duty required of 'em, as to the outward part of it, which the written Law enjoins. ¶ ⁶⁰ Imprinted there by Nature, and not quite blotted out or lost. ¶ ⁶¹ Together with the Testimony, or Law of God. ¶ ⁶² Viz. How far forth they have complied with their Light or Law. ¶ ⁶³ Reflexions upon their own Actions. ¶ ⁶⁴ Or, [by turns] according as they do well or ill. ¶ ⁶⁵ Judg. 1. 7. Checking and condemning them, when they have gone against their Light. ¶ ⁶⁶ Gen. 20. 5. Approving and justifying them, when they have conformed to it, (and therefore 'tis not the having or knowing of the Law (v. 13.) nor the condemning others for the transgression of it, (v. 13.) that will avail a Man, but the Doing of it.)

16 ⁶⁸ In the day when God shall judge the ⁶⁹ secrets of men ⁷⁰ by Jesus Christ, according to ⁷¹ my gospel. ¶ ⁶⁸ Matt. 25. 31. Acts 17. 31.

⁶⁹ This relates to v. 12. ¶ ⁷⁰ Eccl. 12. 14. Not only their outward Actions, which are manifest to all, but their most hidden Sins (Psal. 90. 8.) and secret Duties, (Matt. 6. 4, 6.) and their inward Purposes, Designs, Aims, &c. 1 Cor. 4. 5. ¶ ⁷¹ See on John 5. 22. ¶ ⁷² 2 Tim. 2. 8. Committed to me (1 Tim. 1. 11. Tit. 1. 3.) and preached by me, Gal. 1. 11.

17 ⁷² Behold, ⁷³ thou art called a ⁷⁴ Jew, and ⁷⁵ retest in the law, and makest thy boast ⁷⁶ of ⁷⁷ Mic. 3. 11. chap. 9. 4.

⁷² Here he applies the matter more closely to the Jews, and proves, that notwithstanding all their pretences and privileges, they were Transgressors of the Law, and so could not be justified by Works, any more than the Gentiles. ¶ ⁷³ See n. 2. ¶ ⁷⁴ A Professor of the true Religion, and a Worshipper of the true God. ¶ ⁷⁵ Dependest on that alone, and the having of it, for Justification and Salvation. ¶ ⁷⁶ John 8. 41. As belonging only to you Jews, and being yours in a peculiar manner: as your Law-giver, and Founder of your Commonwealth.

18 And ⁷⁷ knowest his will, and ⁷⁸ approvest ⁷⁹ the things that are more excellent, being ⁸⁰ instructed out of the law, ¶ ⁷⁷ Or, triest the things that differ.

⁷⁸ Viz. By special Revelation, and more fully than the Gentiles. ¶ ⁷⁹ Phil. 1. 10. Hast attained to a considerable degree of Understanding in the Law, so as to set a right value upon things according to their worth, and to distinguish between lawful and unlawful. ¶ ⁸⁰ Acquainted with those things from thy childhood, 2 Tim. 3. 15.

19 And ⁸⁰ art confident that thou thy self art a guide of the blind, a light of them which are in darkness,

⁸⁰ Matt. 15. 14. & 23. 16. Vainly presumest that thou hast knowledge enough to teach others.

20 An instructor of the foolish, a teacher of babes, which hast the ⁸¹ form of knowledge and ⁸¹ of the truth in the law.

⁸¹ Rom. 6. 17. 2 Tim. 1. 13. A System, Body, Platform, or Model of that Knowledge which is scattered up and down in the Law, and of those Truths which are there delivered: (and these things thou countest sufficient to save thee, though thou livest loosely.)

21 ⁸² Thou therefore which teachest another, ⁸³ Psal. 50. 16, teachest thou not thy self? thou that preachest &c. a man should not steal, ⁸⁴ dost thou steal?

⁸³ q. d. These are the things thou valuest thy self upon, and trustest to, for acceptance with God, and never regardst the due governing and ordering of thy Life: But they'll be so far from standing thee in any stead, that they'll but aggravate thy Condemnation, for not living according to thy Knowledge. ¶ ⁸⁴ q. d. What a shame is it that thou shouldst pretend to teach others, that which thou wilt not practise thy self! Matt. 23. 3. Luke 4. 23. 1 Cor. 9. 27. ¶ ⁸⁵ Matt. 23. 14.

22 Thou that sayest a man should not commit adultery, dost thou ⁸⁵ commit adultery? thou that abhorrest idols, dost thou ⁸⁶ commit sacrifice?

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⁸⁵ Cherishest lustful Thoughts and Desires, and so become guilty of Adultery, *Matt. 5. 28.* ¶ ⁸⁶ Robbing God of his Honour, or any thing that is due to him, *Mal. 1. 6.*

23 Thou that makest thy boast ⁸⁷ of the law, through breaking the law ⁸⁸ dishonourest thou ⁸⁹ God?

⁸⁷ Of having the Law given you by God, and conigned to Writing for your use, and boastest of thy perfect fulfilling of it, (*Matt. 19. 20. Luke 18. 11.*) and so relect on it for Salvation, *v. 17.* ¶ ⁸⁸ Viz. By thy own personal Sins, and giving occasion to others to speak evil of his Ways, as *v. 24.* ¶ ⁸⁹ The Giver of the Law.

24 For ⁹⁰ the Name of God is ⁹¹ blasphemed among the Gentiles, through you, as it is ⁹² written.

⁹⁰ His Word and Ways. ¶ ⁹¹ Evil spoken of, as if it countenanced and encouraged such Wickedness as you live in. ¶ ⁹² Viz. *2 Sam. 12. 14. Isa. 52. 5. Ezek. 36. 20, 23.* (whereby it appears, that Fathers and Children, former and present Generations, are all alike: and therefore none of 'em could challenge Justification by their Works.)

25 ⁹³ For ⁹⁴ circumcision verily ⁹⁵ profiteth, if thou ⁹⁶ keep the law: but if thou be a ⁹⁷ breaker of the law, thy circumcision is ⁹⁸ made uncircumcision.

⁹³ *q. d.* Though none of the forementioned Particulars, nor any of those outward Privileges you enjoy, be sufficient of themselves to save you; yet they are not to be neglected, because they are useful, if joyned with Obedience; otherwise not. ¶ ⁹⁴ Thy being a Jew, and partaking of many Privileges upon that account, *ch. 3. 1, 2. & 9. 4, 5.* ¶ ⁹⁵ Is of spiritual advantage, according to its first Institution, (and was not yet become absolutely unlawful to the Jews.) ¶ ⁹⁶ If thou sincerely observest the Moral Law, and art inwardly holy; which Circumcision and Profession oblige to. ¶ ⁹⁷ A wicked Liver. ¶ ⁹⁸ Is of no more value, will stand thee in no more stead, is accounted by God (*v. 26.*) no better than Uncircumcision; and no better shalt thou fare, *Jer. 9. 25, 26.*

26 ⁹⁹ Therefore if the ¹ uncircumcision ⁹⁶ keep the righteousness of the law, ² shall not his uncircumcision be counted for circumcision?

⁹⁹ *q. d.* Since the stress of all lies upon keeping the Law, therefore—¶ ¹ The uncircumcised Gentiles. ¶ ² *i. e.* He shall be accounted a Jew spiritually (*v. 29.*) and accepted of God, rather than you carnal Jews, who live in Sin, and boast of your Circumcision.

27 And shall not ³ uncircumcision ⁴ which is by nature, if it ⁵ fulfil the law, ⁶ judge thee, who ⁷ by the letter and ⁸ circumcision ⁹ dost transgress the law?

³ That sort of Men whom you Jews so vilifie and despise, *Eph. 2. 11.* ¶ ⁴ *Ver. 14. Gal. 2. 15.* Who do not partake of that special Privilege and Mark of God in their Flesh, but are such as Nature brought them into the World (as to that point.) ¶ ⁵ *Ver. 14. Matt. 12. 41.* ¶ ⁶ Condemn thee (by his example) and make thy Condemnation appear to be just, in that thou hast more Means, and yet performest less Duty. ¶ ⁷ By trusting so much to thy having the Law in writing, and to thy being circumcised, (as if these were sufficient to save thee:) or, by trusting to the outward Privilege of Circumcision, which thou partake of according to the Letter of the Law, but wantest the inward part thereof. ¶ ⁸ Takest liberty thereupon to indulge thy self securely in Sin, as if they'd bear thee out.

* John 8. 39.
Rev. 2. 9.

28 ⁹ For ¹⁰ he is not a Jew, which is one ¹¹ outwardly; neither is ¹² that ¹³ circumcision, which is ¹⁴ outward in the flesh:

⁹ *q. d.* It appears that a Jew, for all his outward Privileges, may be judged and condemned, because there are two sorts of Jews and Circumcision, one of which is of no account with God, and does not secure from Judgment. ¶ ¹⁰ *Ch. 9. 6, 7, 8. & 14. 17. 1 Cor. 4. 20. & 8. 8. Gal. 5. 6. & 6. 15. 1 Tim. 4. 8.* A true Child of Abraham, to whom the Promise belongs, and one that God will own for a true Member of the Church. ¶ ¹¹ One of Abraham's Posterity only according to the Flesh, who enjoys the outward Privileges, and performs the outward Part of Duties. ¶ ¹² The chief and true Circumcision, which is accepted of God. ¶ ¹³ Which consists only in the outward Ordinance, and that Mark imprinted on the Flesh.

* Chap. 7. 6.
2 Cor. 3. 6, 7.

29 But he is ¹⁴ a Jew, which is one ¹⁵ inwardly; and ¹⁶ circumcision is ¹⁷ that ¹⁸ of the heart, ¹⁹ in

the spirit, and not ¹⁹ in the letter, ²⁰ whose praise ²¹ is not of men, but of God.

¹⁴ *Phil. 3. 3.* One of Abraham's spiritual Seed. ¶ ¹⁵ *Ch. 14. 17. Psal. 45. 13. Luke 17. 21. 1 Cor. 4. 20. 2 Cor. 4. 16. Gal. 4. 19. Eph. 3. 16. Col. 1. 27. 1 Pet. 3. 4.* In the inward frame, temper, and disposition of the Soul; whose Heart is turned to God in and by Christ. ¶ ¹⁶ *Viz.* Which is pleasing to God, and which he principally aims at. ¶ ¹⁷ When inward Corruption is mortified (signified by Circumcision, *Deut. 10. 16. Jer. 4. 4. Col. 2. 11.*) and the Heart thorowly renewed and reformed by sanctifying Grace, *Deut. 30. 6.* ¶ ¹⁸ *Phil. 3. 3.* According to the spiritual sense of the Law. ¶ ¹⁹ Performed only according to the Letter of the Law, by an outward Mark on the Body. ¶ ²⁰ *1 Cor. 4. 5. 1 Pet. 3. 4.* Which Thing, or Persons so qualified, are commendable, not so much in the sight of Men, as approved by God, who searches the Heart.

C H A P. III.

1 The Jews prerogative. 9 Yet the law convinceth them also of sin. 20 None justified by the law, 28 but all by faith.

What advantage then hath the Jew? or what profit is there ² of circumcision?

¹ *q. d.* If it be so, that God looks only at the Heart, and does not regard Persons for their external Privileges, (*ch. 2. 28, 29.*) then, what is one the better for being a Jew, more than a Gentile? ¶ ² If an uncircumcised Person may be accepted, (*ch. 2. 26.*)

2 Much every way: chiefly, because that unto them were committed the ³ oracles of God.

³ *Ch. 9. 14. Deut. 4. 7, 8. Psal. 147. 19, 20.* All the Revelations of God's Will, the Law, Sacraments, Prophecies, Promises, &c. which contain all things necessary to Salvation; so that they had great Helps, which others wanted.

3 ⁴ For what if ⁵ some did not believe? ⁶ shall ⁷ their unbelief make the ⁸ faith of God ⁹ without effect?

⁴ *q. d.* And though these Means are not effectual to all, to beget saving Faith in 'em, yet God is not to be blamed, but themselves; for these things did in their own nature teach, excite, and oblige to Holiness. ¶ ⁵ *Ch. 9. 6. Num. 29. 13.* ¶ ⁶ His faithful Promises (*2 Tim. 2. 13.*) of sending the Messiah, and of Redemption by him. ¶ ⁷ Not to be accomplish'd.

4 God forbid: yea, ¹⁰ let ¹¹ God be true, but ¹² every man a liar; ¹³ as it is written, "That ¹⁴ thou mightest be justified in thy sayings, and mightest ¹⁵ overcome when thou art judged."

¹⁰ Let God be sure to be justified, and acknowledged to be faithful in performing his Promises. ¶ ¹¹ All mankind counted deceitful, and faithless, *Psal. 116. 11.* ¶ ¹² *q. d.* According to what David acknowledged to be true in his Case, and is true in all Cases, that God must be justified, whatever becomes of us. ¶ ¹³ *Psal. 51. 4. q. d.* I do acknowledge that I have justly deserved all that is threatened, that so thou mayst be acquitted from all Injustice in those severe Judgments denounced against me. ¶ ¹⁴ Be pronounced Holy, and just, and clear from all Imputations of Unrighteousness, when thy Proceedings are narrowly scanned, and searched into at the Bar of right Reason.

5 ¹⁶ But if our unrighteousness commend the righteousness of God, ¹⁷ what shall we say? ¹⁸ Is God unrighteous who taketh vengeance? (¹⁹ I speak as a man)

¹⁶ *q. d.* But (may some say) if it be so, that our Infidelity be so far from making void the Faithfulness of God, as that it renders it more illustrious, then we ought not to be condemned for it. ¶ ¹⁷ *Ch. 4. 1. & 6. 1. & 7. 7. & 9. 14.* Must we grant this to be true, and a good Inference? ¶ ¹⁸ *Ch. 5. 8.* Must we grant that God is unrighteous in punishing those Practices which do so advance his Faithfulness? ¶ ¹⁹ *Ch. 6. 19. 1 Cor. 9. 8. Gal. 3. 15. q. d.* These are the Thoughts and Speeches of profane cavilling Spirits.

6 ²⁰ God forbid: for then ²¹ how shall God judge the world?

²⁰ *Gen. 18. 25. q. d.* This is a blasphemous Cavil; since it is but by accident, that God's Faithfulness and Justice is advanced by our Infidelity. ¶ ²¹ *q. d.* It's impossible that he whom we own to be the Governour and Judge of the World, should be unjust; and therefore the Consequence is not good in such Reasoning.

7 ²² For

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7²⁰ For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

²⁰ *q. d.* But such a one will further object, If God's Truth and Faithfulness be advanced by the Falseness and Faithlessness of Man, then he ought not only not to be punished, but not to be censured for it, or accounted a Transgressor. God should not complain of that which makes for his Glory.

8²² And not rather, ²² as we be slanderously reported, and as some affirm that we say, ²³ Let us do evil, that good may come? ²⁴ whose damnation is just.

²¹ The Order of the Words seems to be this, [*And not rather, let us do evil*—] the other Words [*as we be slanderously reported, and as some affirm that we say*] being included in a Parenthesis; and then the sense is this, And why should not we rather think or say, That a Man may securely go on, and be exhorted to such things, that the Glory of God may be the more advanced thereby. ¶ ²² *q. d.* And they'd charge us the Apostles to have delivered something to this purpose: but it is a meer Slander. ¶ ²³ Let us sin that Grace may abound. ¶ ²⁴ *q. d.* I shall not reply to this Cavil now, but only tell you, That we are so far from any such Opinion, that we account their Damnation just, who hold and practise such Doctrines, and vent such Calumnies.

9²⁵ What then? are we better than they? ¶ *Ge charged.* ²⁶ No in no wise: for we have ²⁷ before † proved both ²⁸ Jews and ²⁹ Gentiles, that they are ³⁰ all ³¹ under sin;

²⁵ *q. d.* Well then (may a Jew further urge) since you grant that the Jews have the Advantage of the Gentiles in point of Privileges (v. 2.) then sure they are in a better condition, as to justification by Works. ¶ ²⁶ The Apostle answers, That all are equal in that point, both Jews and Gentiles. ¶ ²⁷ *Viz.* In the two former Chapters. ¶ ²⁸ *Viz.* By the breach of the written Law. ¶ ²⁹ *Viz.* By the transgression of the Law of Nature. ¶ ³⁰ Every one of 'em, without exception. ¶ ³¹ *Gal.* 3. 22. Guilty of Sin (v. 19.) and so equally excluded from possibility of being justified by Works: And therefore the Gospel-righteousness is no less necessary for the one, than the other.

10³² As it is written, ³³ There is none ³⁴ righteous, no not one:

³² Here he proves further concerning the Jews, that they are unrighteous before God, by Testimonies taken from their own Prophets, concerning their universal Corruption. ¶ ³³ *Psal.* 14. 3. ¶ ³⁴ That lives according to the Rule of the Law of God. All these Particulars are to be understood of what they were by Nature, and by the power and strength thereof.

11³⁵ There is none that ³⁶ understandeth, there is none that ³⁷ seeketh after God.

³⁵ *Psal.* 14. 2. ¶ ³⁶ Has any right apprehension of Spiritual, Divine things. ¶ ³⁷ *Viz.* To know and worship him aright, whereby to get an Interest in him, and enjoy Communion with him.

12³⁸ They are all gone out of the way, they are together become ³⁹ unprofitable, there is none that ⁴⁰ doeth good, no not one.

³⁸ *Psal.* 14. 3. *Ecl.* 7. 29. ¶ ³⁹ Unfit and unable to bring forth any good Fruit. ¶ ⁴⁰ *Viz.* Perfectly, according to the exactness of the Rule.

13⁴¹ Their ⁴² throat is an open sepulchre; with their tongues they have used deceit; the ⁴³ poyson of asps is under their lips:

⁴¹ *Psal.* 5. 9. Their speech is offensive, corrupt, and loathsome. ¶ ⁴² *Psal.* 140. 3. *Jam.* 3. 8. Their Slanders do wound mortally.

14⁴⁴ Whose mouth is full of cursing and ⁴⁵ bitterness,

⁴⁴ *Psal.* 10. 7. ¶ ⁴⁵ Provoking, galling Language.

15⁴⁶ Their feet are swift to shed blood.

16⁴⁸ Destruction and misery are in their ways:

17⁴⁷ And the ⁴⁸ way of peace have they not known.

⁴⁷ *Psal.* 120. 7. They neither live quietly themselves, nor suffer others to live quietly by them.

18⁴⁹ There is no ⁵⁰ fear of God before their eyes.

⁴⁹ *Psal.* 36. 1. No sense of Religion to restrain 'em.

19⁴⁹ Now we know that what things soever the ⁵⁰ law saith, it saith to them who are ⁵¹ under the law: that ⁵² every mouth may be stopped, and ⁵³ all the world may become || guilty before || God.

⁴⁹ *q. d.* Now since these Testimonies are produced out of the Law (which is your Rule) therefore they concern you Jews, and prove your universal Depravation. ¶ ⁵⁰ The Scriptures of the Old Testament. ¶ ⁵¹ Under the conduct of the Law. ¶ ⁵² *Ezek.* 16. 63. ¶ *1 Cor.* 1. 29. ¶ ⁵³ Not only Gentiles, but you Jews also, (whatever you think to the contrary) and consequently, all the Sons of Adam, may acknowledge your selves guilty of the Transgression of the Law, and so cannot claim Justification thereby.

20⁵⁵ Therefore ⁵⁶ by the deeds of the law, there shall ⁵⁷ no flesh be ⁵⁸ justified in his sight: ⁵⁹ for by the law is the † knowledge of sin.

⁵⁵ *q. d.* Since it appears by the fore-cited Testimonies, that the Law condemns you as Transgressors, therefore— ¶ ⁵⁶ *Gal.* 2. 16. By the performance of those Duties which the Law requires. See n. 92. ¶ ⁵⁷ No Man, (because he is [depraved and weakened by Original Sin, and so disabled to fulfil the Law.]) ¶ ⁵⁸ Accounted righteous, and acquitted from condemnation. ¶ ⁵⁹ *Ch.* 7. 7. *q. d.* And this appears, in that the Law (now since the Fall) serves only to shew us what is Sin, (*ch.* 7. 7.) and to discover the heinousness thereof, (*ch.* 5. 20.) but not to justify. ¶ † An exacter and more perfect Discovery of its Nature, than the Light of Nature affords.

21⁶⁰ But now the ⁶¹ righteousness of God ⁶² without the law is ⁶³ manifested, being witnessed by the ⁶⁴ law and the ⁶⁵ prophets;

⁶⁰ *q. d.* But though Righteousness and Justification cannot be attained by the works of the Law, yet there is another way of attaining it, *viz.* by Faith, (which he comes now to assert.) ¶ ⁶¹ *Ch.* 1. 17. See there, n. 66. ¶ ⁶² Tho' we cannot yield or plead perfect Obedience to the Law, v. 28. ¶ ⁶³ *i. e.* It is plain, there is such a way of becoming righteous, it being witnessed— ¶ ⁶⁴ *Viz.* *Gen.* 15. 6. ¶ ⁶⁵ *Viz.* *Isa.* 53. *Dan.* 9. 24.

22⁶⁶ Even the ⁶⁷ righteousness of God which is ⁶⁸ by faith of Jesus Christ ⁶⁹ unto all, and ⁷⁰ upon all them that believe; for there is ⁷¹ no difference:

⁶⁶ *Phil.* 3. 9. By such a firm, hearty, lively belief of Christ to be what the Gospel declares him to be, as begets sincere obedience in the Life, *Jam.* 2. 24. ¶ ⁶⁷ Which way of Justification belongs unto all, and is bestowed upon all Believers, whether Jews or Gentiles, without any difference in that respect. ¶ ⁶⁸ *Ch.* 10. 12. *Gal.* 3. 28. *Eph.* 2. 14, 16. *Col.* 3. 11. *viz.* In the way of attaining Righteousness and Salvation.

23⁷⁰ For * ⁷¹ all have sinned, and ⁷² come short * Chap. 11. 32. of the glory of God;

⁷⁰ *q. d.* And it appears that there can be no difference in the way of Justification, between Jews and Gentiles, because— ¶ ⁷¹ *Gal.* 3. 22. ¶ ⁷² Are thereby deprived of the glorious Image of God, which rendered us righteous and acceptable to him; and also do deserve, according to the tenor of the Law, to be deprived of that glorious state (*ch.* 5. 2.) which otherwise we should have been partakers of.

24⁷³ Being justified ⁷⁴ freely by his grace, ⁷⁵ through the redemption that is in Jesus Christ:

⁷³ *Eph.* 1. 6. & 2. 8. *Tit.* 3. 7. *q. d.* And this Justification I speak of, has nothing of merit in it, (in respect of us) but is of free Grace. ¶ ⁷⁴ By his Grace acting freely and of its own accord, without any desert in us. ¶ ⁷⁵ *1 Tim.* 2. 6. Which is purchas'd for us by the Price that Christ has paid to God's Justice, to free us from the Penalty of the Law. See on *Eph.* 1. 7.

25⁷⁶ Whom God hath || ⁷⁷ set forth to be ⁷⁸ a || Or, fore-propitiation, ⁷⁹ through faith in his blood, ⁸⁰ to declare his righteousness for the || remission of * sins || Or, ⁸¹ that are past, ⁸² through the forbearance of || God;

⁷⁶ *Viz.* (1.) By his eternal Counsel and Purpose appointed thereto, *1 Pet.* 1. 20. (2.) By sending him into the World, *Rom.* 8. 3. (3.) By the Preaching of the Gospel, *2 Tim.* 1. 9–11. *1 Pet.* 1. 20. (4.) By ordering all the Circumstances of his Death, by his Providence. ¶ ⁷⁷ *1 John* 2. 2. & 4. 10. A propitiatory Sacrifice, or one that has made Satisfaction and Atonement (*Heb.* 9. 28.) for our Sins, and so rendered God favourable and reconciled to us, *Heb.* 2. 17. (Which was typified by the Mercy-seat, or Covering of the Ark, which interposed between the Curse of the Law,

⁴⁶ *Prov.* 1. 16.
⁴⁷ *Isa.* 59. 7, 8.
⁴⁸ *Viz.* To others.

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Or, subject to the judgment of God.

* *Acts* 17. 30.
Heb. 9. 15.

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Law, and the Justice of God.) ¶ 78 Which we have a share in, by depending upon the Value and Merit of his Sacrifice and Sufferings for Acceptance, and all other Benefits which he has thereby purchas'd for us. ¶ 79 *q. d.* And the End why God set him forth to be a Propitiation, was that thereby it might appear that he might pardon Sin without any Impeachment of his righteousness, in that he did not pardon it without full satisfaction to the Law, by the Sufferings of Christ. ¶ 80 That were committed any time before his Death. *q. d.* It is now declared to Angels and Men, That the Pardon of Sins committed before Christ died (and much more since) was upon the account of the Satisfaction undertaken by Christ, and in due time to be exacted and paid, *Heb.* 9. 15. ¶ 81 And which through his Patience he did forbear to punish.

26 To declare, *I say*, 82 at this time his righteousness: 83 that he might be just, and 84 the justifier of him which 85 believeth in Jesus.

82 *Viz.* Of shewing such Mercy to Sinners. *q. d.* When he most highly magnified his Mercy in finding out this way of Reconciliation, he did also most eminently declare his Justice, in requiring such Satisfaction for the Transgression of his Law. ¶ 83 That he might declare himself to be Just (by punishing Sin to the full in Christ.) ¶ 84 Might graciously account him that believes in Christ, a righteous Person, and thereupon might pardon his Sins. ¶ 85 Embraces this way of Justification, renouncing all Merit in himself, and is likewise indued with such a Faith.

* 1 Cor. 1.
29, 31.
Eph. 2. 9.

27 * 86 Where is boasting then? It is excluded. By what law? 87 of works? Nay: but by the 88 law of faith.

88 *q. d.* And this way of Justification being of Free-grace (*v. 24.*) leaves no room for boasting of our own righteousness or abilities, (which you Jews are so prone to.) ¶ 89 Is it by that Law which requires perfect Obedience for Justification? ¶ 90 *Yea.* 51. 4. That Gospel-Law, or Constitution, which sets up Faith in the room of Law-works for Justification: Which Faith is the Work of God, and so takes away boasting of our own Abilities, *Eph.* 2. 8-10.

* Acts 13. 38.
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28 Therefore we conclude, * that a man is 91 justified 92 by faith without the 93 deeds of the law.

93 *q. d.* Since it appears by what has been said, that all are Sinners, and so cannot be justified by the Law, and that God has set up another way of Justification, *viz.* by Faith, therefore— ¶ 94 *Gal.* 2. 16. Accounted righteous, and dealt with accordingly: ¶ 95 By believing in Christ (See *n. 66.*) which is our Gospel-righteousness, or the Terms and Conditions of the Covenant of Grace for Justification: (as among us, some Felons are quitted, as to Life, by their Clergy, or upon their reading.) ¶ 96 See *n. 62. i. e.* Such Works as are done, (1.) By our own Strength, or the Strength of Nature, and common Assistance, without special Grace: for the Law gave no Strength: That came by Christ, *John* 1. 17. & 15. 5.) and therefore, (2.) meritorious, to which the Reward is reckoned of Debt, *ch.* 4. 4. (3.) Perfect (at least, thought to be so); and therefore (4.) whereof they might boast, *ch.* 4. 2. (See there.) *Eph.* 2. 8, 9.

29 93 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also.

93 *Ch.* 10. 12. *Prov.* 22. 2. *Eph.* 2. 16. *q. d.* And hereby God has declared himself to have as much respect now to the Gentiles, as formerly to the Jews, (contrary to what they think, and would have) in that he has appointed the same way of Justification for both, *v. 30.*

30 Seeing it is 94 one God, which shall justify the 95 circumcision 96 by faith, and 97 uncircumcision 98 through faith.

94 The same unchangeable God in his method of justifying Sinners, whether Jews or Gentiles. ¶ 95 Jews and Gentiles. ¶ 96 *q. d.* The way of Justification is the same to both, whatever difference you may make in your Expressions about it.

31 97 Do we then make void the law 98 through faith? God forbid: yea, we 99 establish the law.

97 *q. d.* And yet for all this, though I affirm, That the Deeds of the Law have no consideration in the Business of Justification, yet I don't thereby destroy the Obligation and Use of the moral Law, (as some may think.) ¶ 98 By the Doctrine of Justification by Faith. ¶ 99 *Matt.* 5. 17. *Luke* 16. 17. Maintain and confirm the great End and Design of the moral Law, which is, to promote universal Holiness; because that Faith by which we are justified, does produce it, *Jam.* 2. 24.

CHAP. IV.

Chap. 4.
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1 Abraham's faith imputed for righteousness, 10 before he was circumcised. 16 Abraham the father of all believers. 24 Our faith shall be also imputed for righteousness.

What shall we say then, that * Abraham * 16. 51. 2. our father, as pertaining to the flesh, hath found?

1 *Ch.* 6. 1. & 7. 7. & 9. 14. *q. d.* Well! but (may some say) how can that be, that the Gentiles should be justified as well as, and in the same way with the Jews; (*ch.* 3. 20.) for Abraham was a justified Person, and he was one that was circumcised, and observed the Law. Did he get nothing thereby?

2 2 For if Abraham were justified by 3 works, 4 he hath whereof to glory, 5 but not before God.

2 *q. d.* No, not in point of Justification. For— ¶ 3 Law-works. See on *ch.* 3. 28. *n. 92.* ¶ 4 He may brag of what he has done by his own ability, and what he has deserv'd thereby. ¶ 5 *q. d.* But he has nothing to boast of before God (for 1 *Cor.* 4. 7.) (and therefore he was not justified by Works, but by Faith, as he proves in the following Verses.)

3 6 For what faith the Scripture? 7 Abraham 8 believed 9 God, and 9 it was counted unto him for righteousness.

6 *q. d.* For it appears by Scripture, that he was justified by Faith, and so had no such ground of boasting. ¶ 7 *Gen.* 15. 6. *Gal.* 3. 6. *Jam.* 2. 23. ¶ 8 That particular Promise of God concerning the numerousness of his Seed, *Gen.* 15. 5, 7. but especially the Promise of the Covenant concerning Christ, *Gen.* 12. 3. and in general, he firmly depended upon God for all; and manifested this his Faith, by his Works, *Jam.* 2. 21-23. ¶ 9 *Ver.* 10, 22. *Psal.* 106. 31. It was put upon his account by God, as one instance or particular (among others) of his righteousness; and accordingly he was graciously, and without any desert on his part, esteemed and owned to be a righteous Person, and dealt with accordingly. Or, This his Faith was accounted by God his Gospel-righteousness, as being the performance of the Condition which the Gospel requires to Justification. See *ch.* 3. 28. *n. 91.*

4 10 Now to him that worketh, is the 11 reward not reckoned of grace, but 12 of debt.

10 *Ch.* 11. 6. *q. d.* And this accounting a Man righteous upon believing, is an act of Grace and Favour; (whereas, if he were one that had perfectly obeyed the Law, then it were but his due Debt to be so counted.) ¶ 11 All that Benefit and Happiness he expects from God. ¶ 12 Not that God can properly and strictly be a debtor to the Creature in respect of commutative Justice, (*ch.* 11. 35.) but that, if Man continue in that state of Holiness wherein he was made, he should be esteemed righteous, and continue in God's Favour and Approbation, and live, (according to the Rules of distributive Justice.)

5 But to him that 13 worketh not, but believeth on him that justifieth the 14 ungodly, 15 his faith is counted for righteousness.

13 *Phil.* 3. 8, 9. Has no perfect, meritorious, Law-works to plead. ¶ 14 One that is so in a strict Law-sense, who cannot plead perfect Obedience. ¶ 15 *i. e.* Upon his believing he is graciously dealt with by God, as if he were righteous in the strictest Law-sense. See *n. 9.*

6 16 Even as David also describeth the blessedness of the man unto whom God 17 imputeth righteousness 18 without works,

16 *q. d.* And that a man that is ungodly in a Law-sense may be justified, and that perfect Works are not necessary to Justification, may be also further confirmed by David's words, who describing the blessed Man, makes mention of his Sins and Iniquities; and therefore a Man may be justified though he has Sin, and so is not righteous in a Law-sense. His design is not to shew that Justification and Pardon are all one, but that Justification and Sin are consistent. ¶ 17 Graciously accounts him righteous in a Gospel-sense. ¶ 18 *Ch.* 3. 21-28. Though he hath no perfect meritorious Works to plead or produce.

7 Saying, 19 Blessed are they whose iniquities 20 are forgiven, and whose sins are 21 covered. 22

8 Blessed is the man to whom the Lord will not impute sin.

19 Not charge his Sin upon him, so as to punish him for it.

9 Cometh

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9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? 20 For we say that faith was reckoned to Abraham for righteousness.

20 q. d. Yes; upon the Gentiles also, if they have Faith; for so it was with Abraham.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in 21 uncircumcision.

21 q. d. He was justified by his Faith before he was circumcised; (and therefore the Gentiles Uncircumcision cannot hinder 'em from being justified, if they have Faith.)

11 22 And he received the 23 sign of circumcision, 24 a seal of the righteousness of the faith, which he had yet being uncircumcised; that * he might be the 25 father of all them that believe, though they be not circumcised; 26 that righteousness might be imputed unto them also.

* Luke 19. 9.
v. 12, 16.
Gal. 3. 7.

22 i. e. And then, or, after he was justified. ¶ 23 i. e. Circumcision, which was a Sign or Token, on their part, that they had entred into Covenant with God, Gen. 17. 11. ¶ 24 An Assurance, on God's part, that he counted him righteous, by believing, before he was circumcised. ¶ 25 An eminent Example or Pattern of the Justification of Believers among the Gentiles. ¶ 26 That they might be accounted righteous, and treated accordingly, though they be guilty of many Sins.

12 And the 27 father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet 28 uncircumcised.

27 A Pattern of the manner of the Justification of us Jews also, who are not only circumcised, as Abraham was, but also imitate his Faith. ¶ 28 q. d. And therefore if you Jews (though circumcised) will be justified, it must be by such a Faith as Abraham had when he was uncircumcised, or else you are not his true Children.

13 29 For the promise that he 30 should be the heir of the world, was not to Abraham, or to his 31 seed 32 through the law, but 33 through the righteousness of faith.

29 Gal. 3. 18. q. d. And it further appears, that Abraham was righteous, or justified by Faith only, and not by Works of the Law, because— ¶ 30 Gen. 17. 4. Should have a numerous natural Offspring, (and, among them, Christ, by whom Blessedness was to be obtain'd) that should inherit that rich and pleasant part of the world, Canaan, (a Type of Heaven:) and also that he should have a spiritual Seed among all Nations all the world over. ¶ 31 True Believers. ¶ 32 Made to him upon consideration of any Efficacy there was in the Law, or his observance of it to procure that Blessing. ¶ 33 Upon the account of his Faith, (which rendered him a righteous Person in a Gospel-sense) manifested by his offering Isaac, which was an act of Faith (Heb. 11. 17. See there,) and upon which occasion God made those Promises to him, Gen. 22. 16. 18.

14 For if they which are 34 of the law be 35 heirs, 36 faith is made void, and the 37 promise made 38 of none effect.

34 Gal. 3. 10, 18. & 2. 21. Of the Law's Party, Sticklers for it, Asserters and Maintainers of its Interest in Justification, Pretenders to the perfect Obedience of it, and seek to be justified thereby. ¶ 35 The only Persons that have a Title to the promised Inheritance and Blessedness, Eph. 3. 6. ¶ 36 There's no use of believing in Christ, and depending upon him alone for Blessedness. ¶ 37 Viz. Of Blessedness. ¶ 38 Can do us no good, is to no purpose, (because Blessedness can never be attained in that way, as he proves in the next words.)

* 2 Cor. 7. 9.
Gal. 3. 19.

15 Because * the 39 law 40 worketh wrath: 41 for where no law is, there is no transgression.

39 Viz. Of Works, which threatens Transgressors, but gives no ability to obey its Commands. ¶ 40 Ch. 5. 20. & 7. 8, 10. John 15. 22. 1 Cor. 15. 56. Reveals God's Wrath against Transgressors, and binds over to Punishment for the Transgression of it, and so begets fear of Wrath, in stead of giving Blessedness. ¶ 41 Ch. 5. 13. 1 Cor. 15. 56. q. d. As on one hand, where there is no Law, viz. that requires perfect Obedience as the condition of Life and Blessedness, there is no Transgression, that is, the Transgression thereof will not certainly deprive of Blessedness; so, on the other hand, where there is a Law or Covenant of Works, as the only Rule of Rewards and Punishments, it will certainly be broken, and so will bind over to Punishment, and deprive of Blessedness.

16 42 Therefore it is of faith, 43 that it might be by grace; 44 to the end the promise might be sure to all the seed, not to 45 that only which is of the law, but to 46 that also which is of the faith of Abraham, * who is the 47 father of us all,

42 Eph. 2. 8. q. d. And for this Reason God has ordain'd this way of becoming Blessed, viz. by Believing, and not by Doing in a Legal sense. ¶ 43 That Free Grace might be manifested and magnified, in working Faith certainly and infallibly, in all that are ordained to eternal Life, Acts 13. 48. ¶ 44 q. d. Whereby it comes to pass, that the promised Blessing (i. e. Blessedness) might not depend upon the uncertainty of our Will, or the impossibility of perfect Obedience, but upon the Grace of God, which all true Believers shall certainly partake of, ch. 9. 11. Ezek. 16. 61. ¶ 45 The Jews, who are Abraham's Seed according to the Flesh, to whom the Law was given. ¶ 46 The Gentiles, who are endued with such a Faith as Abraham had. ¶ 47 The Pattern of the Justification both of Jews and Gentiles.

17 (As it is written, 48 I have made thee a father of many nations) ¶ 49 before him whom he believed, even God who 50 quickneth the dead, and * 51 calleth those things which be not, as though * they were:

48 Gen. 17. 5. i. e. As I have received thee into Grace and Favour upon thy believing, so many of several Nations, both Jews and Gentiles, shall receive favour and blessedness from me, in so doing, and so be justified in such a way as thou art. ¶ 49 Or, [like unto him] i. e. Abraham is the Father of all Believers, and therein is like unto God himself (in whom he believed) who is the Father of Gentile as well as Jewish Believers. ch. 3. 29. ¶ 50 John 5. 25. 2 Cor. 4. 6. Eph. 2. 1. Will endue the Gentiles (dead in sin) with spiritual Life, and cause them to believe, and so bring them to eternal Life. ¶ 51 1 Cor. 1. 28. Causes by his powerful Word those things to appear and subsist, which had no Being before, (and so can make the Gentiles to become the Children of Abraham, Matt. 3. 9. 2 Cor. 4. 6.)

18 52 Who 53 against hope 54 believed in hope, that he might become 55 the father of many nations; according to that which was spoken, 56 So shall thy 57 seed be.

52 Abraham. ¶ 53 Against all grounds of hope, when it was most unlikely, in a way of Nature and Reason. ¶ 54 Viz. God's Promise that he should have a Son ¶ 55 A Stock from whence many Nations should spring; or, according to whose Example many of all Nations should believe. ¶ 56 Gen. 15. 5. viz. As the Stars for multitude. ¶ 57 Both natural and spiritual.

19 And being 58 not weak in faith, * he 59 confided not his own body now 60 dead, when he was 12. about 61 an hundred year old, neither yet the deadness of Sara's womb:

58 Exceeding strong, (v. 20.) without the least doubt, ch. 14. 1. 1 Cor. 8. 7. ¶ 59 Did not regard it so as to be discouraged thereby, or induced to stagger at, (v. 20.) or disbelieve the Promise. ¶ 60 Unable to beget a Child, according to the course of Nature. ¶ 61 Gen. 17. 17.

20 He staggered not at the promise of God through unbelief, but was strong in faith, 62 giving glory to God:

62 Entertaining high and honourable thoughts of God's Power and Faithfulness, and manifesting the same by his Actions, Luke 17. 18.

21 And being fully perswaded, that what he had promised, * he was 63 able also to perform. * Psal. 115. 3.

63 Luke 1. 37. And willing also, (as ch. 14. 4. & 11. 23. 2 Cor. 9. 8.) See on Heb. 2. 18.

22 And therefore † it was 64 imputed to him for righteousness.

† Faith, v. 5. 20. 64 See n. 9.

23 Now * it was not written for his sake alone, * that it was imputed to him: * Chap. 15. 4. 1 Cor. 10.

24 But 65 for us also, to whom † it shall be imputed, 66 if we believe on him that raised up Jesus our Lord from the dead,

65 Ch. 15. 4. 1 Cor. 10. 6, 11. 2 Tim. 3. 16. For the use, benefit, and comfort of us Christian Gentiles; to shew, that if we believe this great difficulty of raising Christ from the dead, and live answerably, we shall be accounted righteous too. ¶ 66 1 Pet. 1. 21. Rather, Even to us that do believe.

25 Who

Chap. 4.
4063.
* Isa. 51. 2.

Or, like unto him.
* Chap. 8. 11.

Chap. 5. 25 Who was ⁶⁷ delivered ⁶⁸ for ⁶⁹ our offences, and was ⁷⁰ raised again ⁷¹ for our justification.

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⁶⁷ See on *Acts* 2. 23. ¶ ⁶⁸ 1 *Cor.* 15. 3. *Gal.* 1. 4. Both by reason of our Sins (which were the meritorious cause of his Sufferings;) and also to make satisfaction for them, and so reconcile us to God, (1 *Pet.* 3. 18.) and to take away both the Guilt (*John* 1. 29. 1 *John* 2. 2.) and the Filth of them, 1 *John* 1. 7. ¶ ⁶⁹ Not his own, *Isa.* 53. 9. *Heb.* 7. 26. 1 *Pet.* 2. 22. nor of Angels, *Heb.* 2. 16. ¶ ⁷⁰ *Viz.* From the dead, and ascended into Heaven, whereby God did, as it were, give him an Acquittance, or full Discharge for the payment of our Debt, and what his Justice could require. ¶ ⁷¹ 1 *Cor.* 15. 17. Both to assure us thereby, that we shall certainly be justified if we believe in him, and also to send down the Holy Ghost from Heaven to work Faith in us, whereby we are justified.

C H A P. V.

1 Being justified by faith, we have peace with God.
12 Sin and death came by Adam, 17 righteousness and life by Christ.

* *Isa.* 32. 17. **T**herefore * being ² justified ³ by faith, we ⁴ have peace with God, through our Lord Jesus Christ.

¹ *q. d.* And hence follow many blessed Benefits and Advantages. ¶ ² See on *ch.* 3. 28. *n.* 90. ¶ ³ See on *ch.* 3. 28. *n.* 91. ¶ ⁴ *John* 16. 33. *Eph.* 2. 13. are admitted into his Favour, and he becomes our Friend, as he was *Abraham's*.

* *Heb.* 3. 6. ² By whom also we have ⁶ access by faith into ⁷ this grace wherein we ⁸ stand, and * rejoice in hope of the glory ⁹ of God.

⁵ *Eph.* 2. 18. & 3. 12. 1 *Pet.* 3. 18. ¶ ⁶ Admittance and Entrance. ¶ ⁷ This excellent state of Justification and Reconciliation freely bestow'd on us. ¶ ⁸ 1 *Cor.* 15. 1. Remain and abide, so as not to be drawn from it by any Temptation. ¶ ⁹ Which he'll bestow on us, and which consists in the Enjoyment of himself.

³ ¹⁰ And not only *so*, but ¹¹ we glory in ¹² tribulations also, ¹³ knowing that tribulation ¹⁴ worketh patience;

¹⁰ *q. d.* And though, 'tis true, we are subject to many Calamities at present, yet they don't hinder our Joy, but promote it. ¶ ¹¹ *Matt.* 5. 12. 1 *Pet.* 4. 16. Account them our Honour, *Acts* 4. 41. 2 *Cor.* 4. 7. & 8. 2. & 12. 9, 10. ¶ ¹² *Jam.* 1. 3. All kind of Sufferings, and especially for Christ's sake. ¶ ¹³ *Jam.* 1. 3. Finding by experience. ¶ ¹⁴ Is a means sanctified by God to the godly, to obtain, exercise and increase Patience.

⁴ And patience, ¹⁵ experience; and experience, ¹⁶ hope:

¹⁵ 2 *Cor.* 1. 5. 2 *Tim.* 4. 17. *viz.* (1.) Of God's Care of us, and Faithfulness in fulfilling his Promises. (2.) Of our own Sincerity, and Ability to hold out, *Matt.* 13. 21. ¶ ¹⁶ *Viz.* (1.) Of further Help and Support. (2.) Of a comfortable Issue in due time. (3.) Of eternal Salvation at last, *Matt.* 5. 12. *John* 16. 20.

⁵ And ¹⁷ hope maketh not ashamed, because the ¹⁸ love of God is ¹⁹ shed abroad in our hearts, ²¹ by the holy Ghost which is given unto us.

¹⁷ Such Hope which is the fruit of Faith, Patience, and Experience, *viz.* Assurance, Shall not be disappointed, but shall certainly obtain the good things hoped for, and so bring matter of rejoicing. ¶ ¹⁸ The sense of his Love to us, *v.* 8. ¶ ¹⁹ Plentifully manifested to us, *Tit.* 3. 6. 2 *Cor.* 1. 22. ¶ ²¹ *Ch.* 8. 15, 16.

¶ Or, according to the time.

⁶ ²² For when we were yet ²³ without strength, ²⁴ in due time Christ died ²⁵ for the ungodly.

²² *q. d.* And it is evident that we shall certainly partake of the forementioned Benefits, by and after our Justification, (*v.* 9.) because Christ has done so much for us before Justification. ¶ ²³ *Ezek.* 16. 3. *Eph.* 2. 1. *Col.* 2. 13. Unable to help our selves, or to satisfy God's Justice. ¶ ²⁴ *Gal.* 4. 4. At the exact time prefix'd by God for it, *John* 13. 1. & 17. 1. ¶ ²⁵ For the sake, and in stead of such as were Enemies to God, (*v.* 10.) and could not merit any favour from him.

⁷ For scarcely for a ²⁷ righteous man will one die: yet peradventure for a ²⁸ good man some would even dare to die.

²⁷ An honest, just, unblamable Man. ¶ ²⁸ A kind, merciful, bountiful Man.

⁸ But God ²⁹ commendeth his love towards us, in that while we were yet ³⁰ sinners, Christ died ²⁶ for us.

²⁹ *John* 3. 16. & 15. 13. 1 *John* 4. 9. Renders illustrious, as *ch.* 3. 5. ¶ ³⁰ 1 *Pet.* 3. 18. In a state of Sin, dead in Sin, and so had nothing to move God hereunto, but rather the contrary.

⁹ Much more then being now justified ³¹ by his blood, we shall be saved from ³² wrath through him.

³¹ *Rev.* 1. 5. 1 *Pet.* 1. 19. By Faith in his Sufferings, (*ch.* 3. 25. See there *n.* 78.) as the meritorious cause of our Justification, and all other Benefits. ¶ ³² Punishment, (1 *Theff.* 1. 10.) and have Peace, *v.* 1.

¹⁰ For * if when we were enemies, * we were ³³ reconciled to God by the death of his Son: * much more being reconciled, we shall be saved by ³⁴ his life.

³³ 2 *Cor.* 5. 18. *Col.* 1. 21, 22. Put into a capacity of Reconciliation, (God being thereby made reconcileable:) and also actually reconciled, if we believe, through the Merits of Christ's Death. ¶ ³⁴ By what he does for us now he is alive; by his living to intercede (*Heb.* 7. 25.) and to communicate spiritual and eternal Life to Believers, *John* 6. 57.

¹¹ And ³⁵ not only *so*, but we also ³⁶ joy in God, through our Lord Jesus Christ, by whom we have ³⁷ now ³⁸ received the atonement.

³⁵ *Viz.* That we should be reconciled and saved, *v.* 10. ¶ ³⁶ Rejoice in certain assurance of our present Interest in God. ¶ ³⁷ Now that we are Believers. ¶ ³⁸ Made application to our own Souls of that Satisfaction which Christ has made for us, and so are actually reconciled.

¹² ³⁹ Wherefore, as * by ⁴⁰ one man ⁴¹ sin ⁴² entered into the world, and * ⁴⁴ death ⁴⁵ by sin; and * ⁴⁶ so death ⁴⁶ passed upon ⁴⁷ all men, || for that ⁴⁷ all have ⁴⁸ sinned:

³⁹ *q. d.* Since we are reconciled by Christ, it appears that he is the second Adam, to repair what the first did ruine. Here he compares Christ and Adam, and shews, that Christ is more able to save, than Adam to destroy; and therefore justified Persons need fear nothing. ¶ ⁴⁰ *Ch.* 6. 23. 1 *Cor.* 15. 21. *viz.* Adam, (who only is mentioned (and not Eve) as being the Head of the Woman, and the Root of Mankind, with whom the Covenant was made.) ¶ ⁴¹ The first actual Sin, which was the original of all others. ¶ ⁴² Was first brought, came to be among Mankind. ¶ ⁴⁴ Both Temporal and Eternal, together with all the Antecedents, Concomitants, and Consequents thereof. ¶ ⁴⁵ As a Punishment for Sin. ¶ ⁴⁶ Seised upon all of all sorts, one after another, (or, at least, something equivalent to it.) ¶ ⁴⁷ Infants, as well as others. ¶ ⁴⁸ *Viz.* In Adam their Head; and do derive Sin from him, *v.* 19. Here now should follow the latter part of the Comparison, [So by Christ righteousness came into the world, and by righteousness, life, unto all that are spiritually born of him,] But this is put off to *v.* 18, 19. and the 13th, 14th, 15th, 16th, and 17th Verses are brought in in a kind of Parenthesis.

¹³, ⁴⁹ For until the law sin was in the world: ⁵⁰ but * sin is not imputed when there is no law. * 1 *John* 3. 4.

⁴⁹ *q. d.* And it appears that all have sinned, because Sin was always in the world, not only after the Law was given by *Moses*, but also before, even from the beginning of the world till that time. ¶ ⁵⁰ *Ch.* 4. 15. 1 *Cor.* 15. 56. *q. d.* Now if there had been no Law all that while, then Sin would not have been charg'd upon Men, so as to make them liable to Death: But Sin was charged upon them; for Death passed upon all, even Infants, (*v.* 12.) and therefore there was a Law, by the transgression of which Men were Sinners then. Now this could not be the Law of Nature, (for Infants cannot transgress That) and therefore it must be the positive Law which God gave to Adam, the Transgression whereof is imputed to all, even Infants, *v.* 14.

¹⁴ ⁵¹ Nevertheless, death ⁵² reigned from Adam to *Moses*, ⁵³ even over them that had not sinned after the similitude of Adam's transgression, * who ⁵⁴ is the ⁵⁵ figure ⁵⁶ of him that was to come: * 1 *Cor.* 15. 21, 22, 45.

⁵¹ *q. d.* Though the Law was not yet given by *Moses*, yet Sin was in the world, and was imputed, as appears by this, in that Death (which is the Punishment of Sin) was in the world afore the Law. ¶ ⁵² Brought all under its power, as *v.* 21. & *ch.* 6. 12. ¶ ⁵³ *q. d.* Not only over them that had sinned after the similitude of Adam's Transgression, but also over Infants, that had not sinned actually, as Adam had done. ¶ ⁵⁴ A lively Type of Christ in this publick Capacity, in that he is the Fountain, Head, and Root of Sin and Misery, as Christ is of Righteousness and Life. ¶ ⁵⁵ Christ, the promised Seed.

¹⁵ ⁵⁷ But

Chap. 5.
4063.Matt. 20. 28.
& 26. 28.

15 ⁷⁷ But ⁷⁸ not as ⁷⁹ the offence, so also ⁸⁰ is the free gift. ⁸¹ For if through the offence of one, many be dead; much more the ⁸² grace of God, and the ⁸³ gift by grace, which is by one man, Jesus Christ, hath ⁸⁴ abounded * unto many.

⁷⁷ *q. d.* But yet there is not a perfect equality and proportion between the Mischief that comes from Adam, and the Benefit that comes by Christ. ¶ ⁷⁸ They are not equal in their Influence and Efficacy. ¶ ⁷⁹ The sin of Adam, and the Misery that follows upon it. ¶ ⁸⁰ The Benefit that arises to us from the Obedience of Christ. ¶ ⁸¹ *q. d.* If the Transgression of one man was able to pull down Death, Condemnation, and Wrath, upon all his Posterity, or Natural Seed; then certainly much more will the Obedience and Righteousness of one, who is God as well as Man, avail to procure Reconciliation, Pardon, Blessing, and Life, for all his Members, or spiritual Seed. His design here is to compare Adam's sin, and Christ's Obedience, in respect of their Power, Efficacy, and Virtue, and to shew that the Efficacy of Christ's Obedience, must needs be much more abundant than the Power of Adam's sin. ¶ ⁸² His Love and Favour. ¶ ⁸³ Is more abundantly efficacious to impart Life unto all his spiritual Seed.

16 ⁸⁵ And not as ⁸⁶ it was by one that sinned, so is the ⁸⁷ gift: for the ⁸⁸ judgment was by one to condemnation; but ⁸⁹ the free gift ⁹⁰ is of many offences unto ⁹¹ justification.

⁸⁵ *Seen. 57, 58. q. d.* And as there's a difference in respect of the Persons from whom these Effects are derived, and the Advantage is on Christ's side; so there's a difference also in respect of the Extent of the Efficacy of their Acts: There, one sin did condemn, the Mischief arose from one Offence: Here, not only that one sin, but also many, yea, all the sins of Believers, are pardoned: So that the Benefit exceeds the Mischief. ¶ ⁸⁶ The mischief by Adam. ¶ ⁸⁷ The Guilt, which exposed to Judgment arose from one Offence only to make all his Posterity liable to Condemnation, v. 18. ¶ ⁸⁸ Does reach to the Pardon not only of that Original sin, (the Guilt whereof we derive from Adam) but of all other personal and actual Sins. ¶ ⁸⁹ So that we are acquitted from condemnation, and accounted righteous by God.

¶ Or, by one
offence.

17 ⁹² For if ⁹³ by one mans offence, death ⁹⁴ reigned ⁹⁵ by one: much more they which ⁹⁶ receive ⁹⁷ abundance of grace, and of ⁹⁸ the gift of righteousness, shall ⁹⁹ reign in life by one, Jesus Christ.

⁹² Here he shews the difference in respect of the consequences of these Acts, or the different nature of the Effects, that Death came from one, Life from the other; Condemnation from one, Justification from the other. ¶ ⁹³ By one single Offence. ¶ ⁹⁴ *Viz.* By Faith, John 1. 12. ¶ ⁹⁵ A plentiful measure of God's Love and Favour. ¶ ⁹⁶ Those Benefits which Christ by his Righteousness or Obedience has purchased for us, (as [a crown of righteousness] 2 Tim. 4. 8. is a Crown purchased by the Righteousness of Christ.) ¶ ⁹⁷ Partake of spiritual Life here, whereby they conquer Sin, and obtain Eternal Life hereafter, when they reign in Glory.

¶ Or, by one
offence.¶ Or, by one
righteousness.
John 12. 32.
Heb. 2. 9.

18 ⁹⁸ Therefore as ⁹⁹ by the offence of one ¹⁰⁰ judgment came upon ¹⁰¹ all men to ¹⁰² condemnation; even so ¹⁰³ by the ¹⁰⁴ righteousness of one, ¹⁰⁵ the free gift came * upon ¹⁰⁶ all men unto ¹⁰⁷ justification of ¹⁰⁸ life.

⁹⁸ Here he compares Christ and Adam together again, as he began to do, v. 12. and makes the comparison full in both Members; which there (by reason of intervening Matter) was left off imperfect. ¶ ⁹⁹ All the natural Seed of the first Adam. ¶ ¹⁰⁰ Ch. 3. 19. Brought 'em into a state of condemnation. See n. 69. ¶ ¹⁰¹ The Obedience of Christ. ¶ ¹⁰² All the spiritual Seed of the second Adam; all true Believers. ¶ ¹⁰³ Whereby they have a Right and Title to Life Eternal, Rev. 22. 14.

19 ¹⁰⁴ For as by one mans disobedience ¹⁰⁵ many were ¹⁰⁶ made sinners: so by the ¹⁰⁷ obedience of one, shall many be made righteous.

¹⁰⁴ Here follows the Summ of what he had said afore. ¶ ¹⁰⁵ All men, (as v. 18.) called [many] onely in opposition to that [one] by whose Disobedience they become sinners. ¶ ¹⁰⁶ Brought into a State of Sin, and do derive sinful Natures from him. ¶ ¹⁰⁷ By the Merit of Christ's Obedience, we are brought into such a State, as that many become righteous.

John 15. 22.

20 ¹⁰⁸ Moreover, * the law ¹⁰⁹ entred, that ¹¹⁰ the offence might abound: but where sin abounded, ¹¹¹ grace did much more abound:

¹⁰⁸ Here he shews why the Law was given, since sin was in the World before, v. 13. ¶ ¹⁰⁹ was given by Moses from God. ¶ ¹¹⁰ Ch. 2. 12. & 4. 15. & 7. 5, 8, 11, 13. Gal. 3. 19. That the Transgression of the Law might be more clearly manifested to us to be sin; and especially to set it out in its colours, and render it more heinous and demeritorious, (ch. 3. 20.) that so we might be more sensibly affected with the evil thereof. ¶ ¹¹¹ Hereupon the Grace of God in Christ, which pardons such heinous Sins, is rendered so much the more glorious.

21 That ¹¹² as sin hath reigned unto death, even so might ¹¹³ grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

¹¹² As the power of sin appeared in making us liable to Death, both Temporal and Eternal. ¶ ¹¹³ The Power of God's Grace might appear, upon the account of Christ's Righteousness or Obedience, in beginning in us a spiritual Life here, and bringing us to eternal Life hereafter.

C H A P. VI.

1 We may not live in sin, 12 nor let sin reign in us:
23 Death is the wages of sin.

¶ **W**hat shall we say then? shall we continue in sin, that grace may ² abound?

¹ Ch. 3. 5. & 4. 1. & 7. 7. & 9. 14. *q. d.* What shall we think of this Doctrine, ch. 5. 20? Does it not follow from thence, That we may continue in sin? He proceeds here to some further Benefits (besides those mentioned ch. 5. 1. & c.) of Justification by Faith in Christ, *viz.* the promoting of Holiness, (and not of Sin, as some might imagine.) ¶ ² Appear more glorious in pardoning of us, ch. 5. 20. n. 91.

2 ³ God forbid: ⁴ How shall we that are ⁵ dead to sin, ⁶ live any longer therein?

³ Tit. 2. 11, 12. *q. d.* Far be it from any to imagine that this Doctrine allows such cursed Inferences: For, though, 'tis true, where sin abounds, Grace does more abound; yet 'tis but by accident: for Sin of it self brings Death, (v. 23. Jam. 1. 15.) and the more Sin, the more Punishment, ch. 1. 18. & 2. 5. ¶ ⁴ *viz.* By Profession, Obligation, and Communion with Christ our Head in his Death and all this in our Baptism, v. 3, 4. See also on v. 11. n. 34. ¶ ⁵ *q. d.* 'Tis an absurd, unworthy, unsuitable thing, for us wilfully and wittingly to allow our selves therein.

3 ⁷ Know ye not, that so many of us as ⁸ were ⁹ baptized into Jesus Christ, were ¹⁰ baptized into his death?

⁷ *q. d.* This is a great Truth, which you ought not to be ignorant of, and which confirms what I say. ¶ ⁸ Gal. 3. 27. incorporated into, and made Members of, Christ's Mystical Body, by Baptism. ¶ ⁹ Engaged by Baptism to a conformity to him in his Death, by dying to Sin, and mortifying our Corruptions; and also were made Partakers of the Benefits thereof, one whereof is the crucifying of Sin.

4 ¹¹ Therefore we are ¹² buried with him by baptism ¹³ into death: ¹⁴ that * like as Christ was ¹⁵ raised up from the dead by the ¹⁶ glory of the Father, even so we also should ¹⁷ walk in newness of life.

¹¹ *q. d.* And because we are thus dead with Christ, therefore— ¶ ¹² Col. 2. 12. (See there.) Have Communion with him in his Burial also, which represents a further Degree of the Destruction of Sin, (by putting it out of our sight (Gen. 23. 4.) and having no more to do with it) to which we are engaged by Baptism, and by his Burial are made Partakers of. For these bodily Actions and Sufferings of Christ, his being crucified, dying, being buried, rising, are both significative or representative of spiritual Works in us, our Mortification of Sin, and Rising to Holiness; and also operative of these Works; there being a spiritual Virtue and Efficacy even in his Body, to produce spiritual Effects, by reason of the personal Union between his Body, and the Second Person, whereby it is made a spiritual Body, and a quickning Spirit, (1 Cor. 15. 44, 45.) Hence we are raised to a spiritual Life, even by virtue of his bodily Resurrection; (v. 5.) and our old Man is crucified in us by virtue of his Crucifixion, v. 6. See Eph. 2. 5, 6. ¶ ¹³ To engage us to dy unto Sin; (see n. 8.) and also to carry on the Mortification and Death of Sin more and more, till it be utterly destroyed, v. 6. ¶ ¹⁴ That as after Christ's Death and Burial followed his Resurrection, so must it be with us. ¶ ¹⁵ John 11. 40. Glorious Power, Col. 1. 11. with Eph. 3. 16. 2 Cor. 13. 4. ¶ ¹⁶ Ch. 12. 2. Eph. 4. 22-24. Col. 3. 10. 1 Pet. 4. 1, 2. Live a new Life, being acted by new Principles, *viz.* the

Chap. 6.
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Chap. 6. Spirit and Grace of God; and bringing forth new Fruits of Holiness, *ch. 7. 6.*

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5 For if we have been ¹⁵ planted together ¹⁶ in the likeness of his death; we shall be also ¹⁷ in the likeness of his ¹⁸ resurrection:

¹⁵ *Ch. 8. 11. Phil. 3. 10, 11.* Been united to Christ by Faith, (to which Baptism does engage us) and so made partakers of his Death, and been conformed to him therein, by being dead to sin. ¹⁶ *Eph. 2. 7. 6. Phil. 3. 21. Col. 2. 12.* By rising to Newness of Life, *v. 5. See n. 10.*

6 ¹⁷ Knowing this, that ¹⁸ our old man is crucified ¹⁹ with him, that ²⁰ the ²¹ body of sin might be ²² destroyed, that henceforth we should not ²³ serve sin.

¹⁷ *q. d.* For this is a Truth we ought to be very knowing in, and mindful of. ¹⁸ *Eph. 4. 22.* The Corruption of our Nature, (1.) which we derive from Adam, (2.) which in the godly is upon the declining hand, (3.) in opposition to the [new Nature] or work of Grace. ¹⁹ *Gal. 2. 20. & 5. 24.* By virtue of our Union with him, who is a publick Person; and by virtue of his Crucifixion. (See *n. 10.*) for when Christ died there was a Foundation laid for the destruction of sin, both by way of Merit, (there being a Price paid for it, *Tit. 2. 14.*) and by way of Pattern or Example; for by his death he taught us how to die to sin, that as he died himself for us, so should we for him; and as he suffered pain for us, so should we willingly digest the trouble of Mortification. ²⁰ The whole Mass and Frame of this Corruption, (which has many Members, ready to commit actual Sin. *Col. 3. 5.*) See *n. 41.* ²¹ Weakened more and more, till at last it be utterly destroyed. ²² *Ver. 19.* Wholly give up our selves to the pursuit and practice of it.

† *Gr. justified.* 7 For he that is ²³ dead, is ²⁴ freed from sin.

²³ *1 Pet. 4. 1. viz. To Sin.* ²⁴ *Ch. 8. 33. John 8. 30. Job 3. 19.* Or, [justified] i. e. acquitted and discharged from any further Claim that Sin might make unto his service.

8 Now if we be ²⁵ dead with Christ, we ²⁶ believe that we shall also live with him:

²⁵ *2 Tim. 2. 11.* Conformed to, and have Communion with him in his Death, by dying to Sin. ²⁶ *2 Cor. 5. 1.* Have ground and reason sufficient to believe that we shall be conformed to him in Life too, by living an uninterrupted Life of Grace here, and Glory hereafter; and shall die no more, *v. 9.*

9 Knowing that Christ being raised from the dead; dieth no more; ²⁸ death hath no more dominion over him.

10 For in that he died, he died ²⁹ unto sin ³⁰ once: but in that he liveth, he liveth ³¹ unto God.

²⁹ For Sin's cause, or upon Sin's account, *viz.* to satisfy for it, and abolish it. *Heb. 9. 26.* See there *n. 12.* ³⁰ *Heb. 9. 28. & 10. 14.* ³¹ *Luke 20. 38. Heb. 10. 12.* An immortal, heavenly, glorious Life, in the Presence of God, and to the Glory of God.

11 ³² Likewise ³³ reckon ye also your selves to be ³⁴ dead indeed unto sin; but ³⁵ alive unto God ³⁶ through Jesus Christ our Lord.

³² In correspondence to Christ's Death and Life, *v. 8. 9.* ³³ *q. d.* Though, 'tis true, for the present you are but imperfectly dead to sin, as consider'd in your selves; yet as consider'd in Christ your Head, so you may by Faith reckon your selves wholly dead to it, through him, because you are included in him. ³⁴ *1 Pet. 2. 24.* Obligated to die to it, (*v. 2.*) and in some measure freed from the Power and Service of it, (*v. 7.*) and therefore must not live in it, *v. 2.* ³⁵ *Ch. 14. 7, 8. Gal. 2. 19.* Endued with spiritual Life, whereby you are enabled to live to the Glory of God, by obedience to his commands, (which therefore you must do) ³⁶ By virtue of his Resurrection, and your Union with him, and Grace received from him.

* *Pf. 119. 133.* 12 * Let not ³⁸ sin ³⁹ therefore ⁴⁰ reign in your ⁴¹ mortal body, that ye should ⁴² obey it in the lusts thereof.

³⁸ The remainders of corruption. ³⁹ Since you are regenerate, and spiritually alive. ⁴⁰ *Psal. 19. 13.* Exercise an uncontrolled absolute Power. ⁴¹ Your selves; while you carry about with you that frail Body, wherein Lust do manifest themselves, and are executed by it, *ch. 7. 23. Jam. 4. 1.* (See on *Col. 2. 11. n. 44.*) ⁴² Willingly yield to the sinful Lusts and Motions of the Flesh.

* *Col. 3. 5.*
James 4. 1.

† *Gr. arms, or* 13 ⁴³ Neither yield * ye your ⁴⁴ members as ⁴⁵ Instruments of unrighteousness ⁴⁶ unto sin:

weapons.

but ⁴⁷ yield your selves unto God, ⁴⁸ as those that are alive from the dead; and your members as instruments ⁴⁹ of righteousness ⁵⁰ unto God.

⁴⁷ *Ch. 12. 1. 1 Pet. 4. 2.* ⁴⁸ Faculties of your Souls, (which are exercised in and by the Members of the Body, and bear some proportion to them, as the Understanding to the Eye, &c. See *ch. 7. n. 97.*) ⁴⁹ Wicked Instruments. ⁵⁰ For the committing of sin. ⁴⁷ Dedicate your selves, both Soul and Body, to the service of God. ⁴⁸ As becomes those that are endued with a spiritual Life, after a spiritual Death. ⁴⁹ For the performing of all works of piety. ⁵⁰ To his Glory, and for his Service.

14 ⁵¹ For sin shall not have ⁵² dominion over you: for ye are not ⁵³ under the law, but under ⁵⁴ grace.

⁵¹ *q. d.* And though, 'tis true, sin be strong, and you are weak in your selves, yet if you faithfully strive against it, fear not, For— ⁵² An absolute uncontrolled power. ⁵³ *Gal. 3. 13. & 4. 5.* Under a Legal Dispensation, (which gives strength to sin, (*1 Cor. 15. 56. ch. 7. 8.*) and requires perfect Obedience, but gives no ability to perform it; represented by the Egyptian Task-masters, which required the whole Tale of Brick, but gave no Straw.) ⁵⁴ The new Covenant of Grace in Christ, (which ministers strength to resist sin, and overcome it.)

15 ⁵⁵ What then? ⁵⁶ shall we sin, * because we * *1 Cor. 9. 21.* are not under the law, but under grace? God *Gal. 5. 18.* forbid.

⁵⁵ *q. d.* Does it follow from hence that we are lawless, and may live as we list, (as the Enemies of the Gospel, and of the Grace of God say?) ⁵⁶ *Ver. 1. 2 Cor. 7. 1. Gal. 2. 18. Jude 4.*

16 Know ye not, that * ⁵⁷ to whom ye yield * *Matt. 6. 24.* your selves servants to obey, his servants ye are to whom ye obey; whether of sin ⁵⁸ unto death, or ⁵⁹ of obedience ⁶⁰ unto righteousness?

⁵⁷ *John 8. 34. 2 Pet. 2. 19.* ⁵⁸ Which will bring you to eternal Death, *v. 23.* ⁵⁹ Obedient Servants. ⁶⁰ To exercise works of piety, which will be rewarded with eternal Life, *v. 22.*

17 But God be thanked, ⁶¹ that ye were the servants of sin; but ye have obeyed ⁶² from the heart that ⁶³ form of doctrine ⁶⁴ which was delivered you.

⁶¹ *1 Cor. 6. 11.* That whereas you were formerly, before Conversion. ⁶² *1 Theff. 1. 5.* ⁶³ *Ch. 2. 20. 2 Tim. 1. 1. 13. Heb. 6. 1.*

18 Being then * made ⁶⁵ free from sin, ye became the ⁶⁶ servants ⁶⁷ of righteousness.

⁶⁵ *John 8. 36.* Set at liberty from the Power and Dominion of Sin. ⁶⁶ Obligated to do those which Right and Reason require: This is service in regard of the strictness of the Bond, but Liberty, in regard of the sweetness of the Work: it is service, because we live according to the will of another: but Liberty, because of our Inclination, and delight to do it. ⁶⁷ (And so ought not to serve sin, or suffer it to reign in you.)

19 ⁶⁸ I speak after the manner of men, because of the infirmity of your flesh: ⁶⁹ for as ye have ⁷⁰ yielded your members servants to ⁷¹ uncleanness and to ⁷² iniquity, ⁷³ unto iniquity; ⁷⁴ even so now yield your members servants to righteousness, ⁷⁵ unto holiness.

⁶⁸ *Ch. 3. 5. John 3. 12. Gal. 3. 15. q. d.* I make a modest proposal to you, fitted to humane nature, yea even to the infirmities thereof, *viz.* that you should do as much for God, as you have done for sin, and be as industrious in the service of Christ, as you have been in pursuit of your Lusts. ⁶⁹ *q. d.* And 'tis but reasonable that you should become Servants of Righteousness, (*v. 18.*) because— ⁷⁰ *1 Pet. 4. 2.* ⁷¹ *q. d.* Fleshly Lusts, which defile you. ⁷² Unrighteous dealings with others. ⁷³ Adding one sin unto another. ⁷⁴ *q. d.* So 'tis but reasonable that you should be as ready to do good now, as formerly you were to do evil. ⁷⁵ That you may attain higher Degrees thereof.

20 For when ye were the ⁷⁶ servants of sin, ⁷⁷ ye were free ⁷⁸ from righteousness.

⁷⁶ *John 8. 34.* ⁷⁷ *Eph. 2. 1, 2.* You had no Inclinations to, but did withdraw your selves from the service of righteousness, and Restraints of Grace, and so were destitute of Holiness, (and therefore, on the contrary, now that you are the Servants of Righteousness, you should withdraw your selves from the service of sin.)

21 * ⁷⁹ What fruit had ye then in those things, * *Chap. 7. 5.* where—

† *Gr. to righteousness.*

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whereof ye are now ⁷⁷ ashamed: for the ⁷⁸ end of those things is death.

⁷⁶ *q. d.* And for this end consider, that the service of sin is unprofitable, shameful, and deadly. ¶ ⁷⁷ Luke 15. 18, 19. ¶ ⁷⁸ 1 Cor. 6. 11.

²² But now being made ⁶³ free from sin, and become servants to God, ye have your ⁷⁹ fruit unto holiness, and the end everlasting life.

⁷⁹ The Benefit you reap thereby is the increase of Holiness more and more.

²³ For *the wages of sin is ⁸⁰ death: but the gift of God is eternal life, through Jesus Christ our Lord.

⁸⁰ *Ver.* 21. Jam. 1. 15. Both Temporal (with all the Attendants of it) and Eternal.

C H A P. VII.

1 No law hath power over a man longer than he liveth. 7 The law is not sin, but 12 holy, just and good.

K NOW ye not, brethren, (for I speak to ² them that know the law) how that ³ the law ⁴ hath dominion over a man, as long as ⁵ he liveth?

¹ The Apostle having shewed (*ch. 6.*) that Regenerate Persons are free from the Dominion of Sin, shews here that they are free also from the Yoke of the *Mosaic* Law, because it is dead to them, (*v. 6.*) and they to it, *v. 4.* ¶ ² You Jews, who study the Law, and think yourselves obliged to it; but (if you believe in Christ) are freed from it (and much more then are believing Gentiles so.) ¶ ³ The whole Body or Frame of the Law of *Moses*. ¶ ⁴ Obliges a man to obey it. ¶ ⁵ Either [*he*,] (that is, the man to whom the Law is given) [*lives*,] or, [*it*] (that is, the Law) [*lives*,] that is, continues in force; and no longer.

² For the ⁷ woman which hath an husband, is bound by the law ⁸ to her husband so long as he liveth: but if the husband be dead, she is loosed ⁹ from the law of her husband.

⁶ *q. d.* And this appears in this particular Instance of the Law concerning Marriage. ¶ ⁷ 1 Cor. 7. 39. See there *n. 99.* ¶ ⁸ To continue to be his Wife, and to perform the Duties of a Wife to him. ¶ ⁹ From the Obligation of that Law.

³ So then *if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

⁴ Wherefore my brethren, ¹⁰ ye also are become ¹¹ dead to the law ¹² by the body of Christ; ¹³ that ye should be married to another, even to him who is ¹⁴ raised from the dead, that we should bring forth ¹⁵ fruit ¹⁶ unto God.

¹⁰ *q. d.* And hence it follows; or, by this Comparison it appears. ¶ ¹¹ Believing Jews, (and much more believing Gentiles.) ¶ ¹² Gal. 2. 19. Taken off from all hopes of Justification by it, and Confidence in your Obedience to it: and so likewise it is become dead to you, and has no Life nor Efficacy, in these respects. ¶ ¹³ 1 Pet. 2. 24. By the offering up of Christ's Body on the Cross; whereby it evidently appears, that there is no other way of making Reconciliation for Sin, or delivering from Wrath, but by that. ¶ ¹⁴ 2 Cor. 11. 2. So that now you must give up yourselves to Christ (as your second Husband) that you may be justified by Faith in him. ¶ ¹⁵ Who is alive himself, and will bestow spiritual Life on those that give up themselves to him. ¶ ¹⁶ *viz.* Of Holiness and Good Works, Gal. 5. 22. ¶ ¹⁷ To his Glory, Matt. 5. 16. John 15. 8. Phil. 1. 11.

⁵ For when we were ¹⁹ in the flesh, ²⁰ the ²¹ motions of sins which were by the law, did ²² work in our members ²³ to bring forth fruit unto death.

¹⁹ *q. d.* We should therefore now be fruitful in Good, because formerly we were fruitful in Evil. ¶ ²⁰ Ch. 8. 8. In the carnal corrupt state, before Regeneration. ¶ ²¹ Those corrupt Inclinations to sin, which were occasioned by the Law, and drawn forth by its commands, (as ill Vapours are raised out of a Dunghil by the Sun.) (So far was it from mortifying them.) ¶ ²² Spread themselves all over

the whole Man. See *ori ch. 6. 13. n. 44.* ¶ ²³ To influence or engage them to the actual commission of sin, which ends in death, *ch. 6. 21, 23.*

⁶ But ²⁵ now we are delivered ²⁶ from the law, ²⁷ that being dead ²⁸ wherein we were held; ²⁹ that we should serve ³⁰ in newness of spirit, and ³¹ not in the oldness of the letter.

²⁵ Being come out of the carnal Estate, *v. 5.* ¶ ²⁶ From our Subjection to the Law of *Moses*, as such; from the condemning, irritating Power thereof. ¶ ²⁷ That Law being now made void, and having no further Power to condemn us. ¶ ²⁸ Whereby we were bound, and to which we were obnoxious. ¶ ²⁹ *q. d.* We were delivered from the Law for this end, that we should serve God, or Christ, (our new Husband;) or, Righteousness, (*ch. 6. 19, 22.*) and not live as we list, though we are free from the Law. ¶ ³⁰ Ch. 6. 4. According to that new frame of Spirit now bestowed upon us; *viz.* in a spiritual manner: (which is the new Gospel-way of serving God, being instituted and enforced anew by Christ, John 4. 23.) ¶ ³¹ 2 Cor. 3. 6. Not onely in an outward and ceremonious manner, according to the Letter of the Law, (which way of Worship is now antiquated, and grown out of date.)

⁷ What shall we say then? Is the law ³³ sin? God forbid. Nay, ³⁴ I had not ³⁵ known sin but by the law: for I had not known ³⁶ lust, except ³⁷ the law had said, *Thou shalt not covet.

³³ Ch. 6. 1. See there. ¶ ³⁴ The cause of sin? (as may seem to follow from *v. 5.*) To which he answers, No; for it both discovers and forbids sin: but yet, for all that, it cannot wholly cure us of this Evil; for it can neither give life to the Soul, (*v. 9, 10, 11.*) nor Liberty and Freedom from the remainders of corruption, *v. 14-25.* ¶ ³⁵ He speaks of himself in his own Person, while Unregenerate. ¶ ³⁶ Ch. 3. 20. *viz.* Either, not at all; or, not so clearly and effectually, so as to humble and drive me to Christ; (and therefore since the Law discovers, forbids, and condemns sin, that so it may be avoided, it does not directly promote it, but onely by accident, by reason of the Corruption of our Nature.) ¶ ³⁷ The first rising and stirring of sin in the Soul, though not consented to. ¶ ³⁸ *viz.* Of the Tenth Commandment.

⁸ But ³⁸ sin ³⁹ taking occasion by the ⁴⁰ commandment, ⁴¹ wrought in me all manner of concupiscence. ⁴² For ⁴³ without the law ⁴⁴ sin was ⁴⁵ dead.

³⁸ The corrupt Inclination of Nature, and depraved Bent and Bias of the Soul. ¶ ³⁹ Being stirred up, quickened, and drawn forth by the Prohibition of the Law. ¶ ⁴⁰ Brought forth, in me while unrenewed, actual Motions and Inclinations to sin of all sorts. ¶ ⁴¹ *q. d.* And it appears that this was occasioned by the Command: for— ¶ ⁴² Without the serious consideration, and close application of the Law, in the spiritual sense and exactness of it, to my Conscience; before I did thus. ¶ ⁴³ Matt. 19. 20. Luke 18. 11, 12. John 15. 22. *viz.* In my account; that is, I perceived and observed little or no sin stirring in my self, (*Phil. 3-6.*) and it lay like a dead thing, (though afterwards it revived, *v. 9.*) without terrifying my conscience.

⁹ For I was ⁴⁶ alive ⁴⁷ without the law ⁴⁸ once; but ⁴⁹ when the commandment came, ⁵⁰ sin revived, and ⁵¹ I died.

⁴⁶ Phil. 3. 5, 6. *viz.* In my own conceit: I apprehended my self to be righteous, and in a state of Salvation. ¶ ⁴⁷ *viz.* In my estate of Unregeneracy, before Conversion. ¶ ⁴⁸ When the spiritual Sense and full Extent of the Law, condemning the contrary desires of Evil was brought home, and closely applied to my Conscience, by the Spirit of God. ¶ ⁴⁹ My conscience flew in my Face, and I found my self to be guilty of many sins, which before I perceived not; and a lively sense of the Guilt of them was imprinted on my Soul. ¶ ⁵⁰ My former Perswasions vanished, and I saw my self to be in a state of condemnation, liable to eternal Death.

¹⁰ And the ⁵² commandment which was ⁵³ ordained to ⁵⁴ life, ⁵⁵ I found to be unto death.

⁵² The Law. ¶ ⁵³ Intended by God for this, as its proper End and Use. ¶ ⁵⁴ Ch. 10. 5. Lev. 18. 5. Ezek. 20. 11. To direct us how to attain Life. ¶ ⁵⁵ I perceived that in the Issue and Event it wrought in me a sense of my undone Condition, and did bind me over to Punishment, and so, by accident, tended to death.

¹¹ For ⁵⁸ sin ⁵⁹ taking occasion by the ⁶⁰ commandment, ⁶¹ deceived me, and ⁶² by it slew me.

⁵⁸ Drew me by its Flatteries into actual Sin. ¶ ⁵⁹ By the command, which threatens Death to its Transgressors, it brought me into a state of Death and Damnation.

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Or, being dead to that: Chap. 6. 2. Chap. 2. 29.

Or, concupiscence. Exod. 20. 17. Deut. 5. 21. Acts 20. 33.

Chap. 4. 15. & 5. 20.

1 Cor. 15. 56.

Gen. 2. 17. Chap. 5. 12. Jam. 1. 15.

Matt. 5. 32.

Chap. 8. 2. Gal. 5. 18.

Gr. passions. Gal. 5. 19.

Chap. 6. Spirit and Grace of God; and bringing forth new Fruits of Holiness, *ch. 7. 6.*

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5 For if we have been ¹⁵ planted together ¹⁶ in the likeness of his death; we shall be also ¹⁷ in the likeness of his ¹⁸ resurrection:

¹⁵ *Ch. 8. 11. Phil. 3. 10, 11.* Been united to Christ by Faith, (to which Baptism does engage us) and so made partakers of his Death, and been conformed to him therein, by being dead to sin. ¹⁶ *Eph. 2. 6. Phil. 3. 21. Col. 2. 12.* By rising to Newness of Life, *v. 5.* See *n. 10.*

* *Col. 2. 11.* 6 ¹⁷ Knowing this, that ¹⁸ our old man is crucified ¹⁹ with him, that ²⁰ the ²¹ body of sin might be ²² destroyed, that henceforth we should not ²³ serve sin.

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²⁹ For Sin's cause, or upon Sin's account, *viz. to satisfy* for it, and abolish it, *Heb. 9. 26.* See there *n. 12.* ³⁰ *Heb. 9. 28. & 10. 14.* ³¹ *Luke 20. 38. Heb. 10. 12.* An immortal, heavenly, glorious Life, in the Presence of God, and to the Glory of God.

11 ³² Likewise ³³ reckon ye also your selves to be ³⁴ dead indeed unto sin; but ³⁵ alive unto God ³⁶ through Jesus Christ our Lord.

³² In correspondence to Christ's Death and Life, *v. 8. 9.* ³³ *q. d.* Though, 'tis true, for the present you are but imperfectly dead to sin, as consider'd in your selves; yet as consider'd in Christ your Head, so you may by Faith reckon your selves wholly dead to it, through him, because you are included in him. ³⁴ *1 Pet. 2. 24.* Obligated to die to it, (*v. 2.*) and in some measure freed from the Power and Service of it, (*v. 7.*) and therefore must not live in it, *v. 2.* ³⁵ *Ch. 14. 7, 8. Gal. 2. 19.* Endued with spiritual Life, whereby you are enabled to live to the Glory of God, by obedience to his commands, (which therefore you must do) ³⁶ By virtue of his Resurrection, and your Union with him, and Grace received from him.

* *Pf. 119. 133.*

12 * Let not ³⁷ sin ³⁸ therefore ³⁹ reign in your ⁴⁰ mortal body, that ye should ⁴¹ obey it in the lusts thereof.

³⁷ The remainders of corruption. ³⁸ Since you are regenerate, and spiritually alive. ³⁹ *Psal. 19. 13.* Exercise an uncontrolled absolute Power. ⁴⁰ Your selves; while you carry about with you that frail Body, wherein Lusts do manifest themselves, and are executed by it, *ch. 7. 23. Jam. 4. 1.* (See on *Col. 2. 11. n. 44.*) ⁴¹ Willingly yield to the sinful Lusts and Motions of the Flesh.

* *Col. 3. 5.*

James 4. 1.

† *Gr. arms, or weapons.*

13 ⁴² Neither yield ⁴³ ye your ⁴⁴ members ⁴⁵ as ⁴⁶ instruments of unrighteousness ⁴⁷ unto sin:

but ⁴⁷ yield your selves unto God, ⁴⁸ as those that are alive from the dead; and your members as instruments ⁴⁹ of righteousness ⁵⁰ unto God.

⁴⁷ *Ch. 12. 1. 1 Pet. 4. 2.* ⁴⁸ Faculties of your Souls, (which are exercised in and by the Members of the Body, and bear some proportion to them, as the Understanding to the Eye, &c. See *ch. 7. n. 97.*) ⁴⁹ Wicked Instruments. ⁵⁰ For the committing of sin. ⁴⁷ Dedicate your selves, both Soul and Body, to the service of God. ⁴⁸ As becomes those that are endued with a spiritual Life, after a spiritual Death. ⁴⁹ For the performing of all works of piety. ⁵⁰ To his Glory, and for his Service.

14 ⁵¹ For sin shall not have ⁵² dominion over you: for ye are not ⁵³ under the law, but under ⁵⁴ grace.

⁵¹ *q. d.* And though, 'tis true, sin be strong, and you are weak in your selves, yet if you faithfully strive against it, fear not, For— ⁵² An absolute uncontrolled power. ⁵³ *Gal. 3. 13. & 4. 5.* Under a Legal Dispensation, (which gives strength to sin, (*1 Cor. 15. 56. ch. 7. 8.*) and requires perfect Obedience, but gives no ability to perform it; represented by the Egyptian Task-masters, which required the whole Tale of Brick, but gave no Straw.) ⁵⁴ The new Covenant of Grace in Christ, (which ministers strength to resist sin, and overcome it.)

15 ⁵⁵ What then? ⁵⁶ shall we sin, * because we ⁵⁷ are not under the law, but under grace? God ⁵⁸ forbid.

⁵⁵ *q. d.* Does it follow from hence that we are lawless, and may live as we list, (as the Enemies of the Gospel, and of the Grace of God say?) ⁵⁶ *Ver. 1. 2 Cor. 7. 1. Gal. 2. 18. Jude 4.*

16 Know ye not, that ⁵⁹ to whom ye yield ⁶⁰ your selves servants to obey, his servants ye are to whom ye obey; whether of sin ⁶¹ unto death, or ⁶² of obedience ⁶³ unto righteousness?

⁵⁹ *John 8. 34. 2 Pet. 2. 19.* ⁶⁰ Which will bring you to eternal Death, *v. 23.* ⁶¹ Obedient Servants. ⁶² To exercise works of piety, which will be rewarded with eternal Life, *v. 22.*

17 But God be thanked, ⁶⁴ that ye were the servants of sin; but ye have obeyed ⁶⁵ from the heart that ⁶⁶ form of doctrine ⁶⁷ which was delivered ⁶⁸ you.

⁶⁴ *1 Cor. 6. 11.* That whereas you were formerly, before Conversion, ⁶⁵ *1 Thess. 1. 5.* ⁶⁶ *Ch. 2. 20. 2 Tim. 1. 1. 13. Heb. 6. 1.*

18 Being then ⁶⁹ made ⁷⁰ free from sin, ye became the ⁷¹ servants ⁷² of righteousness.

⁶⁹ *John 8. 36.* Set at liberty from the Power and Dominion of Sin. ⁷⁰ Obligated to do those which Right and Reason require: This is service in regard of the strictness of the Bond, but Liberty, in regard of the sweetness of the Work: it is service, because we live according to the will of another: but Liberty, because of our Inclination, and delight to do it. ⁷¹ (And so ought not to serve sin, or suffer it to reign in you.)

19 ⁷³ I speak after the manner of men, because of the infirmity of your flesh: ⁷⁴ for as ye have ⁷⁵ yielded your members servants to ⁷⁶ uncleanness and to ⁷⁷ iniquity, ⁷⁸ unto iniquity; ⁷⁹ even so now yield your members servants to righteousness, ⁸⁰ unto holiness.

⁷³ *Ch. 3. 5. John 3. 12. Gal. 3. 15. q. d.* I make a modest proposal to you, fitted to humane nature, yea even to the infirmities thereof, *viz.* that you should do as much for God, as you have done for sin, and be as industrious in the service of Christ, as you have been in pursuit of your Lusts. ⁷⁴ *q. d.* And 'tis but reasonable that you should become Servants of Righteousness, (*v. 18.*) because— ⁷⁵ *1 Pet. 4. 2.* ⁷⁶ Fleshly Lusts, which defile you. ⁷⁷ Unrighteous dealings with others. ⁷⁸ Adding one sin unto another. ⁷⁹ *q. d.* So 'tis but reasonable that you should be as ready to do good now, as formerly you were to do evil. ⁸⁰ That you may attain higher Degrees thereof.

20 For when ye were the ⁸¹ servants of sin, ⁸² ye were free ⁸³ from righteousness.

⁸¹ *John 8. 34.* ⁸² *Eph. 2. 1, 2.* You had no Inclinations to, but did withdraw your selves from the service of righteousness, and Restraints of Grace, and so were destitute of Holiness, (and therefore, on the contrary, now that you are the Servants of Righteousness, you should withdraw your selves from the service of sin.)

21 ⁸⁴ What fruit had ye then in those things, ⁸⁵ where—

† *Gr. to righteousness.*

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⁷⁹ q. d. And for this end consider, that the service of sin is unprofitable, shameful, and deadly. ¶ ⁷⁷ Luke 15. 18, 19. ¶ ⁷⁸ 1 Cor. 6. 11.

²² But now being made ⁶³ free from sin, and become servants to God, ye have your ⁷⁹ fruit unto holiness, and the end everlasting life.

⁷⁹ The Benefit you reap thereby is the increase of Holiness more and more.

²³ For * the wages of sin is ⁸⁰ death: but the gift of God is eternal life, through Jesus Christ our Lord.

⁸⁰ Ver. 21. Jam. 1. 15. Both Temporal (with all the Attendants of it) and Eternal.

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¹ No law hath power over a man longer than he liveth. ¶ The law is not sin, but ¹² holy, just and good.

K NOW ye not, brethren, (for I speak to ² them that know the law) how that ³ the law hath dominion over a man, as long as ⁴ he liveth?

¹ The Apostle having shewed (ch. 6.) that Regenerate Persons are free from the Dominion of Sin, shews here that they are free also from the Yoke of the *Mosaic* Law, because it is dead to them, (v. 6.) and they to it, v. 4. ¶ ² You Jews, who study the Law, and think your selves obliged to it; but (if you believe in Christ) are freed from it (and much more then are believing Gentiles so.) ¶ ³ The whole Body or Frame of the Law of *Moses*. ¶ ⁴ Obliges a man to obey it. ¶ ⁵ Either [*he*,] (that is, the man to whom the Law is given) [*lives*,] or, [*it*] (that is, the Law) [*lives*,] that is, continues in force; and no longer.

² For the ⁷ woman which hath an husband, is bound by the law ⁸ to her husband so long as he liveth: but if the husband be dead, she is loosed ⁹ from the law of her husband.

⁹ q. d. And this appears in this particular Instance of the Law concerning Marriage. ¶ ⁷ 1 Cor. 7. 39. See there n. 99. ¶ ⁸ To continue to be his Wife, and to perform the Duties of a Wife to him. ¶ ⁹ From the Obligation of that Law.

³ So then * if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

⁴ Wherefore my brethren, ¹¹ ye also are become * ¹² dead to the law ¹³ by the body of Christ; ¹⁴ that ye should be married to another, even to him who is ¹⁵ raised from the dead, that we should bring forth ¹⁶ fruit ¹⁷ unto God.

¹⁰ q. d. And hence it follows; or, by this Comparison it appears. ¶ ¹¹ Believing Jews, (and much more believing Gentiles.) ¶ ¹² Gal. 2. 19. Taken off from all hopes of Justification by it, and Confidence in your Obedience to it: and so likewise it is become dead to you, and has no Life nor Efficacy, in these respects. ¶ ¹³ 1 Pet. 2. 24. By the offering up of Christ's Body on the Cross; whereby it evidently appears, that there is no other way of making Reconciliation for Sin, or delivering from Wrath, but by that. ¶ ¹⁴ 2 Cor. 11. 2. So that now you must give up your selves to Christ (as your second Husband) that you may be justified by Faith in him. ¶ ¹⁵ Who is alive himself, and will bestow spiritual Life on those that give up themselves to him. ¶ ¹⁶ viz. Of Holiness and Good Works, Gal. 5. 22. ¶ ¹⁷ To his Glory, Matt. 5. 16. John 15. 8. Phil. 1. 11.

⁵ For when we were ¹⁹ in the flesh, ²⁰ the [†] motions of sins which were by the law, did ²² work in our members ²³ to bring forth fruit unto death.

¹⁸ q. d. We should therefore now be fruitful in Good, because formerly we were fruitful in Evil. ¶ ¹⁹ Ch. 8. 8. In the carnal corrupt state, before Regeneration. ¶ ²⁰ Those corrupt Inclinations to sin, which were occasioned by the Law, and drawn forth by its commands, (as ill Vapours are raised out of a Dunghil by the Sun.) (So far was it from mortifying them.) ¶ ²¹ Spread themselves all over

the whole Man. See on ch. 6. 13. n. 44. ¶ ²² To influence or engage them to the actual commission of sin, which ends in death, ch. 6. 21, 23.

⁶ But ²⁵ now we are delivered ²⁶ from the law, ²⁷ that being dead ²⁸ wherein we were held; ²⁹ that we should serve * ³⁰ in newness of spirit, and ³¹ not in the oldness of the letter.

²⁵ Being come out of the carnal Estate, v. 5. ¶ ²⁶ From our Subjection to the Law of *Moses*, as such; from the condemning, irritating Power thereof. ¶ ²⁷ That Law being now made void, and having no further Power to condemn us. ¶ ²⁸ Whereby we were bound, and to which we were obnoxious. ¶ ²⁹ q. d. We were delivered from the Law for this end, that we should serve God, or Christ, (our new Husband;) or, Righteousness, (ch. 6. 19, 22.) and not live as we list, though we are free from the Law. ¶ ³⁰ Ch. 6. 4. According to that new frame of Spirit now bestow'd upon us; viz. in a spiritual manner: (which is the new Gospel-way of serving God, being instituted and enforced anew by Christ, John 4. 23.) ¶ ³¹ 2 Cor. 3. 6. Not only in an outward and ceremonious manner, according to the Letter of the Law, (which way of Worship is now antiquated, and grown out of date.)

⁷ What shall we say then? Is the law ³³ sin? God forbid. Nay, ³⁴ I had not ³⁵ known sin but by the law: for I had not known ³⁶ lust, except the ³⁷ law had said, * Thou shalt not covet.

³² Ch. 6. 1. See there. ¶ ³³ The cause of sin? (as may seem to follow from v. 5.) To which he answers, No; for it both discovers and forbids sin: but yet, for all that, it cannot wholly cure us of this Evil; for it can neither give life to the Soul, (v. 9, 10, 11.) nor Liberty and Freedom from the remainders of corruption, v. 14-25. ¶ ³⁴ He speaks of himself in his own Person, while Unregenerate. ¶ ³⁵ Ch. 3. 28. viz. Either, not at all; or, not so clearly and effectually, so as to humble and drive me to Christ; (and therefore since the Law discovers, forbids, and condemns sin, that so it may be avoided, it does not directly promote it, but only by accident, by reason of the Corruption of our Nature.) ¶ ³⁶ The first rising and stirring of sin in the Soul, though not consented to. ¶ ³⁷ viz. Of the Tenth Commandment.

⁸ But * ³⁸ sin ³⁹ taking occasion by the ⁴² commandment, ⁴⁰ wrought in me all manner of concupiscence. ⁴³ For * ⁴⁴ without the law ⁴⁵ sin was [†] ⁴⁶ dead.

³⁸ The corrupt Inclination of Nature, and depraved Bent and Bias of the Soul. ¶ ³⁹ Being stirr'd up, quickned, and drawn forth by the Prohibition of the Law. ¶ ⁴⁰ Brought forth, in me while unrenewed, actual Motions and Inclinations to sin of all sorts. ¶ ⁴¹ q. d. And it appears that this was occasioned by the Command: for— ¶ ⁴² Without the serious consideration, and close application of the Law, in the spiritual sense and exactness of it, to my Conscience; before I did thus. ¶ ⁴³ Matt. 19. 20. Luke 18. 11, 12. John 15. 22. viz. In my account; that is, I perceived and observed little or no sin stirring in my self, (Phil. 3. 6.) and it lay like a dead thing, (though afterwards it revived, v. 9.) without terrifying my conscience.

⁹ For I was ⁴⁶ alive ⁴⁴ without the law ⁴⁷ once; but ⁴⁸ when the commandment came, ⁴⁹ sin revived, and ⁵⁰ I died.

⁴⁶ Phil. 3. 5, 6. viz. In my own conceit: I apprehended my self to be righteous, and in a state of Salvation. ¶ ⁴⁷ viz. In my estate of Unregeneracy, before Conversion. ¶ ⁴⁸ When the spiritual Sense and full Extent of the Law, condemning the contrary desires of Evil was brought home, and closely applied to my Conscience, by the Spirit of God. ¶ ⁴⁹ My conscience flew in my Face, and I found my self to be guilty of many sins, which before I perceived not; and a lively sense of the Guilt of them was imprinted on my Soul. ¶ ⁵⁰ My former Perswasions vanished, and I saw my self to be in a state of condemnation, liable to eternal Death.

¹⁰ And the ⁵² commandment which was ⁵³ ordained to ⁵⁴ life, ⁵⁵ I found to be unto death.

⁵¹ The Law. ¶ ⁵² Intended by God for this, as its proper End and Use. ¶ ⁵³ Ch. 10. 5. Lev. 18. 5. Exek. 20. 11. To direct us how to attain Life. ¶ ⁵⁴ I perceived that in the Issue and Event it wrought in me a sense of my undone Condition, and did bind me over to Punishment, and so, by accident, tended to death.

¹¹ For ⁵⁸ sin ⁵⁹ taking occasion by the ⁶² commandment, ⁵⁷ deceived me, and ⁵⁸ by it slew me.

⁵⁷ Drew me by its Flatteries into actual Sin. ¶ ⁵⁸ By the command, which threatens Death to its Transgressors, it brought me into a state of Death and Damnation.

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Or, being dead to that: Chap. 6. 2. Chap. 2. 29.

* Gen. 2. 17. Chap. 5. 12. Jan. 1. 15.

* Matt. 5. 32.

* Chap. 8. 2. Gal. 5. 18.

* Gr. persons. Gal. 5. 19.

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* 1 Tim. 1. 8.

12 ⁶⁰ Wherefore * the ⁶¹ law is ⁶² holy; and ⁶³ the commandment ⁶² holy, and ⁶⁴ just, and ⁶⁵ good.

⁶⁰ *q. d.* Since then, by what has been said, it appears, that the Law is not the Cause of Sin or Death (directly) it must then be acquitted from this Charge, and be acknowledged to be holy—¶ ⁶¹ The Moral Law, in all the Branches of it, as a Rule of Life. ¶ ⁶² *Psalm* 19. 7. Tends only to promote Holiness and Conformity to God, and prescribes our Duty to God in his Worship. ¶ ⁶³ The Preceptive Part of it, and every particular Precept. ¶ ⁶⁴ Commands nothing but what is agreeable to those common Apprehensions of Right and Equity which are imprinted in our Natures. ¶ ⁶⁵ *1 Tim.* 1. 8. Really profitable and advantageous for us, and conducive to our Good, both Temporal and Eternal; and preserves the common Interest of Mankind.

13 Was then that which is good, made ⁶⁶ death unto me? God forbid. But ⁶⁷ sin that it might appear ⁶⁷ sin, ⁶⁸ working death in me by that which is good; that sin ⁶⁹ by the commandment might become exceeding sinful.

⁶⁶ *Ver.* 10, 11. A proper and direct Cause of Death. ¶ ⁶⁷ Superlatively vile. ¶ ⁶⁸ Or, *was working*, i. e. did work and spur me on to commit Actual Sin (and so exposing me to Death) because it was forbidden by the good Law. ¶ ⁶⁹ By being stirred up by so innocent and holy a thing as the Commandment, might thereby shew its horrid and vile Nature.

14 ⁷¹ For we know that the law is ⁷² spiritual: but I am ⁷³ carnal, * ⁷⁴ sold under sin.

* 1 Mac. 1. 15.

⁷¹ *q. d.* And it further appears, that the fault is not in the Law, but in my self: For—Here he comes to describe the Conflict or Combate that is in a Regenerate Person between the Flesh and the Spirit, Corruption and Grace: I say, in a Regenerate Person, as appears, (1.) By the double Principle mentioned all along, [*I, and in-dwelling Sin*] *v.* 17, 20. [*the Law of Sin in the Members, and the Law in the Mind*] *v.* 18. [*the Mind, and the Flesh*] *v.* 25. [*Flesh*] *v.* 18. [*the Law*] *v.* 21. and [*the inner Man*] *v.* 22. Now such a double Principle is never attributed to an Unregenerate Person; but, all is [*Flesh*] *John* 3. 6. they are all of a piece. (2.) By the Aftings and Discoveries of Grace, and Opposition to Sin in several Faculties: In the Judgment, [*I allow not Evil*] *v.* 15. [*I consent to the Law*] *v.* 16. In the Will, [*I would not do Evil*] *v.* 16. *to will is present with me* *v.* 18. [*the Good that I would, the Evil that I would not*] *v.* 19. In the Affections, [*I hate Evil*] *v.* 15. [*I delight in the Law of God*] *v.* 22. And the Practice is correspondent hereunto, [*I myself serve the Law of God*] *v.* 25. Now, Can an Unregenerate Man say all this? Nay, what can any Regenerate Person in this World say more? This is more than a natural, unrenewed Conscience (however assisted) can arrive to; for that, at utmost, arises but either to a Conviction of Duty, or to an Approbation of it, *Vide meliora, proboque*; Which yet is commonly contradicted by the Practice, *Deteriora sequor*: yea, and that even in the Jews, who had attained to the fullest knowledge of their Duty, and approbation of it, *ch.* 2. 18. and pretended to a punctual and strict observance of it, *ch.* 2. 17, 19, 20, 23. and yet did not live answerably, *v.* 20–23. Yea, (3.) This Combate is in the same Faculties: In the Judgment, [*That which I do, I allow not*] *v.* 15. In the Will, [*I do that which I would not*] *v.* 16. So *v.* 19. (Like a Merchant throwing his Goods into the Sea in a Storm.) In the Affections, [*I hate that, I do*] *v.* 15. Now when a thing is done, it is (in part, at least) both allowed, willed, and delighted in; and yet here it is also, not allowed, willed, or delighted in. Whereas in an Unregenerate Person, the Combate is only in different Faculties; the Reason or Judgment drawing one way, the Will and Affections inclining and drawing another. (4.) By the Names given to the better Principle, [*the inner Man*] *v.* 22. [*the Law of the Mind*] *v.* 23. [*the Mind*] *v.* 25. which are never spoken of an Unregenerate Person. (5.) By the distinction he makes between himself and Sin, *v.* 17, 20. which cannot be in any Unregenerate Man in the World. (6.) By his bitter Complaint of his Condition in respect of the remainders of Corruption, *v.* 24. and Thanks for Deliverance from the Dominion of it, *v.* 25. (7.) Here are many things inconsistent with a State of Unregeneracy, and the Character that is given of such elsewhere; both general, *Eph.* 2. 1–3. & *4.* 18, 19. and particularly, [*I delight in the Law of God*] *v.* 22. and [*I serve the Law of God*] *v.* 25. with *ch.* 8. 7, 8. (8.) Here is nothing inconsistent with a State of Regeneration, (nay, which the most Holy on Earth may not say) or contrary to the Account given of a Regenerate Person elsewhere. As for those Expressions which seem hardest, and to pinch most, of being [*sold under sin*] *v.* 14. [*captivated by it*] *v.* 23. [*servant to sin*]

v. 25. if they be understood but of some particular Acts, and not of a Course of Life; or, of an unwilling, unaccustomed Subjection to it, where there is not the full Consent of the Will, nor a customary, habitual Practice thereof; they will be very easily reconciled with those Places which are brought to confront 'em, (as will appear by the Notes on those several Expressions.) ¶ ⁷² Reaches to the Soul and Spirit, and lays an Obligation upon that, as well as upon the outward Man, requiring inward Obedience, and a Conformity to it in the Motions, Inclinations, and Affections of the Soul, *Matt.* 5. 23, 28. & 22. 37. *Levit.* 19. 17. ¶ ⁷³ *Viz.* In part, in regard of the remainders of Corruption, *v.* 18, 23. and comparatively, in respect of the Purity of the Law. Thus one in Christ is called [*carnal*] *1 Cor.* 3. 1. ¶ ⁷⁴ *Gal.* 5–1. Not [*selling myself to it*] as *Ahab* did, (*1 Kings* 21. 20.) but only over-powered sometimes by the Tyranny of Corruption, (*v.* 25.) like a Slave forced to be subject to a cruel Master, *v.* 23.

15 ⁷⁵ For that which ⁷⁶ I do, ⁷⁷ I ⁷⁸ allow not: † *Gr. know.* for * what ⁷⁸ I would, that do I ⁷⁹ not; but ⁸⁰ what * *Gal.* 5. 17. I hate, that ⁸¹ do I.

⁷⁵ *q. d.* And it appears, that when I am under the Power of Sin, 'tis not willingly, but by constraint, because I allow it not. ¶ ⁷⁶ *Viz.* Contrary to the Law; by sinful Motions, Words, or Actions, (which through Surprise and Infirmary the best may fall into.) ¶ ⁷⁷ *Viz.* In my constant, settled Judgment, but utterly condemn, before those corrupt Passions are stir'd in me, and till Importunity prevail. ¶ ⁷⁸ I do sincerely purpose and endeavour, either as to Matter or Manner. ¶ ⁷⁹ *Viz.* Either not at all, or not so constantly, or not in that exact manner I desire, *Gal.* 5. 17. ¶ ⁸⁰ Those Sins of Infirmary which I am utterly averse to, when not thus assailed. ¶ ⁸¹ I am sometimes drawn to, through the prevalence of Corruption, (yet still with reluctance.)

16 ⁸² If then I do that which I would not, ⁸³ I consent unto the law, that it is good.

⁸² *i. e.* When at any time I am drawn to do that, to which, in my renewed Part, I have an averseness, even when I am drawn to it. ¶ ⁸³ *q. d.* This averseness shews that I agree with the Law, in disallowing what it forbids; and that I own it for a perfect Rule of Righteousness.

17 Now then, it is ⁸⁴ no more I that do it, but ⁸⁵ sin that dwelleth in me.

⁸⁴ Not my whole self, there being something in me that inclines another way. ¶ ⁸⁵ The Remainders of Corruption, which do, and will continue in me, while I am in this World.

18 For I know, that * in me (that is, in my * *Gen.* 6. 5. & ⁸⁶ flesh) dwelleth ⁸⁷ no good thing: for ⁸⁸ to will ⁸⁹ 8. 21. is present with me, but *how* to ⁹⁰ perform that which is good, I find not.

⁸⁶ So far forth as my Nature is still corrupt and unrenewed. ¶ ⁸⁷ No Spiritual Good. ¶ ⁸⁸ *q. d.* My Will, so far as renewed, inclines to Good, and chuses and purposes it, (being enabled thereto by the Grace of God, *Phil.* 2. 13.) ¶ ⁸⁹ *Phil.* 3. 12. *Viz.* In that exact manner I desire; and sometimes, not at all, *Gal.* 5. 17.

19 For the good that ⁹¹ I would, I do ⁹² not, but the evil which I would not, that ⁹³ I do.

20 Now ⁹⁴ if I do that I would not, it is ⁹⁵ no more I that do it, but ⁹⁶ sin that dwelleth in me.

21 I find then ⁹⁷ a law, that when I would do good, ⁹⁸ evil is present with me.

⁹⁷ Natural Corruption, like a Law, commanding, and inclining, by sensual Rewards and Punishments; or, the strong Inclination and Bent of the Soul to Evil. ¶ ⁹⁸ This Corruption of Nature is stirring and active to hinder me.

22 For ⁹⁹ I delight in the ¹⁰⁰ law of God, after * the inward man.

* Col. 3. 9, 10.

⁹⁹ *Psalm* 1. 2. & 40. 8. & 119. 77–111. ¶ ¹⁰⁰ In the Holiness and Spirituality of its Nature and Commands, *v.* 12, 14. ¶ ¹⁰¹ *Ch.* 2. 29. *2 Cor.* 4. 16. *Eph.* 3. 16. According to my renewed Nature, and the Principle of Grace, which is within, (*Luke* 17. 21.) even in the Heart, *1 Pet.* 3. 4. (Thus it always signifies, and is never taken otherwise.)

23 But * I see ¹⁰² another law; in my ¹⁰³ members, ¹⁰⁴ warring against ¹⁰⁵ the law: of my mind, and bringing me into captivity ¹⁰⁶ to the law of sin, which is in my members.

¹⁰² The Power or Principle of Corruption. See *v.* 90. ¶ ¹⁰³ Continuing there against my Will. ¶ ¹⁰⁴ Unrenewed Part, (which is like a Body, consisting of many Members, (*Col.* 3. 5.)

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(*Col. 3. 5.*) and putting forth it self chiefly in and by the Members of the Body. See *ch. 6. 13. n. 44.* ¶ *Gal. 5. 17. 1 Pet. 2. 11.* Striving, like a Rebel against his Lawful Sovereign. ¶ *Principle of Grace,* (which is a Law as well as the other, to direct, command, excite to Good, &c.) ¶ Which belongs to it as a fixed Principle and Habit, to whose Sovereignty and Conduct the Members willingly consent, and yield up themselves. ¶ Drawing me sometimes, (but neither constantly nor generally) even against my Will, so far as renewed, to the commission of Sin, and so gaining many particular Successes in this War. ¶ That is, to it self.

24 O wretched man that I am, who shall deliver me from ¶ the body of this death!

¶ Or, this body of death.

¶ *Viz.* In this respect, as to this Particular. ¶ The Corruption of Nature, acting chiefly by the Body. ¶ Which binds me over to death.

25 I thank God, through Jesus Christ our Lord. So then, with the mind I my self serve the law of God; but with the flesh, the law of sin.

¶ *1 Cor. 15. 57. Viz.* That he has already so far delivered me from the Dominion of Sin, that, though it still cleaves to me, yet I am not a willing Slave to it, but strive against it, and, by the Spirit of Christ, do frequently overcome it. ¶ Here is the Upshot and Issue of this whole Conflict, That with the renewed Part, I Paul, in my own Person, as Regenerate, do Devote my self to God's Service, and am enabled by his Grace to yield sincere Obedience to his Law. ¶ But by reason of the remainders of Corruption, I am sometimes brought under the Power of Sin.

C H A P. VIII.

1 who are free from condemnation. 5, 13 What harm cometh of the flesh, 6, 14 and what good of the spirit, 17 and what of being God's child.

¶ Here is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

¶ Gal. 5. 16, 25.

¶ Here he comes to comfort Believers against the Remainders of Corruption, spoken of *ch. 7.* latter end. ¶ *i. e.* Since they don't allow themselves in Sin, (*ch. 7. 15.*) but are delivered, in part, from the Dominion of it, *ch. 7. 25.* See there, *n. 6.* ¶ *i. e.* In respect of all this that has been said; since things are as I have shew'd. ¶ He does not apply this particularly to himself, (as the tenor of his Discourse led him to do; for he spake in the First Person all along the latter part of the former Chapter, and so again in the next Verse) lest he should seem to appropriate this Comfort to himself alone; but extends it to all Believers in general, that they might apply the Comfort thereof to themselves. ¶ *John 15. 2. Eph. 3. 17.* United to Christ by a lively Faith, and so become Members of his Mystical Body. ¶ Frame the general Course of their Lives. ¶ According to the Dictates and Motions of the remainders of Corruption in 'em. ¶ According to the Guidance of God's Spirit, and the Renewed Nature, or Spiritual Part in 'em.

2 For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

¶ *q. d.* And it appears, that there is no Condemnation—because—¶ *Ch. 3. 27. Isa. 2. 3. & 51. 4.* The Grace of the Gospel, which is a Principle of Spiritual Life; or, the Gospel, or Covenant of Grace, which is the Law of the Spirit, or a Spiritual Law; and that not only as it reaches to the Spirit, (as the other Law does, *ch. 7. 14.* See there, *n. 72.*) and yet is but a feeble thing, *v. 3.*) but it is such a Spiritual Law as gives Life, and is the Ministration of Life, (*2 Cor. 3. 6.*) being accompanied with Power to beget Spiritual Life, whereby we are enabled to the Performance of this Law, so as to be made Righteous according to it, and to live by it. ¶ Which Law is procured, and which Efficacy is bestowed on it, and which Life is bestowed on us, by Christ. ¶ (And other Believers also, after the same manner.) ¶ *Ch. 6. 14. & 7. 6.* ¶ That rigorous Covenant, which to fallen Man serves only to convince of Sin, (*ch. 3. 20. & 7. 7, 8.*) and bind over to Death, *ch. 7. 13. 2 Cor. 3. 7.*

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh:

¶ Or, by a sacrifice for sin.

¶ *q. d.* And it appears that we are thus freed from the Law, because God has condemned it. ¶ Strictly taken, as opposed to the Promise, or Covenant of Grace given to Abraham. ¶ *Heb. 10. 4.* ¶ *Heb. 7. 18, 19.* Unable to free from Sin and Death. ¶ By reason of the Infirmitie of the Flesh, and Corruption of Nature. ¶ See on *Matt. 10. 40. n. 77.* ¶ In a true Humane Nature, subject to such Infirmitie of Nature as our sinful Flesh is, and therein [*like it*:] and yet free from any Inherent Sin, and so [*but like it*:] ¶ *2 Cor. 5. 21.* By being a Sacrifice for Sin, (as the Phrase is used *Heb. 10. 6.*) or making Atonement for it, (as *Lev. 9. 15.*) and thus it refers to the following Word [*condemned*:] or, [*because of sin*:] *i. e.* Sin was the Occasion of his taking the Likeness of sinful Flesh, (and so it refers to the Word [*sending*:]) ¶ Adjudged it to destruction, (according to that, *1 John 3. 8.*) paid Sentence upon it, and accordingly punish'd it, and thereby declared openly before all the World, by these Sufferings of his Son, how abominable Sin was to him, and how contrary to his Nature. ¶ *Viz.* Of his Son, by his Sufferings in the Flesh, *Col. 1. 22. 1 Pet. 4. 1.*

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

¶ *q. d.* And God has thus condemned Sin, that we might obey the Law. ¶ That Righteousness which the Law, as a Rule of Life, requires. ¶ Sincerely performed by us, (which it could never have been, had not the Power of Sin been mortified in us:) (and so it seems something parallel to that *ch. 7. 6.*)

5 For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit.

¶ Carnal, in their Natural Condition, under the full Power of their Lusts, in whom the Sensitive Appetite and Interest are predominant. ¶ *Phil. 3. 19.* Relish and find a Sweetness in, and so are wholly taken up in the pursuit of. ¶ Regenerated by the Spirit, and so become Spiritual, (*1 Cor. 2. 15.*) in whom the Spirit dwells, (*v. 9.*) and who are led by him, *v. 14.* ¶ Spiritual things; the Fruits of the Spirit, (*Gal. 5. 22.*) which he works in the Hearts of Regenerate Persons; the Interest of their Souls.

6 For to be carnally minded, is death; but to be spiritually minded, is life and peace.

¶ *q. d.* And it further appears, that there is no Condemnation—*v. 1.* because—¶ *Gal. 6. 8.* Of that temper before described, *n. 28.* ¶ Such a one is in a State of Death, which will bring him to Eternal Death, (if he continue in it) *ch. 6. 21. & 7. 10, 11.* ¶ To have a due Notion of Spiritual things, and to find a Sweetness and Excellency in 'em, so that the bent and inclination of the Mind is that way. ¶ That whereby we live to God, and enjoy Peace with him, and is the way to Eternal Life.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

¶ The best Motions, Inclinations, and Affections of a Natural Man; or, the Carnal Disposition of the Mind. ¶ Rebellious in the highest degree against God's Will. ¶ *Viz.* In respect of its Moral Impotency to Obedience.

8 So then they that are in the flesh, cannot please God.

¶ In the Carnal, Corrupt State. ¶ *Viz.* While they continue so, and till they be converted.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

¶ Believers. ¶ Seeing that; or, Forasmuch as: (for he does not speak doubtingly.) ¶ *1 Cor. 3. 16. 1 Pet. 1. 11.* ¶ *1 Cor. 3. 16. Jam. 4. 5.* Has his fixed abode in you, (*John 14. 16, 17. 1 John 2. 27.*) and this is by his gracious Operations; especially Faith, (*Eph. 3. 17.*) and Love, (*1 John 4. 16.*) and also in his own Person, (See on *John 17. 23.*) (For, [*dwelling*:] and that [*as in a Temple*:]) *1 Cor. 6. 19.* is proper to a Person.) Yet not Personally, but Spiritually, so as he is no-where else, *John 14. 17. 22.* ¶ *Gal. 4. 6. 1 Pet. 1. 11. i. e.* Doth not partake (in his measure) of the same Spirit which dwells in Christ without measure, *John 3. 34.* ¶ No true Member of his Mystical Body; has no special Relation to him.

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Chap. 8. 10 And if Christ be ⁴⁸ in you, ⁴⁹ the body is dead because of ⁵⁰ sin; but the ⁵¹ Spirit ⁵² is life, ^{4063.} ⁵³ because of righteousness.

⁴⁸ See on *John* 17. 23. ¶ ⁴⁹ Though the Body be Mortal, and subject to Death. ¶ ⁵⁰ *Ch.* 5. 12. & 6. 23. *Adam's* Sin, whereby he expos'd himself, and all his Posterity, to Death, and the remainders of Corruption in you Believers, which you can be freed from only by Death. ¶ ⁵¹ *Viz.* Of God, (as appears by the next Verse.) ¶ ⁵² Will raise up your Bodies again (as *v.* 11.) to an Immortal Life. ¶ ⁵³ By reason of that Righteousness and Holiness that Christ by his Spirit, works in you, (which is the way to Life, and entitles to it, *Rev.* 22. 14.)

11 ⁵⁴ But if the Spirit of him that ⁵⁵ raised up Jesus from the dead, ⁵⁶ dwell in you; * ⁵⁶ he that raised up Christ from the dead, shall also ⁵⁷ quicken your mortal bodies, || by his Spirit that dwelleth in you.

* Chap. 6. 4, 5.
: Cor. 6. 14.

|| Or, because of his Spirit.

⁵⁴ *q. d.* For, if you are sanctified by the Spirit, you shall be raised up by the Spirit also, as Christ was. Here he only enlarges what he said *v.* 10. ¶ ⁵⁵ *Acts* 3. 15. See there, *n.* 23. ¶ ⁵⁶ God's raising Christ, assures us that he'll raise us too, as being Members of him. ¶ ⁵⁷ *2 Cor.* 4. 14. *Eph.* 2. 5. *Col.* 2. 13. Raise them from a State of Mortality, and all the Attendants thereof, to a Glorious, Immortal Life, *1 Cor.* 15. 42-44. *Phil.* 3. 21.

12 ⁵⁸ Therefore, brethren, we are ⁵⁹ debtors, not to the flesh, to live after the flesh.

⁵⁸ *q. d.* Since we have received such Benefits, and expect more, therefore— ¶ ⁵⁹ Or, [*We are not debtors to the flesh.*] We owe our Natural Corruption no Service; we ought not to follow its Desires and Inclinations; but we are engaged to be more and more holy.

13 For ⁶⁰ if ye live after the flesh, ye shall die: but if ye ⁶¹ through the Spirit do ⁶² mortify the ⁶³ deeds of the body, ye shall ⁶⁴ live.

⁶⁰ *Gal.* 6. 8. ¶ ⁶¹ *Viz.* Eternally, and never partake of that glorious Resurrection, which otherwise you might do. ¶ ⁶² By his Grace and Assistance. ¶ ⁶³ *Eph.* 4. 22. & 5. 3. *Col.* 3. 5, 6. Resist, subdue, and destroy the Power and Strength of Sin more and more. ¶ ⁶⁴ Carnal Affections, whence all the corrupt Deeds wherein the Body is instrumental, do arise. ¶ ⁶⁵ Lead a comfortable, vigorous, spiritual Life here, and obtain eternal Life hereafter.

14 For as many as are ⁶⁶ led by the Spirit of God, they ⁶⁷ are the sons of God.

⁶⁶ *Gal.* 5. 18. Guided and acted in their Wills, Affections, Inclinations, Words, and Actions, by his Conduct, Motions, and Impulses, *Gal.* 5. 16, 25. ¶ ⁶⁷ Shew themselves to be like unto God, (and therefore shall live, *v.* 13.)

* 1 Cor. 2. 12.

* *Id.* 56. 5.

15 For * ye have not received the ⁶⁸ spirit of bondage ⁶⁹ again ⁷⁰ to fear; but ye have received ⁷¹ the * Spirit of adoption, whereby we ⁷² cry, Abba, Father.

⁶⁸ *2 Tim.* 1. 7. *Heb.* 12. 18, 19. A Legal frame and temper of Spirit, (such as is wrought by the Law, *Gal.* 4. 24. See there, *n.* 68.) whereby the Spirit convinces you (*John* 16. 8.) that you are in a State of Sin and Wrath, that thereby he may drive you to Christ, as Mediator. ¶ ⁶⁹ Such as you had formerly, before your Conversion: The Spirit of God never causes such Fears in you any more, as were formerly, (though such Fears may be in God's People again, through the Devil's Malice, and their own Corruption.) ¶ ⁷⁰ So that you should lie under a servile Fear of Wrath and Condemnation. ¶ ⁷¹ *Gal.* 4. 6. A comfortable Sense and Assurance of your State of Reconciliation, and Filial Relation to God, wrought also by the Spirit. ¶ ⁷² *Mar.* 14. 36. *Gal.* 4. 6. See there, *n.* 17. Are enabled and encouraged to go to God with an humble confidence, affectionateness, and earnestness, as to a reconciled Father.

16 The Spirit it self ⁷³ beareth witness with ⁷⁴ our spirit, that we are the ⁷⁵ children of God.

⁷³ *2 Cor.* 1. 12, 22. & 5. 5. *Eph.* 1. 13. & 5. 30. Speaks the same things, gives the same evidence concerning the Truth of Grace and our Sonship, (*1 Cor.* 2. 12.) and to ratify what our Spirits say. ¶ ⁷⁴ Our enlightened, renewed Conscience. ¶ ⁷⁵ *Viz.* By special Adoption, and Regeneration.

17 And ⁷⁶ if children, then ⁷⁷ heirs; heirs of God, and joynt-heirs ⁷⁸ with Christ: ⁷⁹ if so be that we suffer ⁸⁰ with him, ⁸¹ that we may be also glorified together.

⁷⁶ *Gal.* 4. 7. ¶ ⁷⁷ To whom the Everlasting Inheritance belongs. ¶ ⁷⁸ Both of Glory, (*Phil.* 3. 21.) and Do-

minion, *Rev.* 3. 21. *1 Cor.* 6. 2. *Luke* 22. 29. (only he is Heir by Nature, we by Grace. ¶ ⁷⁹ *Acts* 14. 22. *2 Tim.* 2. 11, 12. *1 Pet.* 4. 13. If we are willing to suffer, when called to it. Here he lays down Grounds of Comfort against Sufferings. ¶ ⁸⁰ For the Truth, and Righteousness sake, as he did. ¶ ⁸¹ *q. d.* This is the way to obtain the same Glory that Christ has: He was glorified in this way, (*Luke* 24. 26.) and so must we.

18 For ⁸² I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be ⁸³ revealed in us.

⁸² *1 Cor.* 4. 17. ¶ ⁸³ Which we shall then partake of, both in Soul and Body, and shall fully understand the Nature of, and shall be made manifest to us, (which at present it is not, *1 John* 3. 2.)

19 ⁸⁴ For * the ⁸⁵ earnest expectation of the creature waiteth for the ⁸⁶ manifestation of the sons of God.

⁸⁴ *q. d.* And so great is this Glory, that even the senseless Creatures wait for that time, (much more then should we.) ¶ ⁸⁵ The whole Frame of this lower World, and all visible Creatures in it, earnestly wait. ¶ ⁸⁶ The time (*viz.* at the day of Judgment) when the Children of God shall be fully manifested to be so, (*1 John* 3. 2.) by being re-established in a State of perfect Grace and Glory.

20 ⁸⁷ For the creature was made subject to vanity, not willingly, ⁸⁸ but by reason of him who hath subjected the same in hope:

⁸⁷ *q. d.* For their present Condition of Vanity (whereby they are subject to Disorder and Destruction for Man's use, and to be made Fuel for his Lusts) shall not always continue, because it was not from themselves, or according to that Order which God first established in the Creation. ¶ ⁸⁸ But it was laid upon them by God for Man's Sin; who yet has put into them a kind of Instinct to expect Deliverance; or, at least, has ordain'd that it shall be so.

21 Because the creature it self also shall be delivered from the ⁸⁹ bondage of corruption, into the ⁹⁰ glorious liberty ⁹¹ of the children of God.

⁸⁹ Misery, Slavery, Frailty, and Corruption, which it is obliged to undergo at present. ¶ ⁹⁰ A perfect and happy Freedom from the Curse, and all the Effects thereof. ¶ ⁹¹ Which the Children of God shall primarily and more eminently partake of, and other Creatures in their measure, and according to every ones Nature and Capacity. When the Children of God shall be perfectly freed from Sin, and fully re-established in Grace and Glory, then the Curse that followed on Sin shall be taken off from the Creature, and it shall be restor'd to that excellent primitive State of its Creation again, *2 Pet.* 3. 13.

22 For we ⁹² know that || the ⁹³ whole creation || groaneth, and ⁹⁴ travaileth in pain ⁹⁵ together ⁹⁶ until now:

⁹² *Viz.* By Observation, and the Word of God. ¶ ⁹³ Complains of, and is affected with, the Burden of Sin and Misery. ¶ ⁹⁴ Struggles to be delivered from this Condition. ¶ ⁹⁵ One with another. ¶ ⁹⁶ To this very moment, (and so on, till the time of delivery.)

23 And ⁹⁷ not only they, but our selves also, which have the ⁹⁸ first-fruits of the spirit, even we our selves ⁹⁹ groan within our selves, waiting for the ¹ adoption, to wit, the ² redemption of our body.

⁹⁷ *q. d.* And what they do by a secret Inclination, we do through spiritual Understanding. ¶ ⁹⁸ Such a measure of the Spirit, in the work of Sanctification, as is a Pledge of that Perfection which shall be in Heaven, (*Eph.* 1. 14.) and which is a Principle to incline us to desire it. ¶ ⁹⁹ *2 Cor.* 5. 2, 4. Are exceedingly grieved for the remainders of Sin, and earnestly desire a Release. ¶ ¹ The full Manifestation of our Sonship, (*v.* 19.) and the actual Possession of the Inheritance. Adoption is founded in Election, (*Eph.* 1. 5.) actually bestowed (in part) in Sanctification, (*Gal.* 4. 5.) and perfected in Glorification; as here. ¶ ² *Luke* 21. 28. *Eph.* 4. 30. See there. Its Freedom from the Power of Death, (which is the last Enemy) and the removal of that Dulness and Weakness which came upon it by the Fall; and so, the total and final abolition of all the cursed Tracts and Marks of Sin.

24 ³ For we are saved by hope: but * ⁴ hope ⁵ that is seen, is not hope: for what a man seeth, ⁶ why doth he yet hope for?

³ *q. d.* We do and must wait for these things, because we have 'em not in present possession: for all the Salvation and

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Chap. 8. and Redemption we have at present, is but in hope. ¶ 4 The thing hoped for, if it be actually enjoyed, is not matter of hope.

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25 5 But if we hope for that we see not, then do we with patience wait for it.

¶ Tit. 2. 13. Jam. 5. 7. q. d. And if our Hope of the Heavenly Inheritance be strong and lively, it will produce a patient waiting till God's time be come to possess us of it, and in the mean while, to bear our intervening Troubles contentedly.

* Matt. 20. 22.

Jam. 4. 3.

* Zech. 12. 10.

Eph. 6. 18.

26 6 Likewise the Spirit also 7 helpeth our infirmities: for 8 we know not 9 what we should pray for as we ought: but 10 the Spirit it self 10 maketh intercession for us with 11 groanings which cannot be uttered.

¶ Zech. 12. 10. q. d. And as the Spirit works such Desires and Expectations in us, to support us in Suffering; so, for the same end, he helps in Prayer, (which is the surest Refuge in Trouble.) ¶ 7 2 Cor. 3. 5. viz. By administering sufficient Grace and Assistance against whatsoever disables us to pray in a due manner. ¶ 8 Viz. Of our selves, without his help. ¶ 9 What may be most for God's Glory, and our own Good. ¶ 10 Matt. 10. 20. Suggests Matter to us, and stirs us up to make Intercession our selves, (Gal. 4. 16. compar'd with Rom. 8. 15.) Christ intercedes for us [without] us, and the Spirit [within] us, ¶ 11 Such Pangs of Affection, such Ardor of Spirit, and such inward Labouring and Working of the Heart towards God, as cannot be express'd by Words.

Or, that.

27 12 And he that searcheth the hearts, knoweth what is the 13 mind of the Spirit, 14 because he 10 maketh intercession for the saints 14 according to the will of God.

¶ 1 Chron. 28. 9. Psal. 7. 9. Jer. 11. 20. & 17. 10. Rev. 2. 23. q. d. But though we cannot express these fervent Desires in Words, yet God who is Omniscient knows the full Sense and Meaning of 'em, and accepts 'em. ¶ 13 The Frame, Bent, Inclination, and Acting of the Inward Man in Prayer, wrought by God's Spirit. ¶ 14 Viz. Both for Matter and Manner; with Conformity to his revealed Will, and Submission to his secret Will; (and therefore we may be sure to be heard, (1 John 5. 14.) and also may thereupon comfort our selves in our Afflictions.)

28 15 And we know that 16 all things work 17 together 18 for good, to them that 19 love God, to them who are the 20 called according to his 21 purpose.

¶ q. d. And we may further comfort our selves under our Sufferings, by this Consideration, That— ¶ 16 All Providential Dispensations, even Afflictions and Sufferings themselves. ¶ 17 Among themselves, (like the several Ingredients in a Medicine) and with God's over-ruling Providence; and so— ¶ 18 Gen. 50. 20. Jer. 24. 5. Shall be so far from hindring, that they shall promote our Spiritual and Eternal Welfare, (Psal. 119. 71. 2 Cor. 4. 17.) When we are sanctified to God, all things are sanctified to us; to serve us for God, and to help us to him. ¶ 19 Sincere Christians, who will overcome all Difficulties for the Love of God. ¶ 20 See on v. 30. n. 28. ¶ 21 His Eternal and Free Election, ch. 9. 11. Eph. 1. 5, 9, 11. 2 Tim. 1. 9.

* See Exod. 33.

15. 17.

Psal. 1. 6.

Jam. 1. 5.

* Matt. 7. 23.

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2 Tim. 2. 19.

1 Pet. 1. 2.

* John 17. 12.

2 Cor. 3. 18.

Phil. 3. 21.

1 John 3. 2.

* Col. 1. 15, 18.

Heb. 1. 6.

Rev. 1. 5.

29 22 For whom 23 he did 24 foreknow, he also did 24 predestinate 25 to be conformed to the 25 image of his Son, 26 that he might be the 26 first-born among many brethren.

¶ q. d. And it must needs be so, because God has decreed by several Steps to bring them to Glory. ¶ 22 Loved, and chose from among others, from Everlasting, for his Peculiar. ¶ 23 Ch. 9. 11. Eph. 1. 5, 11. See there. Determine to make like his Son. ¶ 24 Viz. In Glory, as Psal. 73. 20. & 17. 15. Numb. 12. 8. 1 Cor. 11. 7. ¶ 25 The Head and Captain of all the Adopted Children of God.

30 Moreover, whom he did 27 predestinate, them he also 28 called: and whom he called, them he also 29 justified: and whom he justified, them he also 30 glorified.

¶ Thus determine and decree to glorify. ¶ 28 Brought 'em, by the Preaching of the Word, and effectual Operation of his Spirit, to know, believe, and obey the Gospel. (The Cause put for the Effect, (as is usual.) ¶ 29 Accounts and deals with as righteous Persons. ¶ 30 Has already given 'em the Beginning and Pledge thereof in Grace, and will in due time bring 'em to the full Possession of Glory; (and therefore such Persons have a solid ground of Comfort in Affliction.)

31 31 What shall we then say to these things? Chap. 8. * 32 If God be for us, who can be against us?

¶ q. d. Since these things are so, what cause of fear, doubt, or trouble can there be to the People of God? Nay, what cause of Comfort and Rejoycing have they? ¶ 32 Psal. 56. 12. & 118. 6. Since God has manifested so much Love to us, as to chuse, call, justify, glorify, what real hurt can the World, Devil, or all his Instruments, do us by all our Sufferings from them? We that were Predestinated when we were not, called when we were aveist, justified when guilty, sanctified when unholy, and shall be glorified, though now miserable; what Cause have we to fear? Here is Comfort against Enemies.

32 32 He that spared not his own Son, but 33 delivered him up for us 34 all, how shall he not with him also freely give us all 35 things?

¶ Viz. Who are chosen, called, &c. ¶ 33 Matt. 6. 33. 1 Cor. 3. 22. viz. Both for Soul and Body, that may promote our Salvation, 2 Pet. 1. 3. Here is Support under Straits and Wants.

33 33 Who shall lay 36 any thing to the charge of Gods elect? 37 It is God that 37 justifieth:

¶ Ch. 2. 15. Job 34. 29. Isa. 50. 8, 9. John 5. 35. Any Matter of Guilt, which should bring them into Condemnation. ¶ 37 Accounts us Righteous, and acquits from Condemnation. Here is Relief against the Accusations of Satan, the Law, or our own Consciences.

34 34 Who is he that 38 condemneth? 39 It is Christ that 39 died, yea rather that is 40 risen again, 41 who is even 41 at the right hand of God, who also 42 maketh 42 intercession for us.

¶ Should execute the Sentence of Condemnation upon us. ¶ 39 Viz. To satisfy for our Sins, and to free us from the Curse, and Punishment thereof, ch. 4. 25. Gal. 3. 13. ¶ 40 Viz. For our Justification, (ch. 4. 25.) being thereby discharged from all our Sins, and so we are acquitted in him: and likewise to be our Judge at the last day, (Acts 17. 31.) and then solemnly to acquit us. ¶ 41 See on Matt. 22. 44. n. 80. Exalted to the highest Degree of Honour and Power; and that for this end, to deliver us from our Enemies, and give us his Spirit, Acts 2. 33. ¶ 42 Heb. 7. 25. & 9. 24. 1 John 2. 1. By presenting himself a Sacrifice and Surety, and one that has made satisfaction for all our Sins, and manifesting his Will and Desire that we should partake of the Virtue and Benefit of his Sacrifice.

35 43 Who shall separate us from the love of Christ? 44 shall 45 tribulation, or 46 distress, or persecution, or famine, or nakedness, or peril, or 47 sword?

¶ What Creature, or Occasion shall cause us to withdraw our Love from him, and consequently cause him to turn away his Love from us. ¶ 45 Such Troubles as crush and bruise us. ¶ 46 A perplexed condition of Spirit, when we know not which way to turn our selves. ¶ 47 Violent Death, as Acts 12. 2.

36 48 (As it is written, 49 For thy sake we are 50 killed all the day long; we are accounted as sheep for the slaughter)

¶ q. d. For such Sufferings have been the Lot of God's People formerly, as appears by the Testimony of the Psalms, (and therefore we should not be discouraged by them now.) ¶ 49 Psal. 44. 22. For the profession of, and adhering to the Truth. ¶ 50 2 Cor. 4. 11. Persecuted continually, and in daily danger and expectation of Death.

37 51 Nay in all these things we are 52 more than conquerors, 53 through him that loved us.

¶ q. d. Yet we are so far from being Losers, that we are great Gainers hereby. ¶ 52 1 Cor. 15. 57. 2 Cor. 2. 14. 1 John 4. 4. & 5. 4, 5. Rev. 12. 11. Gainers, and brought off with great advantage; our Graces being strengthened, our Comforts enlarged, and our Reward increased thereby. ¶ 53 Through Christ's Help and Assistance.

38 For I am 54 persuaded, that neither 55 death, nor 56 life, nor 57 angels, nor 58 principalities, nor 59 powers, nor 59 things present, nor 60 things to come,

¶ Fully satisfied, (not by any Personal Revelation, but by the same Spirit of Faith which is common to all Believers) 2 Cor. 4. 13. ¶ 55 Threats, or Fear of Death. ¶ 56 Promises, or Hope of Life, or of the Comforts and Pleasures thereof. ¶ 57 Evil Angels, 1 Pet. 5. 8. ¶ 58 Persecuting Rulers and Magistrates. ¶ 59 Evils present. ¶ 60 Any Evil that can befall us hereafter.

Chap. 9. 39 Nor ⁶¹ height, nor ⁶² depth, nor any other creature, shall be able to ⁴⁷ separate us from the love of God, ⁶³ which is in Christ Jesus our Lord.
4063. ⁶¹ A prospect of Advancement to a prosperous Condition. ¶ ⁶² The lowest degree of Adversity and Distress. ¶ ⁶³ Which he bears to us, as we are Members of Christ, and which moved him to give Christ to and for us.

C H A P. IX.

1 Paul's sorrow for the Jews. 7 All Abraham's seed were not children of the promise. 25 The calling of the Gentiles, and rejecting of the Jews.

* Chap. 1. 9. 2 Cor. 1. 23. & 11. 31. Phil. 1. 8. 2 Tim. 2. 7.

* I say the truth in ² Christ, ³ I lie not, my conscience also bearing me witness ⁴ in the holy Ghost,

1 Tim. 2. 7. q. d. What I here speak concerning the rejection of the Jews (and my sorrow for it) and the calling of the Gentiles, is not out of disaffection to my own Nation, but a necessary Truth, for the maintaining God's Honour, Truth, and Faithfulness, in fulfilling his Promises. ¶ ² As becomes a good Christian, and one who is a true Member of Christ. ¶ ³ Gal. 1. 20. ¶ ⁴ By the Conduct and Guidance of the Holy Ghost, who cannot lie.

* Chap. 10. 1. 2 * That I have ⁵ great heaviness and continual sorrow in my heart.

5 Luke 19. 41. 1 Sam. 15. 35. viz. For the Jews obstinate refusal of the Gospel, and their judicial rejection by God thereupon.

¶ Or, separated. 3 For ⁶ I could wish that my self were ⁷ accursed from Christ, ⁸ for my brethren my kinsmen according to the flesh :

6 Exod. 32. 32. q. d. So great is my love to them, that if it were put to my choice whether I or they should enjoy Christ, I would yield to be cast out of his sight for ever, (yet retaining my love to Christ) rather than they should. ¶ ⁷ For their sakes, and in their stead : I would suffer this to free them from judicial rejection.

¶ Or, testaments. 4 Who are Israelites ; to whom ⁹ pertaineth the ⁸ adoption, and the ⁹ glory, and the ¹⁰ covenants, and the ¹¹ giving of the law, and the ¹² service of God, and ¹³ the ¹⁴ promises ;

* Chap. 3. 2. Eph. 2. 12. 8 Exod. 4. 22. Deut. 7. 6. The outward national Adoption, that is, God's taking them for his peculiar People, above all other Nations in the World, Jer. 31. 9. ¶ ⁹ The Ark of the Covenant, (1 Sam. 4. 21, 22. Psal. 78. 61.) where God manifested his glorious Presence, (Psal. 63. 2.) and gave Answers, Numb. 7. 89. ¶ ¹⁰ That with Abraham, (Gen. 15. 8. & 17. 2, 7.) and that with the Jewish Nation, by the Ministry of Moses, (Exod. 34. 27. & 24. 7, 8.) especially the moral Law written in two Tables ; as also the Sacraments of these Covenants, viz. Circumcision, the Sacrament of the former, (Gen. 17. 10.) and sprinkling of Blood, the Sacrament of the latter, Exod. 24. 8. ¶ ¹¹ Ch. 3. 2. Psal. 147. 19. The constituting of Judicial and Political Laws for that Commonwealth. ¶ ¹² The true manner of worshipping God according to his Will, prescribed in the Ceremonial Law for the people till Christ should come in the flesh. ¶ ¹³ Viz. Of the Messia, and of Spiritual and Eternal Benefits by him.

* Jer. 23. 6. John 1. 1. Acts 20. 28. Heb. 1. 8. 5 ¹⁴ Whose are the fathers, and ¹⁵ of whom ¹⁶ as concerning the flesh Christ came, ¹⁷ who is over all, God ¹⁸ blessed for ever. Amen.

14 Who are descended from the honourable Patriarchs ; and other Forefathers, who were Prophets, and God's Friends. ¶ ¹⁵ Of which Nation of the Jews. ¶ ¹⁶ Ch. 1. 3. In respect of his humane Nature. ¶ ¹⁷ Ch. 1. 25. See there, n. 7.

6 ¹⁸ Not as though the word of God hath taken none effect. For ¹⁹ they are not all ²⁰ Israel, which are ²¹ of Israel.

18 Ch. 3. 3. Numb. 23. 19. 2 Tim. 2. 13. q. d. But though the Body of the Jewish Nation be rejected, yet it follows not that the Promises made to them shall not be accomplished : No, they are made good to the true Israelites. ¶ ¹⁹ Ch. 2. 28. See there, n. 10. ¶ ²⁰ True, Spiritual Israelites, to whom the Promises belong. ¶ ²¹ The natural Posterity of Jacob, and Israelites by Birth, and so visible Members of the Church.

* Gal. 4. 23. 7 * Neither because they are the ²² seed of Abraham, are they all ²³ children : ²⁴ but ²⁵ in Isaac shall thy seed be called.

22 Viz. According to the Flesh. ¶ ²³ John 8. 37-39.

Heirs of the Promise. ¶ ²⁴ q. d. But they must be also of the Seed of Isaac ; for— ¶ ²⁵ Gen. 21. 12. Heb. 11. 18. Thy Posterity by Isaac only shall be accounted the People of God, and partakers of the Promises made to thee. q. d. As Isaac, though Abraham's natural Seed, was cast out, and therein was a Type of those who are born only according to the flesh ; so Isaac, who was born by Faith in the Promise, is a Type of Abraham's spiritual Seed, who are born, not by the power of Nature, but by virtue of the Promise and free Grace of God.

8 That is, They which are the ²⁶ children of the flesh, these are ²⁷ not the ²⁸ children of God : but the ²⁹ children of the promise are counted for the seed.

26 Only the carnal Seed of Abraham, naturally descended from him. ¶ ²⁷ Not purely upon that account. ¶ ²⁸ Viz. Inwardly and really. ¶ ²⁹ Acts 3. 25. Gal. 4. 28. (See there, n. 86.) Such who are born again by the supernatural power of God's Spirit, and by virtue of the Promise, (as Isaac was, contrary to the course of Nature) and by Faith lay hold upon the Promise of Salvation made in Christ, these are they who are intended in the Covenant, [I'll be thy God, and the God of thy Seed] and to whom the spiritual Blessings, and the Inheritance do belong.

9 For this is the word ³¹ of promise, ³² At this time will I ³³ come, and Sara shall have a son.

31 Of that Promise, by the power and virtue whereof Isaac was conceived and born, (and not by the power of Nature) and so is a Type of God's electing Grace. ¶ ³² Gen. 18. 10. q. d. Even now (though thy Body and Sara's are dead, yet) she shall conceive, and, at the usual time, shall have a Son, 2 Kings 4. 16, 17. ¶ ³³ Manifest my Power, in fulfilling my Promise of giving thee a Child.

10 ³⁴ And not only this, but when * Rebecca * Gen. 25. 21. also had conceived by one, even by our father Isaac,

34 q. d. And there was not only this difference (that one was rejected, the other accepted) between them that had divers Mothers, (as in the case of Isaac and Isaac) the one a lawful Wife, the other a Concubine ; and also, in that Isaac, when come to years, had shew'd some perverseness ; but between those that were born of the same Mother, at the same time, and in the same condition in themselves, as to the doing good or evil : yet there was a difference made.

11 (For the children being not yet born, neither having done any ³⁵ good or evil, that the ³⁶ purpose of God ³⁷ according to election might ³⁸ stand, not ³⁹ of works, but of * him that ⁴⁰ call- * Chap. 4. 17. leth)

35 Viz. Actual good or evil, whereby they could deserve this distinction and difference. ¶ ³⁶ Ch. 8. 28. Eph. 1. 4. 2 Tim. 1. 9. That it might appear, that God's Decree concerning them was grounded only upon his own immutable Will and Pleasure, and not upon any thing in them. ¶ ³⁷ Founded on his own free Choice. ¶ ³⁸ Remain firm and unalterable, (which it would not have done, had it depended upon any thing in the power of Man's Will.) ¶ ³⁹ Eph. 2. 9. 2 Tim. 1. 9. Tit. 3. 5. Upon account of any thing in us, that we should do. ¶ ⁴⁰ Works Faith by the free and effectual power of his Spirit ; that so they may ascribe their Justification and Salvation to his free Grace in Christ only, and not to their own Merits or Works, (which the carnal Jews depended so much upon.)

12 It was said unto her, ⁴¹ The ⁴² elder shall ⁴³ Or, greater. serve the ⁴⁴ younger. ¶ Or, lesser.

41 Gen. 25. 23. ¶ ⁴² Viz. In a spiritual sense ; that is, shall lose the Birthright, and consequently the Blessing and Inheritance, and be rejected of God, (and so be a Type of the rejection of the carnal Jews.)

13 ⁴⁵ As it is written, ⁴⁶ Jacob have I ⁴⁷ loved, but Esau have I ⁴⁸ hated.

45 q. d. And it appears from that passage of Malachi, that this [serving] must be thus expounded, viz. for his [being rejected of God.] ¶ ⁴⁶ Mal. 1. 2, 3. ¶ ⁴⁷ Viz. With an eternal, electing Love. ¶ ⁴⁸ Excluded him from the inward Benefits of the Covenant, and given him no part in my Grace, but left him, as a Sinner, under my Wrath and Judgment.

14 ⁴⁹ What shall we say then ? * ⁵⁰ Is there un- * 2 Chron. 19. righteousness with God ? God forbid.

49 Ch. 3. 5. & 4. 1. & 6. 1. Deut. 32. 4. Job 8. 3. & 34. 10. q. d. Yet far be it from us to conclude from hence, that God is unjust, to put such a difference between Persons in themselves equal and alike, because he is free to dispense his Favours where he pleases.

15 ⁵¹ For

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15⁴⁸ For he saith to Moses, ⁴⁹ I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

⁴⁸ *q. d.* And it appears, that God is not unjust therein, because 'tis an act of Mercy and Compassion to chuse any, (and consequently, an act of his Sovereign Will and Pleasure) according to that Speech of his to Moses. ¶ ⁴⁹ *Exod.* 33. 19. *q. d.* My shewing Mercy is an act of my own Will (and therefore a free, undeserved, unchangeable act.)

16 So then ⁵⁰ it is not of him that willeth, nor of him that runneth, but ⁵¹ of God that sheweth mercy.

⁵⁰ God's Purpose according to Election, (*v.* 11.) not to be ascribed to Man's Free-will, nor to any Endeavours that he can use. ¶ ⁵¹ *i. e.* The only Cause of Man's Election is in God himself.

17 ⁵⁴ For * the ⁵⁵ scripture saith unto Pharaoh, ⁵⁶ Even for this same purpose have I ⁵⁷ raised thee up, ⁵⁸ that I might shew my ⁵⁹ power in thee, and that ⁶⁰ my name might be declared throughout all the earth.

⁵⁴ *q. d.* And as God is not unjust in respect of those he chuses, and prefers before others; so neither in respect of those whom he rejects: because it is for his Glory; as appears in the Instance of Pharaoh. ¶ ⁵⁵ God in Scripture. ¶ ⁵⁶ *Exod.* 9. 16. ¶ ⁵⁷ Designed thee for this end, (as *Acts* 3. 22, 26.) ¶ ⁵⁸ That, thou abusing my Patience by thy desperate obstinacy, I might thereupon— ¶ ⁵⁹ *Exod.* 10. 1. *Viz.* In executing so many Judgments on thee, and at last destroying thee thereby. ¶ ⁶⁰ *Psal.* 83. 18. The Glory of my Power, Justice, and Severity might be made more illustrious before all the world. (And herein Pharaoh was an Example and Pattern of God's Dealing with all other Reprobates.)

18 ⁶¹ Therefore hath he mercy on whom he will have mercy, and whom he will, he ⁶² hardeneth.

⁶¹ *q. d.* So then, upon the whole, we may conclude, that both Election and Reprobation, or, shewing Mercy on the Elect, and hardning the Reprobate, depend on God's Free-will alone, without consideration of any thing in us. ¶ ⁶² See on *Exod.* 4. 21. Gives 'em up to their own natural Hardness, (See *Exod.* 8. 15. 33.) whence it comes to pass, that all means used to reduce them, are perverted by them to the increase of their Hardness; and also gives 'em up to Satan, (*1 Chron.* 21. 1. with *2 Sam.* 24. 1. *1 Kings* 22. 21, 22.) and their own Lusts, *ch.* 1. 24. See there, *n.* 98.

19 ⁶³ Thou wilt say then unto me, Why doth he yet find fault? For ⁶⁴ who hath resisted his will?

⁶³ *q. d.* Some will hence object, If God thus (justly) leave Sinners to their own Hardness for his own Pleasure, then why is he so offended at it, complains of it so by his Prophets, and so severely punishes it? ¶ ⁶⁴ Who can help himself against God's Will?

20 ⁶⁵ Nay but, O man, who art thou that || replest against God? ⁶⁶ Shall the thing formed say to him that formed it, Why hast thou made me thus?

⁶⁵ *Job* 40. 4, 5. *q. d.* How darest thou, who art but a Man, his Creature, and a guilty Creature, chop Logick with God, and object against his Proceedings, which are always Just, and Holy, and agreeable to Reason, (though he be not bound to give it?) ¶ ⁶⁶ *Isa.* 45. 9.

21 Hath not the * ⁶⁷ potter power over the clay, of the ⁶⁸ same lump to ⁶⁹ make ⁷⁰ one vessel unto ⁷¹ honour, and another unto ⁷² dishonour?

⁶⁷ *Jer.* 18. 6. *Isa.* 64. 8. ¶ ⁶⁸ *Acts* 7. 26. ¶ ⁶⁹ And that without being taxed with Injustice. ¶ ⁷⁰ *2 Tim.* 2. 20. ¶ ⁷¹ For an honourable use. ¶ ⁷² For a more vile and contemptible use. So, much more may God justly appoint some to Glory, others to everlasting Shame for their Sins.

22 ⁷³ What if God, willing to shew his ⁷⁴ wrath, and to make his ⁷⁵ power known, ⁷⁶ endured with much long-suffering ⁷⁷ the vessels of wrath || ⁷⁸ fitted to destruction:

⁷³ *q. d.* What hast thou to say against it, if God do so and so? Who can charge him with Injustice, who has such excellent Ends therein? ¶ ⁷⁴ Righteous Severity. ¶ ⁷⁵ In inflicting such dreadful Punishments on them for their Scabborrness. ¶ ⁷⁶ Bore with 'em in their Wickedness and Obstinacy. ¶ ⁷⁷ Those Persons on whom he'll

shew his just Wrath. ¶ ⁷⁸ *Prov.* 16. 4. *Jude* 4. *Viz.* Partly by themselves, and their own sensual Courses, (*Hof.* 13. 9.) and partly by God's righteous Judgment, who gives 'em up thereunto, (*n.* 62.) and to the Judgment they have deserved. (And thus the case stands with the unbelieving Jews, whom God rejected not, till they had shewed themselves obstinate Contemners of Christ and his Gospel.)

23 And that * he might ⁷⁹ make known the riches of his ⁸⁰ glory on the ⁸¹ vessels of mercy, which he had ⁸² afore prepared unto glory?

⁷⁹ Render the more Illustrious. ¶ ⁸⁰ Glorious and admirable Mercy, (by effectually calling 'em to believe in Christ.) ¶ ⁸¹ Those that by Election were made the Objects of God's Free Grace and Mercy. ¶ ⁸² *2 Cor.* 5. 5. Fitted for Glory, by giving them all those Qualifications which are necessary to attain it.

24 ⁸³ Even us whom he hath ⁸⁴ called, not of the ⁸⁵ Jews only, but also of the ⁸⁶ Gentiles.

⁸³ *q. d.* And we that are called, of what Nation soever, are these Elect Vessels of Mercy, and true Children of the Promise. ¶ ⁸⁴ Brought to know, believe, and obey the Gospel. ¶ ⁸⁵ Who have hitherto been the peculiar People of God. ¶ ⁸⁶ Who are now taken for the People of God, as well as the Jews, (though formerly shut out.)

25 ⁸⁷ As he saith also in Osee, ⁸⁸ I will ⁸⁹ call them my people which were not my people; and her, beloved, which was not beloved.

⁸⁷ This Prophecy relates properly and directly to the Jews, (as appears by *Hof.* 1. 10.) and to their Restauration to God's Favour in the latter days, after their National Rejection for their Unbelief and Opposition against Christ; but is accommodated here by Paul to the Gentiles. ¶ ⁸⁸ *Hof.* 2. 23. *1 Pet.* 2. 10. See there, *n.* 44. ¶ ⁸⁹ Openly declare that they are so, and acknowledge 'em for such.

26 ⁹⁰ And it shall come to pass, that in ⁹¹ the place where it was said unto them, ⁹² Ye are not my people, there shall they be called, the children of the living God.

⁹⁰ *Hof.* 1. 10. See there. ¶ ⁹¹ In other parts of the world; out of Jewry, and among other Nations. ¶ ⁹² Where there was no Church formerly, in the times of the *Old Testament*, there shall be one now.

27 ⁹³ Esaias also ⁹⁴ crieth concerning Israel, ⁹⁵ Though the number of the children of Israel be as the sand of the sea, ⁹⁶ a remnant shall be saved.

⁹³ *q. d.* And as the calling of the Gentiles, so the Rejection of the Jews is foretold, *viz.* by Esaias. ¶ ⁹⁴ *Viz.* To make 'em hear that which they were unwilling to. ¶ ⁹⁵ *Isa.* 10. 22, 23. ¶ ⁹⁶ *Ch.* 11. 6. Only a small company shall be left remaining, out of the great multitude that perish: Which, though it were spoken directly and immediately of the Remnant saved from the Destruction by Sennacherib, yet the Apostle considers those few as a Type of God's Elect among that People, to be saved by Believing in Christ.

28 For he will ⁹⁷ finish the || work, and ⁹⁸ cut it || short in righteousness: because ⁹⁹ a short work will the Lord make upon the earth.

⁹⁷ Accomplish his Threatning at last, after long Patience with 'em. ¶ ⁹⁸ Bring a sudden Destruction upon that Land and People. ¶ ⁹⁹ A quick dispatch in executing Judgment: And this the Apostle considers as a Type of the Rejection of the greater part of the Jews, for their Unbelief.

29 And as Esaias ¹ said before, * ² Except the * Lord ³ of sabaoth had ⁴ left us a seed, we * had ⁵ been ⁶ as Sodom, and been made like unto Gomorrah.

¹ *Viz.* Directly and immediately of those that were shut up in Jerusalem, when it was besieged by Rezin and Pekah, (*2 Kings* 16. 5.) but typically, of these. ¶ ² *Isa.* 1. 9. ¶ ³ Of Hosts, who is the powerful and sovereign Commander of all Creatures in Heaven and Earth, which are as his Hosts, ready prest to do him Service. ¶ ⁴ Reserved from the common Calamity, a small company, out of which, as a Seed, God would cause his Church to spring up again: (And so now, God will bring only some few of the Jews (comparatively) to believe in Christ, and reject the far greater part of 'em.) ¶ ⁵ *Jer.* 50. 40. Utterly destroy'd.

30 ⁷ What shall we say then? That the Gentiles which ⁸ followed not after righteousness, have attained to righteousness, ⁹ even the righteousness which is of faith:

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* Col. 1. 27.

* See Gal. 3. 8, 22.

|| Or, answerest again, or disputest with God.

* Wild. 15. 7.

|| Or, made up. *1 Pet.* 2. 8.

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⁷ What may be the Reason of this contrary Dispensation to the Gentiles and Jews? ¶ ⁸ *Isa.* 65. 1. Gave themselves over to all Unrighteousness, (*ch.* 1. 18.) and were ignorant of the Law, and so could not think to be justified by their Works, or Obedience to the Law. ¶ ⁹ *Viz.* Gospel-righteousness, which is by Faith in Christ, *Phil.* 3. 9.

³¹ ¹⁰ But Israel, which ¹¹ followed after the law of righteousness, hath ¹² not attained to the law of righteousness.

¹⁰ The unbelieving Jews. ¶ ¹¹ *Ch.* 10. 3. Were very careful in the outward Observation of the Law, and of that external Righteousness which the Law requires. ¶ ¹² Came short of that Righteousness which is prescribed by the Law, and is not to be attained by Works, but by Faith, (as it follows, *v.* 31. & *ch.* 8. 4. & 10. 4.)

³² Wherefore? Because they sought it, not by faith, but as it were by the ¹³ works of the law: ¹⁴ for they stumbled at that stumbling-stone;

¹³ The Merit of their own Works. See on *ch.* 3. 28. *n.* 92. ¶ ¹⁴ *q. d.* Yea, so far were they from seeking righteousness by Christ, that, on the contrary, they took offence at him, (to their own Destruction) by reason of his mean outward condition and Cross, *Mark* 6. 3. *1 Cor.* 1. 23.

³³ As it is written, ¹⁵ Behold, ¹⁶ I lay in Sion ¹⁷ a stumbling-stone, and ¹⁸ rock of offence: ¹⁹ and ²⁰ whosoever believeth on him, shall not be ²¹ ashamed.

* Chap. 10. 11.
¶ Or, confounded.

¹⁵ *Isa.* 8. 14. & 28. 16. *Psal.* 2. 12. & 118. 22. *Matt.* 21. 42. *Luke* 2. 34. ¶ ¹⁶ Send to my Church among the Jews, to be first manifested to them, (*Isa.* 2. 3. *Acts* 3. 26.) (from whom the News of it was to be spread all over the world.) ¶ ¹⁷ The true Messiah, Jesus Christ, who is to Unbelievers an occasion of falling, *Luke* 2. 34. *1 Pet.* 2. 7, 8. ¶ ¹⁸ Against which they'll dash themselves to pieces, to their utter confusion, *Matt.* 21. 44. ¶ ¹⁹ *q. d.* But though Unbelievers, and Refusers of Christ, (as the Jews are) shall be confounded; yet Believers in him (as the Gentiles are) shall be justified and saved. ¶ ²⁰ Disappointed of their Expectation of Righteousness and Life.

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⁵ The difference of the righteousness of the law and that of faith. ¹¹ No believer shall be confounded, whether Jew or Gentile.

Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.

¹ Here he shews the cause of the Jews Rejection, *viz.* their rejecting God's way of Righteousness. And lest they should think he spake out of ill will, he professes his hearty desire of their Salvation.

² For I bear them record, that ³ they have ⁴ a zeal of God, but ⁵ not according to knowledge.

³ Many of them. ¶ ⁴ *Acts* 21. 20. & 22. 3. *Gal.* 1. 14. & 4. 18. An earnest desire to maintain the Law and Worship of God instituted by Moses. ¶ ⁵ Thereby to promote the glory of God. ¶ ⁶ Not guided by a right understanding of the way of God's Righteousness, (*v.* 3.) nor of the design of the Law, *v.* 4. (like theirs, *John* 16. 2. *Phil.* 3. 6.)

³ For they being ⁶ ignorant of God's righteousness, and ⁸ going about to establish their own righteousness, ⁹ have not submitted themselves unto the righteousness of God.

⁶ Unsatisfied about, and neglectful of. ¶ ⁷ See on *ch.* 1. 17. *n.* 66. ¶ ⁸ *Luke* 18. 11. Striving to maintain the Dignity of their own Works, performed by the strength of Nature, without supernatural Aid, and to set them up in the room of God's Righteousness. ¶ ⁹ Have not complied with, but rejected and withdrawn themselves from that way of Righteousness, which even the Law, truly understood, holds forth.

⁴ ¹⁰ For ¹¹ Christ is the end of the law ¹² for righteousness ¹³ to every one that believeth.

¹⁰ *q. d.* And it appears, that they have not submitted to God's way of becoming Righteous, because they reject Christ, by whom alone it is to be obtained: For—¶ ¹¹ *Matt.* 5. 17. *Acts* 13. 38. *Gal.* 3. 24. *q. d.* The Design of the Law is to send Men to Christ for Righteousness, (*Gal.* 3. 24.) which it does by convincing of Sin, (*ch.* 3. 20.) and of its heinousness, (*ch.* 5. 20.) and that therefore they cannot be justified by the Law, (*ch.* 3. 20—) but must seek to Christ for it. ¶ ¹² For the obtaining of Righteousness, that we may become righteous in a Gospel-sense. ¶ ¹³ *q. d.*

And by believing in him, every one, whether Jew or Gentile, does become righteous.

⁵ For ¹⁴ Moses describeth the righteousness which is of the law, That the ¹⁵ man which ¹⁶ doth those things, shall ¹⁷ live ¹⁸ by them.

¹⁴ *q. d.* Moses, by shewing that the Law requires exact and perfect Obedience for Righteousness, (which is impossible for us to perform) would thereby convince us, that Righteousness is not to be had in our selves, and by our own Works, but by Faith in Christ. ¶ ¹⁵ *Lev.* 18. 5. *Deut.* 27. 26. *Ezek.* 20. 11. *Gal.* 3. 10, 12. ¶ ¹⁶ Perfectly and punctually observes whatsoever the Law requires, without failing in any one point or particular, *Jan.* 2. 20. ¶ ¹⁷ Be rewarded by God with Life, and all the comforts of Life. ¶ ¹⁸ For the worth and merit of his Works.

⁶ ¹⁹ But the righteousness which is of faith, ²⁰ speaketh on this wise, ²¹ Say not in thine heart, ²² Who shall ²³ ascend into heaven? (²⁴ that is to bring Christ down from above).

¹⁹ *Ch.* 3. 22. *q. d.* But now the Nature of Gospel-righteousness, is not to put us upon any thing that is impossible for us to do, but only to believe and confess, *v.* 9. ¶ ²⁰ May be conceived to speak thus, according to what Moses said, *Deut.* 30. 12—14. (who there speaks of Gospel-times, (as appears by the beginning of the Chapter) and of a Gospel-frame of Spirit, wrought in them by Gospel-grace, (*v.* 6.) the Nature whereof he describes in these words here quoted.) ¶ ²¹ Don't entertain such vile thoughts, as if God requir'd any thing of you in order to your justification, that you could not perform, though never so desirous to do it. ¶ ²² *Viz.* To learn the will of God there, concerning our Righteousness and Salvation, and then teach it to us. ¶ ²³ This is in effect to deny that Christ has already come down from Heaven to reveal it to us, but that he must now come to do it.

⁷ Or, Who shall ²⁴ descend into the deep? (²⁵ that is to bring up Christ again from the dead)

²⁴ *Viz.* To learn how we may be redeemed from thence, and may escape coming thither. ¶ ²⁵ This is in effect to deny that Christ has already died for our Sins, and to wish that he might die, and rise again to redeem us.

⁸ But what faith ²⁶ it? ²⁷ The word is ²⁸ nigh thee, ²⁹ even ³⁰ in thy mouth, and in thy heart: that is ³¹ the word of faith which ³² we preach,

²⁶ The Gospel-rule of Righteousness. ¶ ²⁷ *Deut.* 30. 14. The Matter requir'd of thee in order to Life and Salvation. ¶ ²⁸ No impossible thing, but that which may be done with ease, (*Matt.* 11. 30.) through the Assistance of Grace, (which God by Moses promises there, *v.* 6.) ¶ ²⁹ Something to be done by thy Mouth and Heart. ¶ ³⁰ The Doctrine of the Gospel, (which teaches to believe in Christ for Salvation, *ch.* 1. 16, 17.) ¶ ³¹ We the Apostles and Ministers of the Gospel declare to you, and exhort you to embrace.

⁹ That ³³ if thou shalt ³⁴ confess with thy mouth ³⁵ the Lord Jesus, and shalt ³⁶ believe in thine heart, that God hath ³⁷ raised him from the dead, thou shalt be saved.

³³ *1 John* 4. 15. Make an open Profession of Christ, his Truths, and Ways, (in these times of danger) both by words and deeds; and particularly, by calling on him, *v.* 13. ¶ ³⁴ *1 John* 5. 1. ¶ ³⁵ And thereby declared him to be the Messiah, (*ch.* 1. 4.) together with a belief of the other Articles of the Christian Faith.

¹⁰ For with the heart man believeth ³⁸ unto righteousness, and with the mouth confession is made ³⁹ unto salvation.

³⁸ See *v.* 12. ¶ ³⁹ Whereby we attain Salvation, *Matt.* 10. 32. *1 John* 4. 15.

¹¹ For the scripture saith, ⁴⁰ Whosoever believeth on him, shall not be ⁴¹ ashamed.

⁴⁰ *Isa.* 28. 16. Whether Jew or Gentile, *v.* 12. ¶ ⁴¹ Disappointed of his Expectation of Salvation.

¹² For there is no ⁴² difference between the Jew and the Greek: for ⁴³ the same ⁴⁴ Lord over ⁴⁵ all, ⁴⁶ is ⁴⁷ rich unto all that ⁴⁸ call upon him.

⁴² *Ch.* 3. 22. See there, *n.* 68. *Acts* 10. 34. 35. & 15. 9. & 2. 4. 7. ¶ ⁴³ *Ch.* 3. 29, 30. *Acts* 10. 36. *i. e.* Christ, who is the Head of the Elect in all Nations, to distribute the Graces of his Spirit to them. ¶ ⁴⁴ Full of Mercy. ¶ ⁴⁵ Do truly worship him, (which implies believing on him, *v.* 14.)

¹³ For ⁴⁹ whosoever shall ⁵⁰ call upon the name of the Lord, shall be saved.

⁴⁶ *Joel*

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⁴³ Joel 2. 32. Not only of the Jews, but Gentiles. (as appears by *Acts* 2. 21. See there.)

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14 ⁴⁴ How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear ⁴⁵ without a preacher?

⁴⁴ *q. d.* If the Promises of Salvation belong to the Gentiles, then must also the Gospel be preach'd, and the several Means of Grace be dispens'd to them, (and therefore the Apostles, in so doing, did nothing but what was agreeable to God's Will.) ⁴⁵ ¶ Except God reveal the Gospel some way or other to them.

15 And how shall they ⁴⁶ preach, except they be ⁴⁷ sent? ⁴⁸ as it is written, ⁴⁹ How beautiful are the feet of them that preach the gospel of ⁵⁰ peace, and bring glad tidings of good things!

⁴⁶ *Viz.* By Christ's Authority, and in his Name. ⁴⁷ ¶ *Viz.* Either immediately, or mediately, by him, whose word they publish. ⁴⁸ ¶ *Isa.* 52. 7. *Nab.* 1. 15. *i. e.* According to what was spoken of the welcome Entertainment of those that brought the News of Deliverance out of the Babylonish Captivity; which holds much more true of those that should publish Gospel-tidings of Deliverance from the Slavery of Sin and Satan, by Christ; of which the other was but a Type. ⁴⁹ ¶ *i. e.* Their Persons (though under some outward Prejudices, like dirty and sweaty Feet) yet are acceptable for their Message sake. ⁵⁰ ¶ Which shews the way how to make Peace between God and Man.

*Heb. 4. 2.

† Gr. the hearing of us.
| Or, preaching.

16 ⁵¹ But ⁵² they have not all obeyed the gospel: For *Isaiah* faith, Lord, ⁵³ who hath believed ⁵⁴ † our report?

⁵¹ *q. d.* But though Faith come by Hearing, yet there may be Hearing without Faith. ⁵² ¶ *Isa.* 53. 1. *John* 12. 38. *i. e.* But very few have been persuaded and wrought upon by our preaching.

17 So then, ⁵⁵ faith cometh by hearing, and hearing by the ⁵⁶ word of God.

⁵⁵ *1 Cor.* 1. 21. *Eph.* 1. 13. *i. e.* The Faith of the Gentiles could not, in an ordinary way, be otherwise wrought, than by hearing the Gospel preach'd: (And generally, in all Persons, it is usually wrought by Hearing especially; not excluding Reading, private Instruction, &c.) ⁵⁶ ¶ *i. e.* By God's Command. *q. d.* The Gospel could not be lawfully preach'd to them, for them to hear, but by God's command; (and therefore the Apostles and Preachers of the Gospel to the Gentiles had good Authority for what they did.)

18 ⁵⁷ But I say, Have they not heard? Yes verily, ⁵⁸ ⁵⁹ their found went into all the earth, and their words unto the ⁶⁰ ends of the world.

⁵⁸ *q. d.* And this word of the Gospel is preach'd to all, both Jews and Gentiles, so that none can pretend Ignorance for an Excuse. ⁵⁹ ¶ *i. e.* According to what was spoken directly and immediately of the preaching of the Heavens, (*Psal.* 19. 4.) and may be applied to the preaching of the Apostles and Evangelists. ⁶⁰ ¶ To the utmost parts of the known world, *ch.* 1. 8. & 15. 19. *Col.* 1. 6, 23. *Acts* 2. 5.

19 But I say, Did not *Israel* ⁶¹ know? ⁶² First, *Moses* faith, ⁶³ I will provoke you to ⁶⁴ jealousy by them that are ⁶⁵ no people, and by a ⁶⁶ foolish nation I will anger you.

⁶¹ *Viz.* That the Gospel should be preached to the Gentiles, and they thereby made Members of the Church? ⁶² ¶ *q. d.* They might have known it; for, first *Moses*, and then *Isaiah* foretold it. ⁶³ ¶ *Deut.* 32. 21. ⁶⁴ ¶ *i. e.* To the highest degree of Displeasure and Exasperation; *viz.* by bestowing your Privileges on the Gentiles, and taking them to be my People, in the Times of the Gospel; (which they could not endure to hear of, *Acts* 22. 21, 22.) ⁶⁵ ¶ *Hof.* 1. 10. *1 Pet.* 2. 10. *Matt.* 21. 43. At present are not my People, and of no account with me. ⁶⁶ ¶ Destitute of the Knowledge of the True God, and shew'd themselves to be fools by their Idolatry, *Jerem.* 10. 8. *1 Cor.* 12. 2.

20 But *Esaiah* is very ⁶⁷ bold, and faith, ⁶⁸ I was found of them that sought me not; I was made manifest unto them that asked not after me.

⁶⁷ Speaks more freely (for all the Jews displeasure) of the Calling of the Gentiles. ⁶⁸ ¶ *Isa.* 65. 1. *i. e.* I'll call the Gentiles, and bring them to the Knowledge of my self, by the preaching of the Gospel, who formerly neither knew nor regarded me.

21 But ⁶⁹ to *Israel* he faith, ⁷⁰ All day long I have ⁷¹ stretched forth my hands unto ⁷² a disobedient and gainsaying people.

⁶⁹ *Viz.* Concerning their Rebellion, and consequently their Rejection. ⁷⁰ ¶ *Isa.* 65. 2. ⁷¹ ¶ Invited them by my Prophets and Apostles, and used all means to allure them to my self. ⁷² ¶ (And therefore they are justly rejected, and the Gentiles received into their room.)

C H A P. XI.

1 God hath not cast off all *Israel*: ² some were elected, though the rest were hardened. 18 The Gentiles may not insult upon them.

I Say then, Hath God ³ cast away his people? God forbid. For ⁴ I also am an ⁵ *Israelite*, of ⁶ the seed of *Abraham*, of the tribe of *Benjamin*.

⁴ *q. d.* Though I say the Jews are cast off from being God's People, yet 'tis neither totally, nor finally: not all, nor for ever. ⁵ ¶ *Psal.* 94. 14. *Jer.* 31. 37. ⁶ ¶ (Yet not cast off)

2 God hath not cast away his people which he ³ foreknew. ⁴ Wot ye not what the scripture faith ⁵ † of *Elias*? how he ⁶ maketh intercession to God ⁷ † against ⁸ *Israel*, saying,

⁷ *John* 10. 14. Chose and fore-ordained from Everlasting to Salvation, *ch.* 8. 29. ⁸ ¶ *q. d.* And this appears from the Answer given to *Elias*. ⁹ ¶ Complains in Prayer. ¹⁰ ¶ The Ten Tribes, who were generally revolted to Idolatry.

3 ¹ Lord, they have ² killed thy prophets, and ³ digged down thine ⁴ altars; and I am left ⁵ alone, and they seek my life.

¹ *1 Kings* 19. 10, 14. ² ¶ *1 Kings* 18. 4. ³ ¶ *1 Kings* 18-30. ⁴ ¶ Built upon extraordinary Occasions, by special Dispensation; (as *Judges* 6. 24. & 21. 4. *1 Sam.* 7-17. & 11. 15. & 16. 2, 5. *2 Sam.* 24. 18, 25. *1 Kings* 18-30. which seems to be allowed (*Exod.* 20. 24. *Deut.* 27. 6.) till the Temple was built, and ceremonial Worship fixed there.) Or by some pious persons of the Ten Tribes, who would not joyn in their Worship at *Dan* and *Bethel*: (which the Idolatrous *Israelites* did demolish.) ⁵ ¶ So it was, for ought he knew: for none did publicly own the true Worship of God, but himself.

4 But what faith the answer of God unto him? I have ¹ reserved ² to my self seven thousand men, who have not bowed the knee to the image of *Baal*.

¹ *1 Kings* 19. 18. Of my own Free-grace kept a great number from Apostasy. ² ¶ To maintain my Honour and true Worship.

5 ¹ Even so then at this present time also there is a ² remnant ³ according to the election of grace.

¹ *q. d.* And as it was then, so it is now. ² ¶ A small number of Jews, who embrace the Gospel, (though the generality reject it.) ³ ¶ *Acts* 13. 48. *ch.* 9. 27. Even such as God, of his Free-grace, has chosen to Life.

6 And if ¹ by grace, then is it no more ² of works: ³ otherwise ⁴ grace is no more grace. But if it be ⁵ of works, then is it no more grace: ⁶ otherwise ⁷ work is no more work.

¹ *Ch.* 4. 4. *Deut.* 9. 4. *viz.* That some are elected, and secured from Apostasy. ² ¶ *i. e.* Upon foot of right and consideration of the merit of their own Works, (as some believing Jews held, *Gal.* 5. 2, 4.) ³ ¶ *i. e.* If there be any thing of Works. ⁴ ¶ Such a Mixture would destroy the Nature of Grace, which is, to be perfectly free in all respects. ⁵ ¶ Of meritorious Works, to which the Reward belongs of due Debt, *ch.* 4. 4. ⁶ ¶ If there be any thing of Grace in it. ⁷ ¶ Such a Mixture would destroy the Nature of Works, which is, to be Meritorious.

7 ¹ What then? ² *Israel* hath not obtained ³ that which he ⁴ seeketh for; but ⁵ the election hath obtained ⁶ it, and the ⁷ rest ⁸ were ⁹ † blinded:

¹ *q. d.* It is not absurd (though some may think so) to say, that *Israel*— ² ¶ The Body of the Jewish Nation, *ch.* 9. 31. ³ ¶ *Viz.* Righteousness and Life. ⁴ ¶ Endeavours to obtain by his own Works, *ch.* 10. 3. ⁵ ¶ Those few of 'em that are Elect, and so brought to believe in Christ. ⁶ ¶ Righteousness. ⁷ ¶ *Viz.* Who are not Elect. ⁸ ¶ Are left, by God's just Judgment, to their own Ignorance.

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rance and Obstinacy, to shut their Eyes against the clear Light of the Gospel; and also to Satan, to increase it in 'em, 2 Cor. 4. 4.

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Or, remorse.
Ezek. 12. 2.
Matt. 13. 14.

8³³ According as it is written, God hath³⁴ given them the³⁵ spirit of³⁶ slumber, * eyes that they should not see, and ears that they should not hear, ³⁷ unto this day.

³³ q. d. So that in them is accomplish'd what *Isaiah* foretold. ¶ ³⁴ *Isa.* 29. 10. *Matt.* 13. 15. *John* 12. 40. *Acts* 28. 26. 2 *Thess.* 2. 11. i. e. Given 'em up for their wilful Obstinacy, to a further degree of Blindness. See on *ch.* 1. 24. n. 98. ¶ ³⁵ A stupid, senseless temper of Mind, whereby they are drowsily careless of their Salvation. ¶ ³⁶ *Isa.* 6. 9. i. e. He has not given 'em Eyes to see; as it is *Deut.* 29. 4. (from whence these words seem to be taken) and so, being forsaken of God, they are like to a Man in a deep Sleep, bereft of their Senses; or, he has given them up to such a fortificalness of Spirit, that though they have Eyes, yet they should not see. ¶ ³⁷ q. d. So it was then, and so it is still.

9 And David³⁸ saith, Let their³⁹ table be made⁴⁰ a snare, and a trap, and a stumbling-block, and⁴¹ a recompense unto them.

³⁸ *Viz.* Prophetically, as a Type of Christ, *Psal.* 69. 22, 23. ¶ ³⁹ That which in its own nature tends to their good, as the Preaching of the Gospel does. ¶ ⁴⁰ An Occasion of Mischief, (by reason of their Corruption.) ¶ ⁴¹ For their eternal Destruction, as a Recompense of their Wickedness.

10 Let their⁴² eyes be darkened, that they may⁴⁴ not see, and⁴⁵ bow down their back alway.

⁴² Their Understandings be left to their own wilful Ignorance and Error. ¶ ⁴³ Discern nothing of Heavenly things. ¶ ⁴⁴ Let 'em favour nothing but Earthly things, and be unable to lift up their Heads and Spirits to thee and thy Gospel.

11 I say then, ⁴⁶ Have they stumbled that they should fall? God forbid: ⁴⁷ but rather⁴⁸ through their fall⁴⁹ salvation is come unto the Gentiles, ⁵⁰ for to provoke them to jealousy.

⁴⁶ q. d. Though they have taken such Offence at Christ and the Gospel, that they are rejected by God at present, yet they are not fallen irrecoverably into a final Apostasy. ¶ ⁴⁷ q. d. This is not God's End in this Dispensation, but rather— ¶ ⁴⁸ Upon this Occasion, *Acts* 13. 45, 46. ¶ ⁴⁹ The Gospel, which is the Means of Salvation, is preach'd to the Gentiles, *Acts* 13. 42, 46. ¶ ⁵⁰ *Ch.* 10. 19. which God in his infinite Wisdom will make use of to stir the Jews up to a holy Indignation, and Emulation, to see themselves so far out-strip'd by those whom they despised, and thereupon to embrace the Gospel, and become the People of God again. Thus, as God appointed that the casting off of the Jews should be an Occasion of the calling of the Gentiles; so again, that this calling of the Gentiles may be an Occasion to restore the Jews.

12 Now if the⁵¹ fall of them be the⁵² riches of the world, and the⁵³ diminishing of them the⁵⁴ riches of the Gentiles: ⁵⁵ how much more their fulness?

⁵¹ Their rejecting the Gospel, and so falling from being God's People. ¶ ⁵² The Occasion of God's manifesting his abundant Grace in the Conversion of the Gentiles, and spreading the plentiful Knowledge of Christ all the world over. ¶ ⁵³ The small Number of Believers among them. ¶ ⁵⁴ i. e. How much more shall a general Conversion of them (towards the end of the world) confirm the Faith of the Believing Gentiles, and also be a Means to convert those of them that do not yet believe, all the world over.

13 For⁵⁶ I speak to you Gentiles, in as much as I am the apostle of the⁵⁷ Gentiles, I⁵⁸ magnify mine office:

⁵⁶ I preach the Gospel. ¶ ⁵⁷ Being sent chiefly to you, *ch.* 15. 16. *Acts* 9. 15. & 13. 2. & 22. 21. & 26. 17. *Gal.* 1. 16. & 2. 7, 8. *Eph.* 3. 8. 1 *Tim.* 2. 7. 2 *Tim.* 1. 11. ¶ ⁵⁸ I endeavour to convert as many of you as I can, and thereby to render my Ministry glorious, *Phil.* 4. 1. 1 *Thess.* 2. 19.

14 If by⁵⁹ any means I may provoke⁶⁰ to emulation them which are my⁶¹ flesh, and * might⁶² save some of them.

⁵⁹ By my converting of the Gentiles. ¶ ⁶⁰ To a Striving to partake of the Privileges of the Gospel, as well as the Gentiles. See n. 50. ¶ ⁶¹ *Ch.* 9. 3. ¶ ⁶² Bring 'em to believe in Christ, and so to be saved. ¶ ⁶³ A few, n. 5. (for he knew the time was not yet come for their general Conversion.)

* 1 Cor. 7. 16.
& 9. 22.
1 Tim. 4. 16.
Jam. 5. 20.

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15⁶³ For if the casting away of them be the⁶⁴ reconciling of the world; what shall the⁶⁵ receiving of them be, but⁶⁷ life from the dead?

⁶³ q. d. Their general Conversion ought to be desired, because of the admirable Benefit which will come thereby. ¶ ⁶⁴ An Occasion of sending the Gospel to the Gentiles, all the world over, and so bringing them to Faith in Christ, whereby they obtain Pardon of their Sins, and Reconciliation with God, 2 *Cor.* 5. 19, 20. ¶ ⁶⁵ *Viz.* Into the Church, and God's Favour again, (upon their general Conversion) ¶ ⁶⁷ *Dan.* 12. 2. *Ezek.* 37. 16. *Rev.* 11. 11. A miraculous Work, and Change for the better, and matter of great Joy, (as *Luke* 15. 32.) and also a reviving of 'em into a Church-State again, which is a Political Life, from a Political Death.

16⁶⁸ For if the⁶⁹ first-fruit be⁷⁰ holy, the⁷¹ lump is also⁷² holy: and if the⁶⁹ root be⁷⁰ holy, so are the⁷¹ branches.

⁶⁸ q. d. And that there will be a general Conversion of 'em, appears, because— ¶ ⁶⁹ *Abraham* and the Patriarchs, (from whom the Jews are descended.) ¶ ⁷⁰ In Covenant with God, 1 *Cor.* 7. 14. *Gen.* 17. 7. ¶ ⁷¹ The Body of the Nation. ¶ ⁷² In Covenant too, (*Gen.* 17. 7.) and consecrated to God; so that he'll always have some respect to 'em: (and therefore they cannot be cast off for ever, (v. 11.) and are not to be despised, (v. 18.)

17 And if⁷³ some of the⁷⁴ branches be broken off, and⁷⁵ thou being a⁷⁶ wild olive tree, wert⁷⁷ grafted in⁷⁸ amongst them, and with them⁷⁹ partakest of the⁸⁰ root and⁸¹ fatness of the olive-tree;

⁷³ The Unbelieving Jews. ¶ ⁷⁴ *Jer.* 11. 16. ¶ ⁷⁵ A converted Gentile. ¶ ⁷⁶ *Eph.* 2. 12. Sprung from an Unbelieving People. ¶ ⁷⁷ Admitted into the Covenant made with *Abraham*, by being taken into the Church. ¶ ⁷⁸ Among those believing Jews that still remain Members of the Church. ¶ ⁷⁹ *John* 1. 16. ¶ ⁸⁰ i. e. Of Sap from the Root. ¶ ⁸¹ Spiritual Benefits, belonging to the Church, *Eph.* 3. 6.

18⁸² Boast not against the branches: but if thou boast, ⁸³ thou bearest not the root, but the root thee.

⁸² Attribute not this to thy own Merits, as if thou wert more worthy than the Jews. ¶ ⁸³ 1 *Cor.* 4. 7. & 10. 12. To quell thy Pride, consider, that the Jewish Church is not incorporated into the Gentile, but the Gentile into the Jewish, (*John* 10. 16.) being by Faith made Children of *Abraham*, *ch.* 4. 16.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou⁸⁴ standest by faith. Be not⁸⁵ high-minded, but * ⁸⁶ fear.

⁸⁴ Hast a Room in the Church. ¶ ⁸⁵ *Ch.* 12. 16. Conceited, either of thy own Worthiness to deserve this Privilege, or of thy Ability to keep thy Station in the Church. ¶ ⁸⁶ *Prov.* 28. 14. Be diligent in the use of Means to prevent Unbelief and Apostasy; (to which thou art naturally as subject as they.)

21 For if God⁸⁷ spared not the⁸⁸ natural branches, take heed lest he also spare not thee.

⁸⁷ But proceeded with so much severity against them. ¶ ⁸⁸ The Jews, descended naturally from *Abraham*, and born in the Jewish Church.

22 Behold therefore the goodness, and severity of God: ⁸⁹ on them which fell, ⁹⁰ severity; but⁹¹ towards thee, goodness, if thou⁹² continue in his goodness: otherwise thou also shalt be⁹³ cut off.

⁸⁹ The Unbelieving Jews, who took offence at Christ, and so fell into Unbelief, and were cut off for it. ¶ ⁹⁰ Strict Justice, (and therefore take heed lest thou fall also.) ¶ ⁹¹ Who art called to Faith in Christ, without any Merit in thy self. ¶ ⁹² *John* 15. 2. 1 *Cor.* 15. 2. *Heb.* 3. 6, 14. Walkest worthy of this Privilege, into which thou art brought by God's goodness. ¶ ⁹³ *Viz.* From Communion with the Church.

23 And⁹⁴ they also, if they bide not still in unbelief, shall be⁹⁵ grafted in; for God is⁹⁶ able * to graft them in again.

⁹⁴ The Jewish Nation. ¶ ⁹⁵ Restor'd into the Communion of the Church. ¶ ⁹⁶ Willing, (as this word is frequently taken, *viz.* *ch.* 4. 21. & 14. 4. *Heb.* 2. 18. See there.)

* 2 Cor. 3. 16.

24⁹⁷ For

Chap. II. 24⁹⁷ For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted⁹⁸ contrary to nature into a good olive-tree; how much more shall these which be the natural branches, be grafted into their own olive-tree?

⁹⁷ q. d. And it appears that he will do it, because he has done that which is more unlikely, as being contrary to Nature. ¶ ⁹⁸ Contrary to thy Natural Inclination.

25⁹⁹ For I would not, brethren, that ye should be ignorant of this 'mystery (lest ye should be ¶ Or, hardness. ² wife in your own conceits) that ¶ blindness³ in part is happened to Israel, until the⁴ fulness of the⁵ Gentiles be come in.

⁹⁹ q. d. Nay further, it is certain he will do it; for — ¶ ¹ Ch. 16. 25. Eph. 3. 3, 6. Col. 1. 27. viz. Of the last conversion of the Jews, (which was little known hitherto, but was fully reveal'd to Paul.) ¶ ² Look upon your selves as the onely wise Persons, in embracing the Gospel; and so proudly despise the Jews, as utter Castaways. ¶ ³ For a certain time, v. 5, 7. ¶ ⁴ The full time appointed for their continuance; after which shall immediately follow their final Ruine. (And thus it agrees with that of Christ, Luke 21. 24.) ¶ ⁵ The Romans, or Fourth Monarchy; as Acts 4. 27. & 21. 11. (So that the Jews shall not be called till after the Destruction of Antichrist.)

26 And so⁶ all Israel shall be saved: as it is written, ⁸ There shall come⁹ out of Sion the¹⁰ deliverer, and shall¹¹ turn away ungodliness from Jacob.

⁶ The generality of the Jews shall be brought to embrace Christ, and so put into the way of Salvation. (See Supr. n. 61.) ¶ ⁸ Isa. 59. 20. viz. By the manifestation of his Grace and Power. ¶ ⁹ Out of the midst of his Church, (where he dwells by his Power and Spirit.) ¶ ¹⁰ The Messiah. ¶ ¹¹ Acts 3. 26. Convert the whole Nation of the Jews from their Unbelief, and turn them to Faith in Christ: (Which promise, though it was in part fulfilled at Christ's coming, yet shall be more fully and compleatly accomplished towards the End of the World.)

27 For¹² this is my covenant unto them, when I shall take away their sins.

¹² Psal. 14. 7. Isa. 27. 9. Jer. 31. 31. viz. To call 'em effectually, that so their sins may be pardon'd.

28¹³ As concerning the Gospel, they are¹⁴ enemies for your sakes: but¹⁵ as touching the election, they are¹⁶ beloved¹⁷ for the fathers sake.

¹³ q. d. True, in reference to the Gospel. ¶ ¹⁴ Acts 22. 22. They reject it with the greater hatred, because you embrace it: Or, They reject the Gospel, which turns to your advantage; as v. 11, 19, 30. ¶ ¹⁵ If we respect God's choice of this People, above all others, for his peculiar People. ¶ ¹⁶ With a Love of Good-will. ¶ ¹⁷ For the special Love he bore to Abraham, and the rest of the Patriarchs, from whom they are descended, Gen. 17. 7. Deut. 7. 8. & 4. 31.

29 For the¹⁸ gifts and¹⁹ calling of God are²⁰ without repentance.

¹⁸ Those special Favours which flow from Election; and these, particularly, to the Jews. ¶ ¹⁹ Calling them to be his People; and his effectual Calling any particular Persons. ¶ ²⁰ Hof. 13. 14. Such as he will never change.

30 For as²¹ ye in²² times past have not ¶ believed God, yet have now obtained²³ mercy²⁴ through their unbelief:

²¹ Christian Gentiles. ¶ ²² Before Christ was preached to you. ¶ ²³ viz. To be converted, and pardon'd. ¶ ²⁴ Upon occasion of their obstinacy, v. 11.

31²⁵ Even so have²⁶ these also²⁷ now not ¶ believed, that²⁸ through your mercy they also may²⁹ obtain mercy.

²⁵ q. d. As you obtained Mercy after a long time of Disobedience, so shall they. ¶ ²⁶ The Jews. ¶ ²⁷ Since the Preaching of the Gospel. ¶ ²⁸ Being provok'd to Emulation (v. 11.) by the Mercy shew'd to you in the Conversion of so many. ¶ ²⁹ Be brought to believe in Christ, and so partake of Mercy too.

32 For God hath³⁰ concluded them all in unbelief, that he might have mercy upon all.

³⁰ Ch. 3. 9. Gal. 3. 22. Suffered the main Body both of Jews and Gentiles, successively, for some time to continue under the Power of their Unbelief, that in his own time he might fulfil the great Counsel of his Goodness, in

showing undeserved Mercy both unto Jews and Gentiles, Chap. 12. John 12. 32.

33³² O the depth of the riches both of the wisdom and³⁴ knowledge of God! how unsearchable are his³⁵ judgments, and³⁶ his³⁷ ways³⁸ Job 8. 7. past finding out!

³² Job 11. 7. Eccles. 3. 11. Psal. 36. 6. The unsearchable, unconceivable Abundance. ¶ ³³ In decreeing all Events. ¶ ³⁴ In governing and disposing all things according to his Decrees. ¶ ³⁵ The Reason of his Purposes and Counsels, concerning Nations, or Men. ¶ ³⁶ Psal. 77. 19. The Methods of his Providence, in his dealings with 'em.

34³⁷ For who hath known the³⁸ mind of the Lord, or³⁹ who hath been his counsellor?

³⁷ Job 15. 8. Psal. 92. 6. Isa. 40. 13. Jer. 23. 18. 1 Cor. 2. 16. viz. Perfectly, and further than he himself has revealed it: (and therefore let not us presume to complain of, or censure any of his Dispensations, or give a Reason of them all.) ¶ ³⁸ What he intends to do.

35 Or⁴⁰ who hath³⁹ first given to him, and it⁴¹ Job 35. 7. shall be⁴² recompensed unto him again?

³⁹ Job 41. 11. Obligated God by any thing he has done for him. ¶ ⁴⁰ viz. According to his Desert: (But seeing there is none such, therefore the Salvation of all is of meer Grace, and none can complain if he deal more bountifully with some, than with others.)

36 For⁴³ of him, and⁴² through him, and⁴⁴ to him are⁴⁵ all things: to ¶ whom be⁴⁶ glory ¶ Gr. him, for ever. Amen.

⁴³ Psal. 33. 6. Prov. 16. 4. 1 Cor. 8. 6. Col. 1. 16. As the first Author, who decrees and works all things, Acts 17. 25. ¶ ⁴⁴ As the preserver and disposer, who upholds and governs all things, Acts 17. 28. ¶ ⁴⁵ To his Glory, as the last and chief End, Prov. 16. 4. 1 Cor. 10. 31. ¶ ⁴⁶ Especially those which concern the Salvation of Men, (which he is here speaking of.) ¶ ⁴⁷ Gal. 1. 5. 2 Tim. 4. 18. Heb. 13. 21. 1 Pet. 5. 11. The Acknowledgment of his Infinite perfections.

C H A P. XII.

1 God's mercies must move us to please God. 6 Every man must attend his calling. 9 Love, and other duties required. 19 Revenge forbidden.

* I beseech you¹ therefore, brethren, by the mercies of God, that ye² present your bodies a³ living⁴ sacrifice, ⁵ holy, ⁶ acceptable unto God, which is your⁸ reasonable service.

¹ q. d. Since you Gentiles have received so great Mercies from God, as to be taken into the Number of his People, and have been elected, called, justified, &c. and as you value these Mercies, so let the consideration of them engage you to all manner of Holiness and Obedience. ¶ ² Dedicate and offer, (as spiritual Priests, 1 Pet. 2. 9.) Your whole Man, ch. 6. 12, 13. 1 Cor. 6. 20. ¶ ³ Not dead, as the Legal Sacrifices were; but endued with spiritual Life, by Regeneration. ¶ ⁴ Slaying and mortifying your Lusts, (1 Cor. 9. 27.) and devoting your selves to God's service, 1 Cor. 6. 20. ¶ ⁵ Both inwardly in your affections, and outwardly in your conversation, (as the Sacrifices were to be without blemish.) ¶ ⁶ That so he may be well-pleased with, and accept of you, through Christ our great High-Priest, 1 Pet. 2. 5. ¶ ⁷ i. e. Your spiritual Worship, consisting in the offering up of reasonable Creatures, (viz. your selves, endued with reasonable Souls) in stead of brut Beasts under the Law, 1 Pet. 2. 5.

2 And⁹ be not conformed to¹⁰ this world: but be ye¹¹ transformed¹² by the renewing of your mind; ¹³ that ye may¹⁴ prove what is that¹⁵ good, ¹⁶ acceptable, and¹⁷ perfect will of God.

⁹ Exod. 23. 2. 1 Pet. 1. 14. 1 John 2. 15. ¶ ¹⁰ To the corrupt Principles, carnal Conversations, and unwarrantable customs of worldly Persons. ¶ ¹¹ 1 Cor. 5. 17. Eph. 4. 22, 23. Regenerated, and thorowly changed. ¶ ¹² By having your Understandings and Wills renewed, (where the change begins, and) whereby the Spirit of God works upon the inferior Faculties, Eph. 1. 18. & 4. 23. ¶ ¹³ Ch. 2. 18. Phil. 1. 10. Whereby you may be enabled to discern, approve, and conform to, Eph. 5. 17. ¶ ¹⁴ Which only enjoys what is for our Benefit. See on ch. 7. 12. n. 65. ¶ ¹⁵ By Obedience to which alone we shall be accepted. ¶ ¹⁶ Which being followed will make us perfect, 2 Tim. 3. 17.

3¹⁷ For¹⁸ I say, through the¹⁹ grace given unto me, ²⁰ to every man that is among you, ²¹ not to

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* Num. 23. 19.

¶ Or, obeyed.

¶ Or, obeyed.

¶ Or, shut them all up together.

Chap. 12. to think of himself more highly than he ought to think; but ²² to think soberly ²³ according as God hath ²⁴ dealt to every man the measure of faith.

4063. [†] Gr. to sobriety. ²⁷ q. d. You must be renewed, because you ought to walk thus and thus. ¶ ²⁸ I enjoyn; (as Mark 2. 11. Gal. 5. 16.) ¶ ²⁹ See on ch. 1. 5. n. 21. ¶ ³⁰ Even him that has any special Gift, or publick Office in the Church. ¶ ³¹ Prov. 25. 27. Eccl. 7. 16. Not to be proud thereof, or of his own Wisdom or Understanding, (so as to take upon him more than belongs to him.) ¶ ³² To judge of, and behave himself modestly, not pretending to more than he has. ¶ ³³ Eph. 4. 7. According to that Scantling and Proportion of Knowledge, or other Abilities, God has bestowed on him. ¶ ³⁴ Luke 19. 13. 1 Cor. 12. 7, 11.

4 For ²⁵ as we have many members in one body, and all members have not the same ²⁶ office.

²⁵ 1 Cor. 12. 12. ¶ ²⁶ But several Members are deputed to several Offices.

* 1 Cor. 10. 17. 5 So * we being ²⁷ many, are ²⁸ one body in Christ, and every one ²⁹ members one of another.

²⁷ Several Believers having several Gifts, yet—¶ ²⁸ 1 Cor. 12. 12, 27. Eph. 1. 23. & 4. 4. All make up one Body under Christ the Head. ¶ ²⁹ Eph. 4. 25. All related to one another, and so bound to be helpful one to another.

* 1 Cor. 12. 10. & 13. 2. 6 Having then gifts, ³⁰ differing according to the ³¹ grace that is given to ³² us, whether * ³³ prophesie, let us prophesie according to the ³⁴ proportion of faith :

³⁰ 1 Cor. 6. 14. 1 Pet. 4. 10. Some being extraordinary, some ordinary. ¶ ³¹ That Proportion of Favour which God has manifested in bestowing these Gifts upon us; and according to the nature of those Offices and Employments he has set us in (as ch. 1. 5. Eph. 3. 8.) ¶ ³² Here must be supplied, [Let us demean our selves soberly in the use of our particular Gift,] or the like. ¶ ³³ 1 Cor. 14. 1. Ability to understand Divine Mysteries, (1 Cor. 12. 2.) and to declare 'em to the Church; by interpreting the Scripture, and applying it to Exhortation and Comfort, Acts 15. 32. 1 Cor. 14. 3. ¶ ³⁴ Agreeable to the Rule of Faith, (which is the Scripture.)

* Eph. 4. 11. 7 Or ³⁵ ministry, let us ³⁶ wait on our ministring: or * he that ³⁷ teacheth, on teaching;

³⁵ Any Office or Employment in the Church. ¶ ³⁶ Acts 20. 28. 1 Pet. 5. 2. Be diligent in it, and keep close to it, without going beyond the bounds of our Vocation, or of the Gift of God belonging to it. ¶ ³⁷ Instructs People in the Principles of Religion.

* Matt. 6. 1, 2, 3. ¶ Or, imparteth. ¶ Or, liberally. 8 Or he that ³⁸ exhorteth, on exhortation: * he that ³⁹ giveth, let him do it ⁴⁰ with simplicity; he that ⁴¹ ruleth, with diligence; he that ⁴² sheweth mercy, with ⁴³ cheerfulness.

³⁸ Prellis points of practice, and makes application thereof, and quickens to duty. ¶ ³⁹ Acts 6. 3. 5. Distributes the Churches stock to the Poor. ¶ ⁴⁰ Faithfully, without fraud; impartially, not for favour or affection; and liberally, according to every ones Necessity. ¶ ⁴¹ 1 Thess. 5. 12. 1 Tim. 5. 17. Looks to the manners and conversation of the Flock. ¶ ⁴² Has particular care of Sick, Prisoners, Orphans, &c. ¶ ⁴³ 2 Cor. 9. 7. Not growing weary of that troublesome Employment, or being froward in the discharge of it.

* 1 Tim. 1. 5. * Psal. 36. 4. & 97. 10. 9 * Let love be ⁴⁴ without dissimulation. * Abhor that which is evil, cleave to that which is good.

⁴⁴ 2 Cor. 6. 6. 1 Pet. 1. 22. 1 John 3. 18. ¶ ⁴⁵ Psal. 119. 104. Amos 5. 15.

¶ Or, in the love of the brethren. * 1 Pet. 5. 5. 10 ⁴⁶ Be kindly affectioned one to another; ⁴⁷ with brotherly love, * ⁴⁸ in honour ⁴⁹ preferring one another :

⁴⁶ Heb. 13. 1. 1 Pet. 3. 8. Psal. 133. 1. Job 1. 4. ¶ ⁴⁷ Eph. 4. 3. 1 Thess. 4. 9. Heb. 13. 1. 1 Pet. 1. 22. & 2. 17. & 3. 8. & 4. 8. 2 Pet. 1. 7. ¶ ⁴⁸ Phil. 2. 3. Striving who shall shew most respect and kindness to the other. ¶ ⁴⁹ Gen. 13. 9.

11 ⁵⁰ Not slothful in business: ⁵¹ fervent in spirit, ⁵² serving the Lord;

⁵⁰ Eccl. 9. 10. i. e. Diligent and Industrious in your particular Callings, or in any Assistance you afford to others. ¶ ⁵¹ Zealous and earnest in a holy spiritual Affection, Acts 18. 25. Rev. 3. 15. ¶ ⁵² Doing him service in all we do, and considering what his service requires.

* Phil. 4. 4. 12 * ⁵³ Rejoycing in hope; ⁵⁴ patient in tribulation; ⁵⁵ continuing instant in prayer :

⁵³ Viz. That in due time you shall receive (according to God's promise) deliverance from affliction, and eternal Salvation. ¶ ⁵⁴ James 5. 7. ¶ ⁵⁵ Ephes. 6. 18. Colos. 4. 2. 1 Thess. 5. 17. Though God seem not to hear, Luke 18. 1.

13 * ⁵⁶ Distributing to the necessity of saints; ⁵⁷ given to hospitality.

⁵⁶ Gal. 6. 10. Heb. 13. 16. Relieving poor Christians that are in want. ¶ ⁵⁷ Deut. 10. 19. Isa. 58. 7. Phil. 2. 14. 1 Tim. 3. 2. Tit. 1. 8. Heb. 13. 2. 1 Pet. 4. 9. Ready to accommodate distressed Strangers that come to you, Heb. 13. 2.

14 ⁵⁸ Bless them which persecute you: bless, and curse not.

⁵⁸ Matt. 5. 44. Luke 6. 28. 1 Cor. 4. 12 1 Pet. 3. 9. Esa. 53. 12. Luke 23. 34. Acts 7. 60. Pray for 'em, and endeavour their Good.

15 ⁵⁹ Rejoyce with them that do rejoyce, and ⁶⁰ weep with them that weep.

⁵⁹ Ch. 5. 2. 1 Cor. 12. 26. Luke 1. 58. 2 Cor. 11. 29. ¶ ⁶⁰ Neh. 1. 4. Heb. 13. 3.

16 Be ⁶¹ of the same mind one towards another.

⁶¹ Mind not high things, but ¶ ⁶² condescend to men of low estate. ⁶³ Be not wise in your own conceits.

⁶¹ Ch. 15. 5. 1 Cor. 1. 10. 2 Cor. 13. 1. Phil. 1. 27. & 2. 2. & 3. 16. 1 Pet. 3. 8. Let there be a mutual Agreement in your Judgments, and in your good Opinions of, and Wishes for one another. ¶ ⁶² Psal. 131. 1. Jer. 45. 5. Col. 2. 18. Carry not your selves loftily towards the meaner sort of Christians. ¶ ⁶³ Stoop to all Offices of Christian Kindness to them. ¶ ⁶⁴ Prov. 3. 7. See n. 21.

17 * ⁶⁵ Recompense to no man evil for evil. * Provide things honest in the sight of all men.

⁶⁵ See on Matt. 5. 39. ¶ ⁶⁶ 2 Cor. 8. 21. 1 Cor. 10. 32. Phil. 4. 8. 1 Pet. 3. 16. Take care to do such things as are justifiable and unexceptionable.

18 ⁶⁷ If it be possible, ⁶⁸ as much as lieth in you, * live ⁶⁹ peaceably with ⁷⁰ all men.

⁶⁷ Heb. 12. 14. So far as it may be done, (1.) Without dishonour to God: (2.) With a good conscience: (3.) If their Abuses be not unsufferable. ¶ ⁶⁸ Do your part however, not giving any cause of distaste. ¶ ⁶⁹ Mark 9. 50. ¶ ⁷⁰ Even with Heathens, and Unbelievers, whom you have any dealing with.

19 Dearly beloved, * ⁷¹ avenge not your selves, but rather ⁷² give place unto wrath: for it is written, ⁷³ Vengeance is ⁷⁴ mine, ⁷⁵ I will repay, saith the Lord.

⁷¹ Lev. 19. 18. Matt. 5. 39. See there. ¶ ⁷² Yield patiently to bear more Injuries, rather than to avenge your selves, (Matt. 5. 39-41.) and wait for God's Vindication of you. ¶ ⁷³ Deut. 32. 35. Heb. 10. 30. See there. ¶ ⁷⁴ Belongs to me to execute it. ¶ ⁷⁵ Either by my self, or by the Magistrate, (ch. 13. 4.) or by some other means.

20 ⁷⁶ Therefore if ⁷⁷ thine enemy hunger, feed him; if he thirst, give him drink: for in ⁷⁸ so doing, thou shalt ⁷⁹ heap coals of fire on his head.

⁷⁶ Prov. 25. 21, 22. ¶ ⁷⁷ He who is so to thee, without thy Fault. ¶ ⁷⁸ Requiring good for evil. ¶ ⁷⁹ Either make him relent, as 1 Sam. 24. 16, 17. (as metal is melted by heating Coles upon it.) or else by accident occasion the pulling down of forer Vengeance from God upon him. This will be the Issue and Event of thy Kindness to him.

21 ⁸⁰ Be not overcome of evil, but ⁸¹ overcome evil with good.

⁸⁰ Let not the Wickedness of others, or any wrong they have done thee, hinder thee from shewing them all the Kindness thou canst, (v. 20.) or induce thee to revenge thy self upon 'em, v. 19. ¶ ⁸¹ Conquer them by Kindness and Patience.

CHAP. XIII.

1 Our duties to magistrates. 8 Love is the fulfilling of the law. 11 Against gluttony, drunkenness, and the works of darkness.

LET every soul be ² subject unto the ³ higher powers. For * there is no power but of God: the ⁴ powers that be, are ⁵ ordained of God.

* Every Person, of what State, Calling, Degree soever he be. This he speaks because some Christians might think themselves at Liberty by Christ. See 1 Cor. 7. 21. Jude 8. ¶ ² Tir.

* Wisd. 6. 3. John 19. 11. ¶ Or, ordered.

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¶ ² Tit. 3. 1. ¶ ¹ Pet. 2. 12. Let him keep himself in the rank or condition of a Subject, and live in the Exercise of a Subject's Duty, viz. Honour and Obedience. ¶ ¹ Lawfull civil Magistrates, both supream and subordinate. The Apostle lays down the Duty in general; without determining who were the higher Powers, whether Senate, or Emperour. ¶ ¹ The several sorts and degrees of lawful Government and Authority that are in being, and the Persons that exercise that Authority. ¶ ¹ Prov. 8. 15, 16. Dan. 4. 32. John 19. 11. Tit. 3. 1. ¶ ¹ Pet. 2. 13. The Office is instituted by him; and the Persons that manage it, are invested therewith by his Providence.

2 Whosoever therefore ⁶ resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation.

⁶ Breaks out of his Rank of a Subject, and is disorderly against Government, and opposes the lawful commands of Authority.

3 For rulers ⁷ are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is ⁸ good, and thou shalt have praise of the same:

⁷ Prov. 14. 35. & 16. 13. ¶ ¹ Pet. 2. 13. Were not ordained, and don't use to punish those that do well, and conform to good Laws. ¶ ¹ Civilly and Politically.

4 For he is the ¹⁰ minister of God "to thee for good. But if thou ¹² do that which is evil, be afraid; for he ¹³ beareth not the sword in vain: for he is the ¹⁴ minister of God, a revenger to execute wrath upon him that doeth evil.

¹⁰ The Officer and Deputy. ¶ ¹¹ 1 Kings 10. 9. To take care of thy Welfare, and to secure every one that lives orderly. ¶ ¹² Transgresseth his wholesome Laws. ¶ ¹³ Has not received his Power to no purpose; but that he may punish Offenders, and defend the Good. ¶ ¹⁴ His Deputy herein, to whom Vengeance primarily belongs.

*Ecc. 8. 2.

5 Wherefore ¹⁶ ye must needs be subject, not onely ¹⁷ for wrath, but also for ¹⁸ conscience sake.

¹⁶ It's a necessary Duty for you. ¶ ¹⁷ For fear of Punishment. ¶ ¹⁸ 1 Sam. 24. 5. Out of conscience of Duty, both to God, who is the Ordainer of him to that special Ministry, under himself; and to the Magistrate, whose Due it is, in respect of his Office.

6 For, ¹⁹ for this cause pay you ²⁰ tribute also: for they are ²¹ God's ministers, ²² attending continually upon this very thing.

¹⁹ In token of the Duty and Subjection you owe them. ¶ ²⁰ Taxes and Impositions, (to support 'em in their Authority and Dignity.) ¶ ²¹ Continually employ'd to serve God, in rewarding the good, and punishing the evil, &c.

*Mark 12. 17.

Luke 20. 25.

7 ²³ Render therefore to ²⁴ all their ²⁵ dues: ²⁶ tribute to whom tribute is due, ²⁷ custom to whom custom, ²⁸ fear to whom fear, ²⁹ honour to whom honour.

²³ Matt. 22. 21. ¶ ²⁴ To all sorts of Magistrates, whether supream or subordinate. ¶ ²⁵ What by Law, either of God or Man, belongs to 'em. ¶ ²⁶ Taxes upon Estates. ¶ ²⁷ Rates upon Merchandise, or any Commodity, as Excise, and the like. ¶ ²⁸ Viz. To offend and transgress the Laws. ¶ ²⁹ Exod. 20. 12. 1 Pet. 2. 17. Esteem, Love, and Reverence.

8 Owe no man ²⁹ any thing, but to love one another: for he that ³⁰ loveth another, hath ³¹ fulfilled the Law.

²⁹ Any of those Dues afore-mentioned; Money, Service, Respect, &c. ¶ ³⁰ Viz. In sincerity, and acts accordingly. ¶ ³¹ Gal. 5. 14. 1 Tim. 1. 5. Jam. 2. 8. Done what is required in every Command of the second Table.

*Exod. 20.

Deut. 5.

9 For this, ³² Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if ³³ there be any other commandment, it is briefly comprehended in this saying, namely, ³⁴ Thou shalt love thy neighbour as thy self.

³² Love thy neighbour as thy self.

³³ 1 Cor. 13. 5. Will injure him in nothing. ¶ ³⁴ Matt. 22. 40. Because that forbids the doing him any Injury in any respect.

11 ³⁵ And that, ³⁶ knowing the time, that now it is high time to ³⁷ awake out of sleep: for now is ³⁸ our salvation ³⁹ nearer than when we ⁴⁰ believed.

*Lev. 19. 18.

Matt. 22. 39.

Gal. 5. 14.

Jam. 2. 8.

1 See on

Matt. 22. 39.

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³⁵ q. d. You must be careful to perform the forementioned Duties, in regard of the time. ¶ ³⁶ Considering that it is a time of Gospel-light. ¶ ³⁷ 1 Cor. 15. 34. John 12. 35. Eph. 5. 14. 1 Thess. 5. 6. To leave off all sinful courses, And to set upon the Performance of the Duties required. ¶ ³⁸ The Accomplishment of it in eternal Glory. ¶ ³⁹ (And therefore we should make so much the more haste to obtain it.) ¶ ⁴⁰ First began to believe.

12 ⁴¹ The night is far spent, the ⁴² day is at hand: ⁴³ let us therefore cast off the ⁴⁴ works of darkness, and ⁴⁵ let us put on the ⁴⁶ armour of light.

⁴¹ 1 Thess. 5. 4-6. The time of Heathenish Ignorance and Profaneness. ¶ ⁴² The time of Gospel-light, and saving Knowledge, is begun among us. ¶ ⁴³ All manner of wickedness, (John 3. 20. Eph. 5. 11.) which is wont to be done in the Night, (Job 24. 14-17. John 3. 20. 1 Thess. 5. 7.) and in times of Ignorance and Unregeneracy. ¶ ⁴⁴ 2 Cor. 6. 7. Col. 3. 8. All manner of Christian Vertues and Graces, (1 Thess. 5. 8. Eph. 6. 11, &c.) whereby we may be enabled to combat with our spiritual Enemies. ¶ ⁴⁵ Glittering, and shining, to the Glory of God, Matt. 5. 16.

13 Let us ⁴⁶ walk ⁴⁷ honestly as in the day; not ⁴⁸ in rioting and drunkenness, ⁴⁹ not in ⁵⁰ chambering ⁵¹ and ⁵² wantonness, ⁵³ not in strife and envying.

⁴⁶ Eph. 5. 15. Phil. 4. 8. 1 Thess. 4. 12. Behave our selves as becomes those to whom the glorious Light of the Gospel has appeared. ¶ ⁴⁷ Luke 21. 34. Gal. 5. 21. 1 Pet. 4. 3. In gluttonous Feasting, designed meerly for the promoting of Luxury and Wantonness, wherein all manner of Riot and Excess is practis'd. ¶ ⁴⁸ Gal. 5. 19. Eph. 5. 3. Col. 3. 5. 1 Thess. 4. 3-5. 1 Pet. 4. 3. Whoredom and Uncleanness, (commonly practis'd in Bed-chambers.) ¶ ⁴⁹ Any lustful Dalliances, or immodest Carriage, either in Word or Deed, tending to provoke Lust in our selves or others.

14 But ⁵⁴ put ye on the Lord Jesus Christ, and ⁵⁵ make not provision for the ⁵⁶ flesh, ⁵⁷ to fulfil the lusts thereof.

⁵⁴ Gal. 3. 27. Rev. 12. 1. Make profession of him, receive him by Faith, and imitate his Graces, Col. 3. 10, 12. ¶ ⁵⁵ Prov. 23. 20. Gal. 5. 16. 1 Pet. 2. 11. ¶ ⁵⁶ Corrupt Nature. ¶ ⁵⁷ To satisfy and promote the inordinate Lusts of Pride, Intemperance, Unchastity, &c.

C H A P. XIV.

3 Men may not condemn nor condemn one another for things indifferent, ¹³ but take heed of giving no offence in them.

¹ H I M that is ² weak in the faith ³ receive you, ⁴ but ⁵ not to doubtful disputations.

¹ Any one of the believing Jews. ¶ ² Ch. 15. 1. Wavering, doubtful, unsatisfied in, or not well acquainted with the Principles of Christian Religion; particularly, that of Christian Liberty, and Freedom from the ceremonial Law. ¶ ³ Viz. Into your Communion, with all kindness, bearing with his Weakness. ¶ ⁴ Don't entertain him with disputes about these Points, whereby, in stead of convincing, you'll but puzzle, perplex, and intangle him the more.

2 For ⁵ one believeth that he may eat all things: ⁶ another who is weak, eateth ⁷ herbs.

⁵ A converted Gentile, who rightly understands his Christian Liberty, is firmly perswaded, and satisfied in his Judgment, that he may eat any kind of Food indifferently, (though forbidden by the ceremonial Law) without Sin. ¶ ⁶ A believing Jew, not thoroughly informed of his Christian Liberty. ¶ ⁷ Viz. For fear lest he should offend, by eating any thing forbidden by the Law, (as Dan. 1. 12.) or, at least, which was not killed in a Legal manner; Lev. 17. 10-14. (Upon which account, the Jews at this day eat no Meat, but what is of their own dressing.)

3 ⁸ Let not him that ⁹ eateth, ¹⁰ despise him ¹¹ that ¹² eateth not: and let not him which eateth not, ¹³ judge him that eateth: for God hath ¹⁴ received him.

⁸ Makes use of his Liberty, to eat any thing indifferently. ¶ ⁹ viz. As a Novice, or over-scrupulous, or superstitious. ¶ ¹⁰ Forbears the use of such kind of Food as is forbidden by the Law. ¶ ¹¹ Col. 2. 16. Censure him as profane, and one that uses a Liberty which the Law forbids. ¶ ¹² Owns both the one and the other for his Servants, for their common Belief of the Essential Points.

4 Who art ¹⁵ thou that judgest ¹⁶ another mans servant? ¹⁷ to his own master he standeth or falleth:

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¹⁵ James 4. 12. Whether weak or strong. ¶ ¹⁶ Him over whom thou hast no power. ¶ ¹⁷ 1 Cor. 4. 4. He must abide by Christ's Judgment only, to whom it belongs either to acquit or condemn him. ¶ ¹⁸ Each of them shall be secured from those Miscalriages the other is apt to suffer: he'll become guilty of. ¶ ¹⁹ Will certainly do it, (as ch. 4. 21. & 11. 23. Heb. 2. 18. See there) having received him, v. 3.

5 One man ²⁰ esteemeth one day above another: another ²¹ esteemeth every day alike. Let every man be ²² fully ¶ persuaded in his own mind.

¶ Or, assured.

²⁰ Gal. 4. 10. Col. 2. 16. Thinks that the Jewish Festivals are holier than other Days, and still to be observed. ¶ ²¹ Holds that that Difference of Days is now ceased. ¶ ²² Ver. 23. Well satisfied, as to the Grounds of his Practice; that so he may not wittingly offend God.

¶ Or, observeth.

6 He that ¶ ²³ regardeth the day, ²⁴ regardeth it unto the Lord; and he that regardeth not the day, ²⁵ to the Lord he doth not regard it. He that ²⁶ eateth, eateth to the Lord, for * he ²⁷ giveth God thanks; and he that eateth not, ²⁸ to the Lord he eateth not, and ²⁹ giveth God thanks.

* 1 Tim. 4. 3.

²³ Observes those Festivals. ¶ ²⁴ Aims at God's Honour therein. ¶ ²⁵ 1 Cor. 10. 31. Aims also at God's Glory in not keeping it, and thinks he does that which is agreeable to his Will. ¶ ²⁶ Indifferently of all Meats. ¶ ²⁷ Viz. For the free use of his Creatures, and his Christian Liberty about 'em, 1 Cor. 10. 26. ¶ ²⁸ Forbears to eat of such Meats as were forbidden by the Law, out of respect to God's Commands: (So that both aiming at the same End, ought not to censure one the other.) ¶ ²⁹ Because he has Meat enough besides, which was not forbidden; as 1 Cor. 10. 28.

* 1 Cor. 6. 19, 20. 7 For * ³⁰ none of us ³¹ liveth to himself, and no man ³² dieth to himself.

Gal. 2. 20.

³⁰ 2 Cor. 5. 15. No Believer, whether weak or strong. ¶ ³¹ 1 Thess. 5. 10. 1 Pet. 4. 2. Is his own Lord, and at his own disposal, to govern himself according to his own Will. ¶ ³² Phil. 1. 21. Only for his own Advantage, and according to his own Pleasure when he will.

8 For whether we live, we ³³ live unto the Lord; and whether we die, we ³⁴ die unto the Lord: whether we live therefore or die, we are ³⁵ the Lords.

³³ Spend our Lives in his Service, according to his Will. ¶ ³⁴ Must be ready to lay down our Lives at his Appointment, to bring Glory to him thereby. ¶ ³⁵ The Servants of Christ; (and so must aim at his Glory in the use of these Indifferent things, and must not be censured by our fellow-servants.)

* 2 Cor. 5. 15.

9 For * to this end Christ both ³⁶ died, and ³⁷ rose, and ³⁸ revived, that he might be Lord both of the ³⁹ dead and living.

³⁶ To pay the Price of our Ransom and Redemption. ¶ ³⁷ To receive his Purchase and Dominion. ¶ ³⁸ Still lives to exercise his Dominion over us. ¶ ³⁹ Acts 10. 42. Of all his Redeemed ones, both such as are yet alive, and those that are dead.

10 But why dost thou ⁴⁰ judge thy brother? or why dost thou ⁴¹ set at nought thy brother? for ⁴² we shall all stand before the judgment-seat of Christ.

⁴⁰ See n. 11, 15, 16. ¶ ⁴¹ See n. 13. ¶ ⁴² 2 Cor. 5. 10. See on John 5. 22.

11 For it is written, ⁴³ As I live, saith the Lord, every knee shall ⁴⁴ bow to me, and every tongue shall ⁴⁵ confess to God.

⁴³ Isa. 45. 23. Phil. 2. 10. Rev. 5. 13. ¶ ⁴⁴ Stoop to my Dominion, and yield Reverence and Obedience to me as their Lord. ¶ ⁴⁵ Acknowledge my Sovereignty; (which shall be done most fully and perfectly at the Day of Judgment.)

* Gal. 6. 5.

12 So then * every one of us shall ⁴⁶ give account ⁴⁷ of himself to ⁴⁸ God.

⁴⁶ Matt. 12. 36. Luke 16. 2. Heb. 13. 17. 1 Pet. 4. 5. ¶ ⁴⁷ Of his own Carriage, and not of the Weaknesses of others: (and therefore we should not trouble our selves about them, but look to our selves.) ¶ ⁴⁸ To Christ.

13 Let us not ⁴⁹ therefore judge one another any more; but ⁵⁰ judge this rather, that no man

⁵¹ put a stumbling-block, or an occasion ⁵² to fall in his brothers way.

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⁵¹ Seeing Judgment belongs to Christ. ¶ ⁵² In stead of judging others, take notice of this as a great Truth, and Rule for our own Deportment. ¶ ⁵³ 1 Cor. 8. 9. & 10. 32. 2 Cor. 6. 3. Hinder his Brother in his Way to Heaven, or induce him to act with a doubting Conscience, by an unreasonable use of Christian Liberty. ¶ ⁵⁴ Viz. Into Sin.

14 I know, and am persuaded ⁵⁵ by the Lord Jesus, that *there is* ⁵⁶ nothing † unclean of it self: † Gr. common. but * to him that esteemeth any thing to be unclean, * 1 Cor. 8. 7, 10. to him *it is* ⁵⁷ unclean.

⁵³ By the Light of his Word and Spirit. ¶ ⁵⁴ Gen. 1. 31. Matt. 15. 11. 1 Tim. 4. 4. Tit. 1. 15. No kind of Meat is unlawful to be used now under the Gospel, (as it is such a kind of Meat, viz. which was unclean by the Law. ¶ ⁵⁵ Unlawful to be eaten; (because nothing must be done against Conscience.)

15 But if thy ⁵⁸ brother be ⁵⁹ grieved ⁶⁰ with thy meat, now walkest thou not † ⁶¹ charitably. † Gr. according to charity. † Gr. according to charity. Destroy not him with thy meat, ⁶² for whom Christ died.

¶ ⁵⁸ Thy weak Fellow-Believer. ¶ ⁵⁹ Drawn to Sin, (as the following word [destroy] implies) by being prevailed with, by thy Example, to do that which he doubts of, (and so is grieved for it afterwards.) ¶ ⁶⁰ At thy eating of things forbidden by the Law, which he thinks are still unlawful. ¶ ⁶¹ Tenderly, and condescendingly to his Infirmary, as Charity requires. ¶ ⁶² Ver. 20. 1 Cor. 8. 11. Do not that which may tend to his Destruction, by drawing him to act against his Conscience, (1 Cor. 8. 10.) or by giving him so great an Offence as may alienate his Mind from the Christian Profession. ¶ ⁶³ 2 Tim. 2. 6. Heb. 2. 9. 2 Pet. 2. 1. 1 John 2. 2. (and therefore his Salvation should not be so slighted by thee.)

16 ⁶⁴ Let not then your good be evil spoken of.

⁶⁴ 1 Cor. 10. 29, 30. Use not your Christian Liberty unduely, whereby it should come to be reproached, as if it were only profane Licentiousness, and Matter of Contention.

17 ⁶⁵ For the ⁶⁶ kingdom of God ⁶⁷ is not meat and drink, but ⁶⁸ righteousness, and ⁶⁹ peace, and ⁷⁰ joy in the holy Ghost.

⁶⁵ q. d. 'Tis not necessary that you should always make use of your Christian Liberty, in eating all kind of Meats; for— ⁶⁶ 1 Cor. 4. 20. Gal. 5. 6. 1 Tim. 4. 8. True Religion, and the Work of Grace, whereby Christ rules in his People. ¶ ⁶⁷ Ch. 2. 28. Gal. 5. 6. 1 Cor. 8. 8. Consists not in, and is not promoted by, the using or forbearing of these Indifferent things; (and therefore we may well abstain from 'em, when our Brother is like to be hurt thereby. ¶ ⁶⁸ Matt. 6. 33. Holiness of Life. ¶ ⁶⁹ That satisfaction of Mind which our own Consciences afford us in the Sense of our Sincerity, 2 Cor. 1. 12. ¶ ⁷⁰ That Comfort and Delight which is imprinted upon the Soul by the Spirit of God, Rom. 8. 16.

18 For he that ⁷¹ in these things ⁷² serveth Christ, *is* acceptable to God, and ⁷³ approved of men.

⁷¹ In the Exercise of Righteousness, &c. ¶ ⁷² Obeys his Commands, and shews himself his Servant. ¶ ⁷³ Does that which will gain him the Approbation of all good Men.

19 ⁷⁴ Let us therefore follow after the things which ⁷⁵ make for peace, and things wherewith one may ⁷⁶ edifie another.

⁷⁴ Ch. 12. 18. & 15. 2. Psal. 34. 14. Phil. 3. 16. Heb. 12. 14. ¶ ⁷⁵ Tend to procure, promote, and preserve Peace among the Faithful. ¶ ⁷⁶ Help to increase Grace in another.

20 ⁷⁷ For meat ⁷⁸ destroy not the ⁷⁹ work of God. * ⁸⁰ All things indeed *are* pure; but *it is* * Matt. 15. 11. evil for that man who eateth with offence. Acts 10. 15.

⁷⁷ For such a small Matter as the eating a little Meat; or, for the use of any Indifferent thing. ¶ ⁷⁸ See n. 60. Do nothing towards it. ¶ ⁷⁹ Thy weak Brother, (v. 15.) or, the Work of Grace in him. ¶ ⁸⁰ Ver. 14. See n. 54. Tit. 1. 15. q. d. True, all Meats are in themselves lawful. ¶ ⁸¹ Sinful and hurtful.

21 *It is* ⁸² good neither to eat ⁸³ flesh, nor to ⁸⁴ drink wine, nor *any thing* whereby thy brother ⁸⁵ stumbleth, or is ⁸⁶ offended, or is made ⁸⁷ weak.

* Both

Chap. 15. 4063. ⁸¹ Both pleasing to God, and profitable for Edification, (and therefore thy Duty.) ¶ ⁸² 1 Cor. 8. 13. ¶ ⁸³ Not only to abstain from what was forbidden, but any other thing that gives offence. ¶ ⁸⁴ Is drawn to do something against his Conscience, or with a doubting Conscience. ¶ ⁸⁵ Discouraged in his Christian Course. ¶ ⁸⁶ Wavering in his Judgment, whether it may be done or no.

22 Hast thou ⁸⁷ faith? ⁸⁸ have it to thy self before God. Happy is he that ⁸⁹ condemneth not himself in that thing which he alloweth.

⁸⁷ Ver. 2. 14. A Perswasion that these things are lawful. ¶ ⁸⁸ Keep it to thy self, without making an unseasonable Discovery of it, to the Offence of others. ¶ ⁸⁹ 1 John 3. 21. viz. in his Judgment; or, for using his Liberty in an undue manner, about those things which he practises, or judges lawful in themselves.

10, discerneth and putteth a difference between meats. Tit. 1. 15. 23 And he ⁹¹ that || doubteth, is ⁹² damned ⁹³ if he eat, because he eateth not ⁹⁴ of faith: for * whatsoever is not of faith, is ⁹⁵ sin.

⁹¹ Viz. Whether it be lawful for him to eat or no. ¶ ⁹² Wounds his Conscience, and makes himself liable to Damnation. ¶ ⁹³ Viz. That which he doubts of. ¶ ⁹⁴ With a Perswasion of its Lawfulness. ¶ ⁹⁵ Heb. 11. 6.

C H A P. XV.

1 The strong must bear with the weak. 2 We may not please our selves, 7 but receive one another, as Christ did us all.

Gal. 6. 2. * WE then that are ¹ strong ought to ² bear the infirmities of the weak, and not to ³ please our selves.

¹ That have attained to a greater measure of Knowledge and Judgment in the Christian Faith, than others. ¶ ² 1 Cor. 9. 22. Gal. 6. 2. To comply with their Weakness so far as not to use our Liberty to their Offences; and also to bear with 'em in their Failings through Ignorance or Weakness, and not to condemn or contemn 'em. ¶ ³ 1 Cor. 10. 33. To act wholly according to our own Judgments, without any regard to others.

2 Let every one of us ⁴ please his neighbour for his good to edification.

⁴ Ch. 14. 19. 1 Cor. 9. 19. & 10. 24, 33. Phil. 2. 4. Comply with his Opinion in these Indifferencies, so far as may tend to his increase in Holiness.

3 For even Christ ⁵ pleased not himself; ⁶ but as it is written, ⁷ The reproaches of them that reproached thee, fell on me.

⁵ Had respect to our Benefit, more than to his own. ¶ ⁶ q. d. But he so carried himself, that that may truly be applied to him. ¶ ⁷ 2 Psal. 69. 9. The Sins of Men, (which are things that cast reproach upon God,) I have taken 'em upon my self, Isa. 53. 4. (and therefore we ought also to seek the Good of our Neighbour, and do that which may tend to promote his Salvation.)

4 ⁹ For ¹⁰ whatsoever things were written aforetime, were written for our learning; that we ¹¹ through patience and comfort of the scriptures might have hope.

⁹ q. d. And though this may seem to concern David or Christ only; yet it belongs to us also, that we may learn from thence to bear the Infirmities of others. ¶ ¹⁰ Ch. 4. 23, 24. 2 Tim. 3. 16. This Passage, and all others, whether Promises, (Heb. 13. 5.) Threatnings, (Acts 13. 40, 41.) Rewards, (Ch. 4. 24.) or Punishments, (1 Cor. 10. 11.) are useful to us now, as well as to them then. ¶ ¹¹ By learning and exercising such Patience as the Scripture prescribes, especially in bearing with the Infirmities of others; and obtaining those Comforts the Scripture holds forth to us, might be confirmed in our expectation of Eternal Life.

5 Now the God of ¹⁴ patience and consolation, ¹⁵ grant you to be ¹⁶ like-minded one towards another, || according to ¹⁷ Christ Jesus:

Or, after the example of. ¹⁴ 1 Cor. 1. 10. ¶ ¹⁵ Give you the Grace of Unity and Charity. ¶ ¹⁶ Ch. 12. 16. See there, n. 61. ¶ ¹⁷ His Doctrine, Command, and Example, and so far forth as is for his Honour.

6 ¹⁸ That ye may with ¹⁹ one mind and one mouth glorifie God, even ²⁰ the father of our Lord Jesus Christ.

¹⁸ That you may agree together both in your Judgments, Wills, Words, and Actions, in those things that tend to

God's Glory. ¶ ¹⁹ Acts 4. 32. ¶ ²⁰ 2 Cor. 1. 3. See Chap. 15. there.

7 Wherefore ²¹ receive ye one another, ²² as Christ also ²³ received ²⁴ us, ²⁵ to the glory of God.

²¹ Ch. 14. 11. viz. Into Communion, with mutual Kindness, without despising or judging one another. ¶ ²² John 13. 34. ¶ ²³ Viz. To be Members of his Church. ¶ ²⁴ Both Jews and Gentiles. ¶ ²⁵ To manifest the Glory of God's Truth to the Jews, and Mercy to the Gentiles; as v. 8, 9.

8 ²⁶ Now I say, that * Jesus Christ was a ²⁷ minister of the circumcision ²⁸ for the truth of God, to confirm the ²⁹ promises made unto the fathers:

²⁶ q. d. When I say, Christ received us, my meaning more fully is this. ¶ ²⁷ Acts 3. 26. He vouchsafed to be a Servant (Matt. 20. 28. Luke 22. 27.) of the Jews, to preach the Gospel among them only, Matt. 15. 24. (and therefore the believing Jews, though weak, should not be despised by the believing Gentiles, though stronger.) ¶ ²⁸ To demonstrate his Faithfulness in thus fulfilling the Promises. ¶ ²⁹ Viz. Of sending the Messiah to them.

9 ³⁰ And that the Gentiles might glorifie God for his ³¹ mercy, ³² as it is written, ³³ For this cause ³⁴ I will ³⁵ confess to thee among the ³⁶ Gentiles, and sing unto thy Name.

³⁰ q. d. And the Gentiles also are received to Mercy, that they might praise, honour, and serve God. ¶ ³¹ Viz. In bringing them to the Knowledge of Christ, notwithstanding their Unworthiness; (and therefore the believing Jews should not reject them, though they make use of their lawful Liberty.) ¶ ³² According to those Prophecies which speak of their calling to be Members of the Church. ¶ ³³ Psal. 18. 49. For the Advancement of the Kingdom of Christ among the Gentiles. ¶ ³⁴ (David speaks this in the Person of Christ.) ¶ ³⁵ Enable the Gentiles, by my Spirit, to offer up Praise for so great a Mercy. ¶ ³⁶ (Therefore they should sometime be called.)

10 And again he saith, ³⁷ Rejoyce ye Gentiles with his people.

³⁷ Deut. 32. 43. q. d. The time will come when you Gentiles shall become the People of God, as well as the Jews, and shall joyn with them in the Worship of God, and rejoyce in the sense of his Goodness to you.

11 And again, ³⁸ Praise the Lord all ye Gentiles, and laud him all ye people.

³⁸ Psal. 117. 1. viz. For the Mercy vouchsafed to you; (therefore they shall know God, and obtain Mercy.)

12 And again Esaias saith, ³⁹ There shall be a ⁴⁰ root of Jesse, and he that shall ⁴¹ rise to ⁴² reign over the Gentiles, in him shall the Gentiles ⁴³ trust.

³⁹ Isa. 11. 10. ¶ ⁴⁰ i. e. Christ, as a Sprig or Shoot, sprouting out from Jesse, as a Root. See Isa. 11. 1. ¶ ⁴¹ Viz. Out of this Root. ¶ ⁴² Viz. By the Power of his Grace and Spirit. ¶ ⁴³ Believe in him; (and therefore he shall save them.)

13 Now the God ⁴⁴ of hope fill you with ⁴⁵ all joy and ⁴⁶ peace ⁴⁷ in believing, that ye may abound in ⁴⁸ hope, through the power of the holy Ghost.

⁴⁴ In whom we must hope, (Jer. 17. 7. 1 Tim. 6. 17.) and who works it in us, 1 Pet. 1. 3. ¶ ⁴⁵ True Spiritual Joy, at all times, (Phil. 4. 4.) and in all things, 1 Thess. 5. 16, 18. ¶ ⁴⁶ Of all sorts. ¶ ⁴⁷ In or by the exercise of your Faith. ¶ ⁴⁸ Assurance of Eternal Salvation, and all other things needful.

14 And * I my self also am perswaded of you, * 2 Pet. 1. 12. my brethren, that ⁴⁹ ye also are full of ⁵⁰ goodness, filled with ⁵¹ all knowledge, able also to ⁵² admonish one another.

⁴⁹ Some among you. ¶ ⁵⁰ Kindness, so as to forbear scandalizing and censuring one another. ¶ ⁵¹ A large measure of Knowledge in all needful Points. ¶ ⁵² Inform and instruct another in any thing he is ignorant of, or failing in.

15 ⁵³ Nevertheless, brethren, I have ⁵⁴ written the more boldly unto you, in some sort, as ⁵⁵ putting you in mind, because of the ⁵⁶ grace that is given to me of God,

⁵³ Notwithstanding your Grace and Knowledge. ¶ ⁵⁴ Dealt the more freely and plainly with you in writing. ¶ ⁵⁵ 1 Tim. 4. 6. 2 Tim. 1. 6. & 2. 14. 2 Pet. 1. 12,

Chap. 15. 13, 15. & 3. 1. Jude 5. Setting before you, and stirring you up to the Practice of what you know already.

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* 1 Tim. 2. 7. 2 Tim. 1. 11. || Or, sacrific-
ing. * Isa. 66. 20. Phil. 2. 17.

16 That * I should be the minister of Jesus Christ to the ⁵⁷ Gentiles, ⁵⁸ ministring the gospel of God, ⁵⁹ that the || * offering up of the Gentiles might be acceptable, being ⁶⁰ sanctified by the holy Ghost.

⁵⁷ Ch. 11. 13. See there, n. 56. || ⁵⁸ Preaching. || ⁵⁹ i. e. That they being converted by my Ministry, I may offer them up to God as an acceptable Gift. || ⁶⁰ As the Sacrifices under the Law were consumed by Fire, (which was a Type hereof.)

17 I have ⁶¹ therefore whereof I may glory ⁶² through Jesus Christ, ⁶³ in those things which pertain to God.

⁶¹ Having, by the Blessing of God upon my Labours, converted so many of them. || ⁶² Psal. 115. 1. 1 Cor. 3. 6, 7. || ⁶³ In the Success of my Ministry, (wherein the Glory of God is so much concern'd.)

18 For ⁶⁴ I will not dare to speak of any of those things, which Christ hath not wrought by me, * to ⁶⁵ make the Gentiles obedient, by ⁶⁶ word and deed,

⁶⁴ I'll not glory of more than is true, and has been really done by me. || ⁶⁵ To convert them, and bring 'em to the Faith. || ⁶⁶ Acts 7. 22. By Preaching and Miracles.

19 Through mighty ⁶⁷ signs and ⁶⁸ wonders, by the power of the ⁶⁹ Spirit of God; so that from Jerusalem and round about unto Illyricum, I have ⁷⁰ fully preached the gospel of Christ.

⁶⁷ 2 Cor. 12. 12. See on Acts 2. 22. || ⁶⁸ Working upon their Hearts, and causing them to believe. || ⁷⁰ Made a full Declaration thereof, not omitting any thing I was bound to declare, and was necessary for you to know, Acts 20. 20, 27.

20 Yea, ⁷¹ so have I ⁷² strived to preach the gospel, not where Christ was ⁷³ named, * left I should build upon another mans ⁷⁴ foundation:

⁷¹ This way I took, as to my choice of Places where to Preach. || ⁷² 2 Cor. 10. 15, 16. || ⁷³ Preach'd afore, by others. || ⁷⁴ And so seem to assume to my self the Credit due to him.

21 But ⁷⁵ as it is written, ⁷⁶ To whom he was not ⁷⁷ spoken of, they shall ⁷⁸ see: and they that have not heard, shall understand.

⁷⁵ According to that Prophecy which is now fulfilled in my Ministry. || ⁷⁶ Isa. 52. 15. The Gentiles. || ⁷⁷ Viz. In former times. || ⁷⁸ Believe in him.

|| Or, many ways
or oftentimes.

22 ⁷⁹ For which cause also I have been || much ⁸⁰ hindered from coming to you.

⁷⁹ Viz. By my great Employment, in planting the Gospel elsewhere. || ⁸⁰ Ch. 1. 13. 1 Thess. 2. 18.

23 But now having ⁸¹ no more place in these parts, and having ⁸² a great desire these many years to come unto you;

⁸¹ Viz. Where the Gospel has not been preach'd. || ⁸² Ch. 1. 10. 1 Thess. 3. 10. 2 Tim. 1. 4.

24 Whensoever I take my journey into Spain, ⁸³ I will come to you: for I ⁸⁴ trust to see you in my journey, and to be brought on my way thitherward by ⁸⁵ you, if first I be somewhat ⁸⁶ filled with ⁸⁷ your company.

⁸³ (But this zealous Design was hindered by his Imprisonment.) || ⁸⁴ I hope so; (but he was not assured hereof by any Divine Revelation.) || ⁸⁵ Some of your Church. || ⁸⁶ Satisfied and refreshed with your Society and Communion.

25 But now I go unto Jerusalem, to ⁸⁷ minister unto the saints.

⁸⁷ Acts 19. 21. & 24. 17. To perform this Office and Service, of carrying some Contributions to them, for their Relief.

* 1 Cor. 16. 1, 2.

26 For * it hath pleased them ⁸⁸ of Macedonia, and ⁸⁹ Achaia, to make a certain contribution for the poor saints which are at Jerusalem.

⁸⁸ 2 Cor. 8. 1-4. || ⁸⁹ 2 Cor. 9. 2. The Christians of Corinth and those Parts.

27 It hath pleased them ⁹⁰ verily, and their

* Chap. 11. 17. ⁹⁰ debtors they are. For * if the Gentiles have

been made partakers of ⁹¹ their spiritual things, Chap. 16. ⁹² their duty is also to minister unto them in ⁹³ carnal things.

⁹¹ i. e. The Believing Gentiles are in some sort obliged to relieve the Believing Jews. || ⁹² 1 Cor. 9. 11. Gal. 6. 6. i. e. The Gospel, (which was first preach'd to the Jews, and was spread abroad from Jerusalem to the Gentiles throughout the World, Acts 1. 4, 8.) || ⁹³ They are obliged, by the great Benefit received from them, to recompense them in some sort. || ⁹⁴ Needful for the Sustentation of the Body.

28 When therefore I have performed ⁹⁴ this, and have ⁹⁵ sealed to them ⁹⁶ this * fruit, I will * Phil. 4. 27. come by you into Spain.

⁹⁴ This Journey and Service. || ⁹⁵ Safely deliver'd, without diminution, (as a Treasure under Seal. || ⁹⁶ This Contribution, (Phil. 4. 17.) which is a Fruit of their Faith and Love.

29 And I am sure, that when I come unto you, ⁹⁷ I shall come in the fulness of the blessing of the gospel of Christ.

⁹⁷ I shall be a means to enrich you with abundance of Gospel-Blessings, ch. 1. 11.

30 Now I beseech you, brethren, for the Lord Jesus Christs sake, and * ⁹⁸ for the love of the Spi- * Phil. 2. 1. rit, * that ye ⁹⁹ strive together with me in ¹⁰⁰ your pray- * Col. 4. 13. ers to God for me;

⁹⁸ If there be any Love to God wrought in you by his Spirit, shew it in this thing. || ⁹⁹ 2 Cor. 1. 11. Eph. 6. 19. Be importunate.

31 That I may be * delivered from ² them that || do not believe in Judea; and that my ³ service || Or, are dis-
which I have for ⁴ Jerusalem, may ⁵ be accepted of the saints: ⁶ obedient.

² Thess. 3. 2. || ³ (Who sought his Life, Acts 21. 31.) || ⁴ Of carrying this Contribution to them. See n. 87. || ⁵ For the poor Saints there, v. 26. || ⁶ (This he feared, because they had some prejudice against him, by reason of those Reports mentioned Acts 21. 21.)

32 That I may come unto you with joy ⁶ by the will of God, and may with you be ⁷ refreshed.

⁶ Ch. 1. 10. 1 Cor. 4. 19. Jam. 4. 13-15. || ⁷ Ch. 1. 12. viz. With your Company and Converse, v. 24.

33 Now the ⁸ God of peace be with you all. Amen.

⁸ Ch. 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Phil. 4. 9. 1 Thess. 5. 23. 2 Thess. 3. 16. Heb. 13. 20. Who is at Peace with us, and reconciled to us in Christ, ch. 5. 1. Luke 2. 14. Eph. 2. 14, 15.

C H A P. XVI.

3 Paul sendeth greeting to many, 17 and adviseth to take heed of those that cause dissension and offences, 21 and endeth with praise and thanks to God.

I Commend unto you Phebe our sister, which is a ² servant of the Church which is at Cenchrea.

² Recommend her to your Love and Assistance, v. 2. || ³ Luke 8. 3. Employ'd by the Church to harbour poor Christians driven out of their own Country, v. 2.

2 That ye ³ receive her ⁴ in the Lord, * ⁵ as be- * 3 John 6. cometh saints, and that ye ⁶ assist her in whatsoever business she hath need of you: for she hath been a ⁷ succourer of many, and of my self also.

³ Entertain her, and treat her kindly. || ⁴ With Christian Affection, for the Lord's sake. || ⁵ According to the Duty of Christians one towards another. || ⁶ With Counsel, and all needful Help. || ⁷ A Harbourer of them in her House.

3 ⁸ Greet * Priscilla and Aquila my ⁹ helpers in * Acts 18. 2, 26. Christ Jesus: 2 Tim. 4. 20.

⁸ Declare my Good-will to 'em, and Desires of their Welfare. || ⁹ In propagating the Gospel, according to their Calling and Opportunity, Acts 18. 26.

4 (Who have for my life ¹⁰ laid down their own necks: unto whom not only I give thanks, but also ¹¹ all the Churches of the Gentiles)

¹⁰ Hazarded their own Lives to save mine, (perhaps in the violent Opposition of the Jews, Acts 18. 6, 7. or in that

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that Uproar at *Corinth*, *Acts* 18. 12. or that at *Ephesus*, *Acts* 18. 23.) ¶ ¹¹ Because the Preservation of his Life redounded to the Benefit of 'em all.

5 Likewise greet the ¹² church that is in their house. Salute my well-beloved Epenetus, who is the ¹³ first-fruits of Achaia unto Christ.

¹⁴ 1 Cor. 16. 19. Col. 4. 15. *Philem.* 2. The Christians that were wont to assemble there for Solemn Worship. ¶ ¹⁵ 1 Cor. 16. 15. (See there.) The first Person of that Province (though then at *Rome*) that was converted to Christ.

6 Greet Mary, who ¹⁴ bestowed much labour on us.

¹⁴ Did many good Offices for the Faithful, especially for the Preachers of the Gospel.

7 Salute Andronicus and Junia my kinsmen, and my ¹⁵ fellow-prisoners, who are ¹⁶ of note among the apostles, who also ¹⁷ were in Christ before me.

¹⁸ Imprison'd for the Gospel, as well as I. ¶ ¹⁶ Highly esteemed of by the Apostles. ¶ ¹⁷ Converted to the Faith of Christ.

8 Greet Amplias my beloved ¹⁸ in the Lord.

¹⁸ For the Grace of God appearing in him.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles ¹⁹ approved in Christ. Salute ²⁰ them which are of Aristobulus ¹⁹ household.

[Or, friends.]

¹⁹ *Phil.* 2. 22. Who has shew'd himself a faithful and sincere Christian. ¶ ²⁰ The Members of his Family that were Christians, (the Master himself not being so.)

[Or, friends.]

11 Salute Herodion my kinsman. Greet them that be of the ¹⁹ household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Peris which laboured much ²¹ in the Lord.

²¹ In the Service of Christ.

13 Salute Rufus ²² chosen in the Lord, and his mother and mine.

²² 2 *John* 1. A choice Person for Grace and Holiness.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an ²³ holy kiss. The churches of Christ salute you.

²³ 1 Cor. 16. 20. 2 Cor. 13. 12. 1 *Theff.* 5. 26. 1 *Pet.* 5. 14. Proceeding from, and the Pledge of Christian and Holy Love one to another, (and not out of wantonness, or in dissimulation.)

17 Now I beseech you, brethren, mark them which cause ²⁴ divisions and ²⁵ offences, contrary to the doctrine which ye have learned; and ²⁶ avoid them.

²⁴ *Viz.* By their false Doctrine. ¶ ²⁵ By their scandalous Lives. ¶ ²⁶ 1 Cor. 5. 9, 11. Col. 2. 8. 2 *Theff.* 3. 6, 14. 1 *Tim.* 6. 3. 2 *Tim.* 3. 5. *Tit.* 3. 16. 2 *John* 10. Forbear all unnecessary, familiar Converse with 'em.

18 For they that are such, serve not our Lord Jesus Christ, but their own ²⁸ belly; and by ²⁹ good words and fair speeches deceive the hearts of the ³⁰ simple.

²⁸ *Phil.* 3. 19. 2 *Pet.* 2. 3. Their chief Design and Aim is to gratifie their Fleishly Lusts and Carnal Interests, *Tit.* 1. 11. ¶ ²⁹ Flattering, colloquing Words. ¶ ³⁰ *Prov.* 14. 15. 2 *Tim.* 3. 6. Plain-hearted, harmless Persons, who suspect no hurt.

19 For your ³¹ obedience is ³² come abroad unto all men. I am glad therefore ³³ on your behalf:

³⁴ but yet I would have you ³⁵ wife unto that which

[Or, harmless.] is good, and ³⁶ simple concerning ³⁷ evil.

³¹ Your ready embracing the Gospel, and Conformity to it. ¶ ³² *Ch.* 1. 8. Generally taken notice of by all that observe such things, 1 *Theff.* 1. 8. ¶ ³³ That you are so tractable. ¶ ³⁴ *q. d.* But take heed lest this easiness of yours be abused by Seducers, to draw you to Evil. ¶ ³⁵ *Matt.* 10. 16. 1 *Cor.* 14. 20. 1 *Theff.* 5. 21. *Viz.* To discern Truth from Error, and adhere to it. ¶ ³⁶ Untainted with Error, or any Evil.

20 And the ³⁶ God of peace shall ³⁷ bruise ³⁸ Sa- ³⁹ Or, tread. tan under your feet ³⁹ shortly. * The ⁴⁰ grace of * Ver. 24.

⁴¹ our Lord Jesus Christ be with you. Amen. 1 *Cor.* 16. 23.

³⁸ See on *ch.* 15. 33. n. 8. This Epithet is given to God

here, because unless Peace had been made between God

and us, Satan would have kept us in everlasting Chains.

¶ ³⁷ Give you Victory over him, and subdue him under

you, *Gen.* 3. 15. ¶ ³⁸ Who by his Instruments seeks to

seduce and disturb you. ¶ ³⁹ This seems to be a Prophecy,

either of the Conversion of the *Roman* Empire, or that

their Dissentions should be composed. ¶ ⁴⁰ *q. d.* I wish

you may partake of God's Favour, as the Fountain of all

Good; and Inherent Grace, as the Streams flowing from

thence; together with the Increase thereof. See on 2 *Cor.*

13. 14. n. 39. ¶ ⁴¹ Purchas'd for us, and applied to us,

by him.

21 * Timothy my ⁴² work-fellow, and Lucius * *Phil.* 2. 19.

and Jason, and Sosipater my kinsmen, ⁴³ salute 1 *Theff.* 3. 2.

you.

⁴² *Acts* 16. 1, &c. ¶ ⁴³ Desire that their Good-will

may be testified to you.

22 I Tertius, who wrote *this* epistle, salute

you in the Lord.

23 Gaius mine host, and ⁴⁴ of the whole church,

saluteth you. Erastus the chamberlain of the city

saluteth you, and Quartus a brother.

⁴⁴ Employ'd by the Church of *Corinth* to entertain Chri-

tian-Strangers.

24 * ⁴⁷ The grace of our Lord Jesus Christ be * Ver. 20.

with you all. Amen. 1 *Theff.* 5. 28.

⁴⁷ He repeats this again, to testify his great Affection to

them, and his earnest desire of their Welfare.

25 Now to him that is ⁴⁸ of power to ⁴⁹ sta-

blish you ⁵⁰ according to my gospel, and the

⁵¹ preaching of Jesus Christ, (according to the re-

velation of the ⁵² mystery, which was ⁵³ kept secret

since the world began,

⁴⁸ 2 *Tim.* 1. 12. *Eph.* 3. 20. *Jude* 24. ¶ ⁴⁹ 1 *Theff.* 3. 13.

2 *Theff.* 2. 17. & 3. 3. 1 *Pet.* 5. 10. *Viz.* In the Truth,

and to keep you from Error. ¶ ⁵⁰ As I have taught you

in my preaching the Gospel. See on *ch.* 2. 16. n. 71.

¶ ⁵¹ *i. e.* Wherein I have preach'd Christ to you, 1 *Cor.*

2. 2. ¶ ⁵² *i. e.* Of God's secret Purpose concerning the

Salvation of Mankind, and the Calling of the Gentiles,

upon Christ's coming in the Flesh. ¶ ⁵³ 1 *Cor.* 2. 7. (See

there, n. 18, 19.) *Eph.* 3. 9. Col. 1. 26. 2 *Tim.* 1. 10. *Viz.*

Comparatively, (*i. e.* not so plainly discovered as now.)

26 But now is made manifest, and by the

⁵⁴ scriptures of the prophets, ⁵⁵ according to the

commandment of the ⁵⁶ everlasting God, made

known to all nations ⁵⁷ for * the obedience of * *Acts* 6. 7.

faith.)

⁵⁴ 1 *Pet.* 1. 10. (The meaning whereof is now cleared up

by the Spirit.) ¶ ⁵⁵ Not by chance. ¶ ⁵⁶ Who had so

ordained from all Eternity. ¶ ⁵⁷ To bring them to sub-

mit themselves to the Doctrine and Directions of the Gos-

pel. See on *ch.* 1. 5. n. 22.

27 ⁵⁸ To God ⁵⁹ only wife be ⁶⁰ glory through

Jesus Christ for ever. Amen.

⁵⁸ *Ch.* 9. 5. & 11. 36. *Gal.* 1. 5. *Phil.* 4. 20. *Eph.* 3. 20,

21. 1 *Tim.* 1. 17. & 6. 16. 2 *Tim.* 4. 18. *Heb.* 13. 21.

1 *Pet.* 4. 11. & 5. 11. 2 *Pet.* 3. 18. *Jude* 25. *Rev.* 1. 6. &

5. 13. ¶ ⁵⁹ Who disposes all things, and particularly, the

Preaching of the Gospel, as to the Time, Place, &c. ac-

cording to his Infinite Wisdom, *Dan.* 2. 21. See on 1 *Tim.*

1. 17. ¶ ⁶⁰ See on *ch.* 11. 36. n. 45. and on *Gal.* 1. 5.

n. 15.

¶ Written to the Romans from Corinthus, and

sent by Phebe servant of the church at Cen-

chrea.

I. CORINTHIANS.

The ARGUMENT.

Saint Paul having heard of several disorders and miscarriages in the Church of Corinth (ch. 1. 11. & 5. 1.) and having received a Letter for Resolution of sundry Cases, thereupon in this Epistle reproves 'em for their disorders, viz. their Divisions, (ch. 1. & 2. & 3. & 4.) their Toleration of an Incestuous person in their Communion, (ch. 5.) their Lawing in Heathen Courts, and abuse of their Bodies by Fornication, (ch. 6.) And then comes to decide and determine the Cases propounded, concerning Marriage and Divorce, (ch. 7.) and Eating things offer'd to Idols, ch. 8. Then treats concerning Ministers Maintenance, ch. 9. Communion with Idols, ch. 10. Women's behaviour in their holy Assemblies, and the right Celebration of the Lord's Supper, ch. 11. the most profitable use of spiritual Gifts, ch. 12. & 13. & 14. the Certainty of the Resurrection, ch. 15. and so concludes, ch. 16.

CHAP. I.

Chap. I. After salutation and thanksgiving, 10 he exhorteth to unity, 12 and reproveth their dissensions. 4063. 18 God destroyeth the wisdom of the wise.

* Acts 18. 17. **P**aul called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother,

* See on Acts 13. 9. n. 17. ¶ See on Matt. 10. 2. ¶ John 20. 21. Eph. 4. 11. ¶ 2 Cor. 1. 1. Eph. 1. 1. Col. 1. 1. 2 Tim. 1. 1. ¶ Gal. 1. 15. Acts 13. 2. By God's immediate Designation of my Person to this Office. ¶ One of good esteem among the Corinthians, (whom therefore he joyns with himself, to shew their mutual Agreement, and thereby to induce the Corinthians to give the more Credit to what he wrote.)

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

* John 17. 19. Acts 15. 9. Set apart for God, and made Holy. ¶ By Vertue derived from him the Head. ¶ See on Rom. 1. 7. n. 28. ¶ 2 Tim. 2. 22. ¶ All the World over; and particularly, in every part of Achaia, 2 Cor. 1. 1. ¶ Own, profess, and worship him. ¶ Who is Lord of all true Believers, every where; (and therefore they ought not to disagree among themselves.)

* 2 Cor. 1. 2. Eph. 1. 2. 1 Pet. 1. 2. 3 * Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

14 15 17 See on Rom. 1. 7. n. 29-32.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

¶ See on Rom. 1. 8. n. 34. ¶ On every Occasion. ¶ For all those Spiritual Benefits which are freely conferr'd upon you by God, for Christ's sake.

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge:

22 2 Cor. 8. 7. Eph. 1. 3. Col. 1. 9. With all manner of Spiritual Gifts pertaining to the Knowledge and Preaching of the Gospel. ¶ Many among you. ¶ 2 Cor. 8. 7. Great freedom of Speech, and happiness of Expression. ¶ Of the Mysteries of the Gospel.

* Rev. 1. 2. 6 Even as the testimony of Christ was confirmed in you.

23 Ch. 2. 1. Acts 20. 24. 2 Tim. 1. 8. The Gospel; which testifies of Christ, and declares the Will of God concerning the way of Saving Sinners, Matt. 24. 14. ¶ Plainly prov'd, by these Gifts bestow'd upon you, to be from God, Rev. 19. 10.

* Phil. 1. 20. Tit. 2. 13. 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

Col. 3. 4.

27 Are defective. ¶ 28 Viz. Tending to Edification and Confirmation. ¶ 29 1 Thess. 1. 10. See there. i. e. So that now you can cheerfully and comfortably expect his second coming.

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

30 Ch. 10. 13. 1 Thess. 5. 24. 2 Thess. 3. 3. Heb. 10. 23. Strengthen you in every good Gift and Grace, and cause you to persevere therein. ¶ John 13. 1. viz. Of your Lives. ¶ Eph. 5. 27. Phil. 2. 15. Col. 1. 20. 1 Thess. 3. 13. & 5. 23. 2 Pet. 3. 14. Jude 24. Clear from the Guilt of any Sin. ¶ Of his coming to Judgment, Phil. 1. 10. 1 Thess. 2. 19. & 3. 13. & 4. 15. & 5. 23. 2 Thess. 1. 1, 8. 2 Pet. 3. 12. 1 John 2. 28. 1 Tim. 6. 14.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

31 Ch. 10. 13. 1 Thess. 5. 24. 2 Thess. 3. 3. Heb. 10. 23. & 11. 11. Will perform his Promise (Jer. 32. 40.) of carrying on the Work he has begun in you. ¶ 1 John 1. 3. To partake of the Benefits of Christ.

10 Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joyned together in the same mind, and in the same judgment.

32 By your unanimous Profession of his Name, and according as he is valued by you. ¶ Rom. 12. 16. See there, n. 61. Agree both in your Judgments and Expressions, concerning the Doctrine of Faith. ¶ Differences concerning outward Order in the Church, and such lesser Matters. ¶ 2 Cor. 13. 11. Agree, not only in Words, but in your Judgments and Opinions of these things.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

¶ Not out of ill Will, but to procure a Remedy. ¶ Whom it concerns to know such things, that I may redress 'em. ¶ Ch. 3. 3.

12 Now this I say, that every one of you faith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

43 Ch. 7. 29. & 15. 20. 2 Cor. 9. 6. Gal. 3. 17. & 5. 16. Eph. 4. 17. Col. 2. 4. This is it I have to tell you of, and condemn you for. ¶ You are all divided into Parties, and Factions; and some are for one, and some for another. ¶ Ch. 13. 4. I am one of Paul's Disciples, and like his way of Preaching best. ¶ I have heard Peter preach in Judea, and like his way best. ¶ I'll own none for my Teacher but Christ. (These were some that took him for a meer Man, and Ring-leader of a Sect, and admired his Doctrine and Miraculous Works so as to despise all others.)

13 Is Christ divided: was Paul crucified for you? or were ye baptized in the name of Paul?

44 q. d. Is not the whole Church Christ's One Body, though there are many Officers and Members in it? Is one Christ

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* Col. 1. 22. 1 Thess. 5. 23.

Chap. 11. 18.

* Chap. 3. 4. Acts 18. 24. John 1. 42.

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Christ preach'd by one, and another by another? Is it not the same Christ which is preach'd by all? ¶ ⁴³ Is Paul the Redeemer of the Church, that it should be called after his Name? ¶ ⁵⁰ By his Authority, and dedicated to his Service.

* Acts 18. 8.

* Rom. 16. 23.

14 I thank ⁵¹ God, that I baptized none of you, but * Crispus and * Gaius:

⁵¹ Viz. Who so ordered it by his Providence.

15 Left any should say, that I had baptized ⁵² in mine own name.

⁵² To bind them to my self, and make 'em acknowledge me for their Head, (as some vain-glorious Teachers did.)

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16 And I baptized also the household of * Stephanas: besides I know not whether I baptized any other.

¶ Or, speech.

17 For Christ ⁵³ sent me not to baptize, but to ⁵⁴ preach the gospel: not with ⁵⁵ wisdom of ⁵⁶ words, lest the ⁵⁷ cross of Christ should be made of none effect.

⁵³ Did not call me after such a wonderful manner, and endue me with such extraordinary Gifts, to employ me about that only, which might be done as well by an ordinary Minister. ¶ ⁵⁴ To plant Churches, by preaching the Gospel to those that never heard it afore, *Acts* 26. 17, 18. *Rom.* 15. 20. ¶ ⁵⁵ *Ch.* 2. 1. 2 *Pet.* 1. 16. Discourses stuff with Humane Wisdom, and Philosophical Notions; reducing the chief Points of Christianity to Philosophical Principles, (wherein the *Corinthians* were much vers'd) that it might appear to have something of humane Wisdom in it. ¶ ⁵⁶ The bare, naked preaching of Christ crucified (*v.* 18, 23.) as the Foundation of all Christianity, should be thought unavailable to beget Faith, and so bring Men to Salvation.

* 1 Cor. 2. 15.

18 For the ⁵⁷ preaching of the cross is to * them that ⁵⁸ perish ⁵⁹ foolishness: but unto us which are ⁶⁰ saved, it is the ⁶¹ power of God.

⁵⁷ The Doctrine of Christ crucified, to purchase eternal Salvation for Believers. ¶ ⁵⁸ Unbelievers, that judge only according to carnal Reason and Sense. ¶ ⁵⁹ Accounted an absurd, ridiculous, impossible thing, (according to the Principles of their Philosophy) and which none in their Wits will believe. See *ch.* 2. n. 50. ¶ ⁶⁰ *i. e.* Believe, in order to Salvation, as *v.* 24. ¶ ⁶¹ *Rom.* 1. 16. Such a Work wherein we own and feel the mighty Power of God.

19 ⁶² For it is written, ⁶³ I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

⁶² *q. d.* It appears that this is the only means of Salvation, because all other ways of Man's own Invention are ineffectual. ¶ ⁶³ *Isa.* 29. 14. *Job* 5. 12. *i. e.* That worldly carnal Wisdom which they so much boast of, so as to despise the Doctrine of Salvation by a crucified Christ, shall be of no advantage to 'em for their Souls.

20 ⁶⁴ Where is the ⁶⁵ wise? where is the ⁶⁶ scribe? where is the ⁶⁷ disputer of this world? hath not God ⁶⁸ made foolish the wisdom of this world?

⁶⁴ *Isa.* 33. 18. *q. d.* All their Wisdom, Learning, &c. could not prolong their Lives; but now they are no where to be found in this World, and are perisht eternally in their Sins, without any hope of Salvation. ¶ ⁶⁵ The great Statesman and Politician. ¶ ⁶⁶ One that employs himself wholly in reading of Books, to get Wisdom. ¶ ⁶⁷ One that searches into subtle Questions, and such natural Wisdom as a carnal Man can attain unto by his own Abilities. ¶ ⁶⁸ *Job* 12. 17. Manifested it to be stark Folly, in that they are unable to obtain Happiness and Salvation thereby.

* Rom. 1. 21,

28.

See *Matth.*

11. 25.

Luke 10. 21.

21 * ⁶⁹ For ⁷⁰ after that, ⁷¹ in the wisdom of God; ⁷² the world ⁷³ by wisdom ⁷⁴ knew not God, ⁷⁵ it pleased God by the ⁷⁶ foolishness of preaching ⁷⁷ to save them that believe.

⁶⁹ *q. d.* And the Reason why God held forth the Doctrine of Salvation in a way contrary to carnal Wisdom, was hereby to punish Mens Impiety. ¶ ⁷⁰ Since it came so to pass, that— ¶ ⁷¹ Through the wise Disposal of Divine Providence. ¶ ⁷² Carnal Persons, of a worldly Spirit, whether Jews or Gentiles; especially Rulers and Grandees. ¶ ⁷³ By those Discoveries which he made, and Demonstrations which he gave, of his infinite Wisdom, in the Creation and Government of the World, *Acts* 17. 25–28. & 14. 17. *Rom.* 1. 20. and by his written Law, Revelations, and other Helps vouchsafed to the Jews; which were also Fruits and Instances of his infinite Wisdom. ¶ ⁷⁴ The Heathen were not brought to the true saving Knowledge of God, and the Jews did not discern and acknowledge God in the Miracles, Doctrine, and Sufferings of Christ.

¶ ⁷⁵ He saw it meet to ordain another way for the bringing Men to Salvation. ¶ ⁷⁶ To bring them to believe, and so to be saved.

22 ⁷⁷ For the Jews ⁷⁸ require a sign, and the ⁷⁹ Greeks seek after wisdom:

⁷⁷ *q. d.* And it appears that all worldly Men count the Gospel Foolishness; for both Jews and Gentiles do so. ¶ ⁷⁸ *Matth.* 12. 38. & 16. 1. *Luke* 11. 16. *John* 2. 18. & 4. 48. Reject the Gospel, because not attended with Miracles suited to their Fancies, and such as they expected. ¶ ⁷⁹ The Gentiles, especially the learned *Greeks*, expect that the Truth of this new Doctrine should be proved by natural Reason, Principles of Philosophy, Practice of Wise ones, or some such thing, suited to their carnal Wisdom; which because they can't find, they reject it.

23 ⁸¹ But we preach Christ crucified, * unto the ⁸² Jews ⁸³ a stumbling-block, and unto the Greeks, ⁸⁴ foolishness. *Matth.* 11. 6. *Chap.* 2. 14.

⁸¹ *q. d.* But though we can't gratifie their Expectation, yet we go on in our way, and do openly publish and avow, that Christ by his Death has redeemed Believers from eternal Death, and purchast eternal Life for 'em. ¶ ⁸² *John* 6. 60, 66. An occasion of Offence, by reason of his Meanness and Death, (whereas they look'd for a glorious and victorious *Messiah*, who should rescue them from their Enemies) and because the Profession of Christ was attended with Sufferings.

24 ⁸⁵ But unto them which are called, both Jews and Greeks, Christ, * the power of God, and ⁸⁶ the ⁸⁷ wisdom of God. *Rom.* 1. 16.

⁸⁵ *q. d.* But they that are brought to believe, do certainly know and find by experience, that Christ is not such a mean contemptible person as the Jews take him for, but he by whom God puts forth his Almighty Power for the saving of them. ¶ ⁸⁶ *Prov.* 8. 12. *Col.* 2. 3. He by whom God does also manifest his infinite Wisdom in bringing about our Salvation: and the preaching of whom, in the Gospel, is not such a piece of folly as the Greeks count it, but that which contains the glorious Method of the Salvation of Sinners, whereby God does manifest his infinite Wisdom.

25 Because the ⁸⁸ foolishness of God is wiser than men; and the ⁸⁹ weakness of God is ⁹⁰ stronger than men.

⁸⁸ *q. d.* Well! be it so; that the preaching of Christ crucified is counted Foolishness, yet this Foolishness will be found to contain more of true Wisdom wrapt up in it, than all the wisest Contrivances of all the Sons of Men; or, the lowest expressions of God's Wisdom in those Actions and Dispensations, which are most contrary to the Judgment, Wisdom, and Experience of carnal Persons, are undertaken upon better Reasons, than any Man's. ¶ ⁸⁹ Those weak means which God uses to accomplish his purposes by, *1 Kings* 12. 70. or, the smallest effects of his Power. ¶ ⁹⁰ More available than all humane Power, to bring about their designs.

26 ⁹¹ For ye see ⁹² your calling, brethren, how that * not many wise men ⁹³ after the flesh, not many mighty, not many noble ⁹⁴ are called. *John* 7. 48.

⁹¹ *q. d.* And hereby it appears, that the Foolishness of God is wiser than Men, because he makes use of such weak, mean Instruments. ¶ ⁹² What Method he uses, and what manner of Persons he employs, to bring you to the knowledge of the Gospel. ¶ ⁹³ In outward Respects, and in the account of the World; such as are endued with fleshly Wisdom. ¶ ⁹⁴ Rather [are employed to call you.]

27 But * God hath ⁹⁵ chosen the ⁹⁶ foolish things ⁹⁷ of the world, ⁹⁸ to confound the wise; and God ⁹⁹ hath ¹⁰⁰ chosen the ¹⁰¹ weak things of the world, to ¹⁰² confound the things that are mighty; *Matth.* 11. 25. *James* 2. 5. *See Psal.* 8. 2.

⁹⁵ Pick't out these kind of Persons from among others, and fitted 'em for, and called 'em to, this Employment. ¶ ⁹⁶ *Acts* 4. 13. *Jam.* 2. 5. Such Persons as are of little esteem in the World, for want of Learning, Parts, and such other Accomplishments as some have attain'd, and who are judged altogether unfit to teach others, being a company of poor Fisher-men, and the like. ¶ ⁹⁷ To non-plus, and put to silence the great Rabbies, and learned Doctors, who count themselves wise, (*Acts* 13. 16. & 6. 9, 10. & 7. 54.) And sometimes so to convince them, as that they are converted, *Acts* 6. 7. & 17. 34. ¶ ⁹⁸ *Ch.* 2. 3. *1 Sam.* 17. 49. Such Persons as seem'd never to be able to manage such an Employment.

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which ¹⁰³ are not, to ¹⁰⁴ bring to nought things ¹⁰⁵ that are:

* Rom.

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⁹⁷ Rom. 4. 17. Are of so small esteem as if they had no Being. ¶ ⁹⁸ To manifest their emptiness and insufficiency for this purpose. ¶ ⁹⁹ Luke 16. 15. That are of most esteem, and value among men.

29 ¹ That no flesh should glory in his presence.

¹ Rom. 3. 19. Eph. 2. 9. That no Man should boast of his own Wisdom, Learning, or any Excellency in himself, as the cause of his being made an Apostle, and employed in preaching the Gospel: and that none that are converted by the preaching of such, should look upon it as the effect of any humane, natural Abilities, but may be forced to ascribe the glory of all to God.

* Jer. 23. 5, 6.
John 17. 19.

30 ² But of him are ye in Christ Jesus, * who of God is ⁴ made unto us ⁵ wisdom, and ⁶ righteousness, and ⁷ sanctification, and ⁸ redemption:

² q. d. But God must have the glory of all: for from him alone it is, in and thorow Christ that you have any thing that is good in you; 'tis he that blesses such weak means to work this wonderful change in you: 'Tis of his Grace purchased for, and derived to you from Christ your Head, that you are converted, and brought home to God. ¶ ³ By his appointment. ¶ ⁴ Col. 2. 3. He is the purchaser, and bestower of all these Benefits. We are made through him, Wife, Righteous, &c. ¶ ⁵ Who reveals the Will and Knowledge of God to us, and makes us wise unto Salvation. ¶ ⁶ Phil. 3. 9. Jer. 23. 6. Who by his perfect Obedience has satisfied the Justice of God, and the demands of the Law, and merited that we should be counted Righteous, 2 Cor. 5. 21. ¶ ⁷ Heb. 10. 10. Who bestows a Principle of Grace and Holiness upon us, and carries it on. ¶ ⁸ Eph. 1. 7. Who fully delivers us from all evils, and brings us to perfect happiness.

31 That, according as it is written, ⁹ He that glorieth, let him glory in the Lord.

⁹ Jer. 9. 23, 24. 2 Cor. 10. 17. He that finds any thing in himself more excellent than is in another, let him ascribe the praise of all to the Grace of God, and Merit of Christ, who is all in all to us.

C H A P. II.

¹ Paul preaching, though without excellency of speech, or of wisdom, yet ⁶ excelleth the wisdom of this world, and ¹⁴ the natural man's understanding.

* Chap. 1. 17.

¹ AND I, brethren, when I came to you, * came not with ² excellency of speech, or ³ of wisdom, declaring unto you the ⁴ testimony of God.

¹ q. d. Since this is God's way of calling and converting Persons, viz. to do it by such unlikely, contemptible Means, ch. 1. 26— therefore my manner of preaching the Gospel is answerable thereunto. Here he confirms by his own Example, what he had there delivered. ¶ ² Ver. 4. 13. I used not a pompous and flourishing manner of Preaching, (as some of your Teachers do) thereby to gain Applause, and an Opinion of Excellency above others. ¶ ³ See on ch. 1. n. 55. I mingled not the Simplicity of the Gospel with humane Wisdom. ¶ ⁴ See on ch. 1. n. 25.

2 For I determined ¹ not to know any thing among you, save Jesus Christ, and him crucified.

¹ John 17. 3. Gal. 6. 14. Phil. 3. 10. Not only to preach the Gospel sincerely, without any mixture of humane Wisdom, but chiefly to insist upon that part of it which seems most contemptible, and which humane Wisdom does most abhor, viz. concerning the Sufferings of Christ.

3 And ⁶ I was with you in weakness, and in ⁷ fear, and in much trembling.

⁶ Acts 18. 3. & 20. 18, 19. 2 Cor. 10. 10. & 11. 39. & 12. 9. Gal. 4. 13. My Person was answerable to my Preaching, about which there was nothing Pompous, but every thing Mean; as Poverty, Disgrace, mean Clothing, &c. (as ch. 4. 10—13.) that not so much my self, as my Doctrine might be esteemed. ¶ ⁷ With inward trouble of mind, (2 Cor. 11. 29. which many times caused outward trembling of Body) lest the Course of the Gospel should any ways be hindered, either by my bodily Infirmities, or Death, or by the Devil's Malice, or the like.

* 2 Pet. 1. 16.
¶ Or, persuasive.

4 And my speech, and my preaching * was not with ¹¹ enticing words ⁸ of man's wisdom, but in ⁹ demonstration of the Spirit, and ¹⁰ of power.

⁸ Suggested to me by carnal Wisdom, (v. 13.) or humane Learning. ¶ ⁹ So as might most clearly demonstrate, that I spake by the Assistance of the Spirit. ¶ ¹⁰ Not in a dull, formal, lifeless, customary way; but so as might make it appear, that there was a mighty Power and Effi-

cacy accompanying the Word, which might carry it home unto the Conscience, Luke 4. 32. Matt. 7. 29. Mark 1. 22. 1 Thess. 1. 5.

5 ¹¹ That your faith should not ¹² stand in the wisdom of men, but ¹³ in the power of God.

¹¹ That your Belief of the Gospel should not be thought to be obtained by humane Wisdom or Eloquence, and should not depend upon them. ¶ ¹² Acts 16. 14. 2 Cor. 4. 7. & 12. 9. 1 Pet. 1. 5. Be ascribed only to his Power, influencing such weak Means.

6 Howbeit ¹³ we speak wisdom ¹⁴ among * them that are perfect: yet not the wisdom ¹⁵ of this world, nor ¹⁶ of the Princes of this world, ¹⁷ that come to nought.

¹³ The Subject-matter of my Preaching is the most wise Contrivance and Counsel of God, concerning the Salvation of Man by Christ crucified. ¶ ¹⁴ q. d. And so it will be owned to be, though not by learned Philosophers, yet by humble, sincere Christians, (as the word is taken, Matt. 5. 48.) and such who have attained to some ripeness of Understanding in the Knowledge of the Gospel; as ch. 14. 20. Eph. 4. 13. Heb. 5. 14. ¶ ¹⁵ Ch. 1. 20. Which teaches how to manage our temporal Affairs, only in order to a comfortable Life here. ¶ ¹⁶ Maxims of State-Policy, which Statesmen count the only wisdom. ¶ ¹⁷ Who by all their Plots and Policies cannot secure themselves from Ruine, (whereas our wisdom conducts us to everlasting Happiness, v. 7.)

7 But we ¹⁸ speak the wisdom of God ¹⁹ in a mystery, even the ²⁰ hidden wisdom, * which God ²¹ ordained before the world ²² unto our glory.

¹⁸ Such as no Creature could make any Discovery of, (Eph. 3. 9, 10.) and particularly, which has been kept secret hitherto from the great Ones of the world, ver. 8. ¶ ¹⁹ Rom. 16. 25. Hidden formerly under holy Mysteries and Jewish Types; and but darkly spoken of by the Prophets, and altogether unknown to the Gentiles. ¶ ²⁰ Purposed from everlasting to reveal in the Gospel, and by the saving Knowledge thereof to bring us to Glory, John 17. 3.

8 ²² Which none of the princes of this world knew: for ²³ had they known it, they would not have crucified the ²⁴ Lord of glory.

²² Matt. 11. 25. John 7. 48. Acts 13. 27. Which way of attaining Glory few or none in comparison, of the Rulers either of Jews or Gentiles knew. ¶ ²³ Luke 23. 34. John 8. 10. & 16. 3. Acts 3. 17. & 13. 27. 2 Cor. 3. 14. 1 Tim. 1. 13. Had they fully understood that this had been the only way to attain Happiness, viz. by Jesus of Nazareth. ¶ ²⁴ Acts 7. 2. Christ, who is the glorious Head of his Church, and will communicate his Glory to his Members.

9 ²⁷ But as it is written, ²⁸ Eye hath not seen, nor ear heard, neither have entered into the heart of ²⁹ man, the ³⁰ things which God hath ³¹ prepared for them that love him.

²⁷ q. d. But it's no wonder that they were ignorant hereof; for these Gospel-mysteries, concerning eternal Glory in Heaven, pass all Mens natural Understandings. ¶ ²⁸ Ver. 14. Isa. 64. 4. 1 Pet. 1. 12. 1 Kings 10. 7. ¶ ²⁹ Viz. A meer natural Man, ver. 14. ¶ ³⁰ i. e. To perceive the things, viz. the Work of Redemption by Christ, and all those Privileges we obtain by him. ¶ ³¹ Provided, and holds forth in the Gospel.

10 But God hath ³² revealed them unto us by his Spirit: for the Spirit ³³ searcheth all things, yea, the ³⁴ deep things of God.

³² Matt. 13. 11. & 16. 7. 2 Cor. 3. 18. 1 John 2. 27. Framed such Images and Representations of Spiritual things in our Hearts, as are not in the Hearts of any carnal Persons; whereby we are enabled to understand (by the Word) and believe all things necessary to Salvation: and to know the nature of it, and the way how to obtain it. ¶ ³³ Knows, (v. 11.) and enables us to search and find out. ¶ ³⁴ Even the most secret Counsels of God, and reveals so much thereof to us, as concerns us to know, John 1. 18. & 14. 7, 9.

11 For what man ³⁵ knoweth the ³⁶ things of a man, save the ³⁷ spirit of man which is in him? even so the ³⁸ things of God knoweth no man, but the Spirit of ³⁹ God.

³⁵ Jer. 17. 9. Matt. 11. 27. ¶ ³⁶ The Thoughts and Designs. ¶ ³⁷ Prov. 20. 27. & 27. 19. ¶ ³⁸ The Nature, Purposes, Actions, &c. ¶ ³⁹ Supply [and he to whom the Spirit will reveal them] v. 10. Matt. 11. 27.

12 Now we have received, not the ⁴⁰ spirit of the world, but * the Spirit which is of God; that * Rom. 8. 15. we

Chap. 3. we might ⁴¹ know the ⁴² things that are ⁴³ freely given to us of God.

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⁴⁰ A Mind, Will, and Affections, such as unregenerate Men have, which incline them to all evil. ¶ ⁴¹ *Viz.* Savingly, experimentally, and feelingly, that they are in us, and belong to us. ¶ ⁴² *Viz.* Christ and his Benefits. ¶ ⁴³ *Rom.* 8. 22.

* 2 Pet. 1. 16.

See chap. 1. 17.

¹³ * Which things also we ⁴⁴ speak, not in the words which man's wisdom teacheth, but which the holy Ghost ⁴⁵ teacheth; ⁴⁶ comparing spiritual things with spiritual.

⁴⁴ Publish and declare to others. ¶ ⁴⁵ *Luke* 12. 12. *viz.* In his Inspirations and Writings. ¶ ⁴⁶ *Suiting* spiritual and Divine matter unto spiritual Persons, and with Language answerable.

¹⁴ But the ⁴⁷ natural man ⁴⁸ receiveth not the things of the Spirit of God: for they are ⁴⁹ foolishness unto him: * neither ⁵⁰ can he know them, because they are ⁵¹ spiritually discerned.

* Rom. 8. 5,

6. 7.

Jude 19.

⁴⁷ *Acts* 17. 18. & 26. 28. *Rom.* 8. 7. The unrenewed Person: one that has nothing but what he derives from the first Adam, *viz.* a principle of Reason, (though he be one of the most exquisite natural accomplishments, and has improved his Reason to the highest pitch.) ¶ ⁴⁸ Does not entertain, and embrace, but resists and rejects the Motions, Teachings, and Truths of the Spirit, which depend upon meer Revelations. ¶ ⁴⁹ He counts 'em the most foolish things in the world, and looks upon 'em either as trifling and impertinent; or, as containing means and ends disproportionate; or, as undesirable in comparison of what may be set up in competition with 'em, or the like. See *ch.* 1. n. 59. ¶ ⁵⁰ He has not ability (for want of a spiritual Principle) to understand 'em spiritually, (according to the nature of the things,) and to form right notions of 'em, (no more than a blind man can see the Sun.) ¶ ⁵¹ *Rev.* 3. 18. *John* 3. 3, 4. Apprehended and judged of, only by Ability derived from the Spirit of God, (as an Angel can be seen only by an Angel, and not by the eye of a Man.)

¶ Or, discern-

nab.

¶ Or, discerned.

¹⁵ But he that is ⁵² spiritual, ¶ ⁵³ judgeth all things, yet he himself is ¶ ⁵⁴ judged of no man.

⁵² *Ch.* 3. 1. *Gal.* 6. 1. *Phil.* 1. 10. Enlightened, renewed, endued with a new principle, guided by the Spirit, and thoroughly acquainted with the things of the Spirit, and walks answerable to his knowledge. ¶ ⁵³ *Prov.* 28. 5. *John* 7. 17. *1 Thess.* 5. 21. *1 John* 4. 1. Is the only proper, competent Judge of all spiritual Matters, and able to understand his duty, and discern between Good and Evil, *Heb.* 5. 14. ¶ ⁵⁴ Fit to be censured and condemned of error, and taught better about these spiritual things.

* Jer. 23. 18.

Wild. 9. 13.

† Gr. shall.

¹⁶ * For ⁵⁵ who hath known the mind of the Lord, that he † may instruct him? But ⁵⁶ we have the mind of Christ.

⁵⁵ *Isa.* 40. 13. *Rom.* 11. 34. See there. What natural, carnal Man hath been taught by the Spirit, the Will, Counsel, and Purpose of God, and such spiritual Mysteries, and is better acquainted with 'em, than the spiritual Man, that he should be able to instruct, direct and inform the spiritual Man about the Mind of God? ¶ ⁵⁶ Who are indued with the Spirit, have an experimental knowledge of God's Will, and of Spiritual, Divine things, revealed to us by the Spirit, *v.* 10. *John* 16. 13. (though in different degrees, some more, some less.)

CHAP. III.

3 *Strifes and divisions arguments of a fleshly mind.*

7 *He that planteth, and he that watereth, is nothing.*

¹ AND I, brethren, could not speak unto you, as unto ² spiritual, but as unto ³ carnal, ⁴ even as unto babes in Christ.

² *q. d.* And though I am fully acquainted with the mind of Christ, (*ch.* 2. 16.) Yet in point of ministerial prudence, could not use such a manner of preaching, as did besit spiritual Persons. ¶ ³ See on *ch.* 2. n. 53. Such as had arrived to any considerable degrees of holiness. ¶ ⁴ *Rom.* 7. 14. *viz.* Comparatively; i. e. such as are (most of you) of a carnal, corrupt Conversation, and in whom the interest of the Flesh prevails much, as *v.* 3, 4. ¶ ⁵ *q. d.* Yet I deny not but that you are regenerated, and so, [*in Christ*], though but [*babes*], (yet not in point of Knowledge, (as 'tis generally taken) but in point of Practice: For that which he blames 'em for, is matter of Practice, and he expressly affirms that they abounded in Knowledge, *ch.* 1. 5. and 8. 1. *2 Cor.* 8. 5.)

2 ⁷ I have fed you with ⁸ milk, and not with ⁹ meat: for ¹⁰ hitherto ye were not able to bear it, neither yet now are ye able.

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⁷ I have been fain to preach to you in such a way, as was suitable to your weak and carnal state, *viz.* by way of Conviction, Correction, Reproof, Dissuasive, &c. ¶ ⁸ *Heb.* 5. 12. *1 Pet.* 2. 2. ¶ ⁹ In a way of Instruction, Exhortation, Comfort, &c. whereby I might have encouraged, strengthened, comforted, and made you more eminent and abundant in all kind of Grace, as would have befitted those who are eminent for Holiness, and the practical part of Religion. ¶ ¹⁰ Your condition has been, and still is, such, as would not properly admit of such a way of preaching.

³ For ¹¹ ye are yet ¹² carnal: for ¹³ whereas *there* ¹⁴ *is* among you ¹⁵ envying, and ¹⁶ strife, and ¹⁷ *divi-* fions, are ye not carnal, and walk ¹⁸ *†* as men?

¹¹ The greatest part of you. ¶ ¹² Inward trouble of Spirit, that others have better gifts than your selves. ¶ ¹³ Outward Contentions in words and deeds, *ch.* 6. 1, &c. ¶ ¹⁴ Making of Parties, and siding one against another, as *v.* 4, &c. and *ch.* 1. 11, 12. and 11. 18. ¶ ¹⁵ As worldly men do, who have no higher a principle than Nature.

⁴ For while one saith, ¹⁹ I am of Paul, and another, I am of Apollos, are ye not ²⁰ carnal? ²¹ See on *ch.* 1. 12. n. 45.

⁵ Who then is Paul, and who is Apollos, but ¹⁷ ministers by whom ye believed, even ¹⁸ as the Lord gave to every man?

¹⁷ *Rom.* 10. 17. Not principal Agents in this work, and Lords of your Faith, that you should pin your Faith on our Sleeves, but only Instruments whom Christ makes use of to work Faith in you. ¶ ¹⁸ According to that proportion of Gifts that God furnishes with, and the Success he bestows on every one, to some more, to some less, (and therefore none should boast of their Gifts, nor make Parties upon that account.)

⁶ I have ¹⁹ planted, Apollos ²⁰ watered: but God ²¹ gave the increase.

¹⁹ Laid the first Foundation of Christianity among you, (*v.* 10.) and converted you to Christ. ¶ ²⁰ Used all Gospel means for your growth. ¶ ²¹ *Psal.* 65. 10. & 127. 1. Quickened, and made the means effectual to bring forth these Fruits of Conversion and Confirmation, *Acts* 11. 21. and 16. 14.

⁷ So then, neither is he that planteth ²² any thing, neither he that watereth: but God that ²³ giveth the increase.

²² *John* 15. 5. Not able of himself to produce these effects, (and therefore not to be set up as Masters, and Factions made for 'em.)

⁸ Now ²⁴ he that planteth, and he ²⁵ that watereth, are one: and ²⁶ every man shall receive his ²⁷ own reward, according to his ²⁸ own labour.

²⁴ These Church-Officers, whom God makes use of among you, serve the same Master, are employed about the same work, and design the same end, (and therefore you ought not to set 'em up one above another, and divide into Factions thereupon.) ¶ ²⁵ *Psal.* 62. 12. *Gal.* 6. 5. *Matt.* 16. 27. See on *Rom.* 2. 6. *q. d.* True, there's difference in Minister's Labours; some take more pains, some less; and they shall be rewarded accordingly, with different degrees of Glory; but this should breed no difference nor division in the Church. ¶ ²⁶ A peculiar, appropriate reward; *1 Pet.* 5. 4. ¶ ²⁷ His particular diligence, and faithfulness in his Service, (not according to his Success.)

⁹ For ²⁸ we are ²⁹ labourers together with ³⁰ God: ³¹ ye are God's ³² husbandry, ye are ³³ God's ³⁴ building.

²⁸ *2 Cor.* 6. 1. *Mark* 16. 20. Apostles and Ministers. ¶ ²⁹ *2 Cor.* 3. 5, 6. *viz.* In the work of Conversion, and Edification. ¶ ³⁰ *Mark* 16. 20. He as the principal Agent, we as Officers under him, and enabled by him. ¶ ³¹ The visible Church at *Corinth*. ¶ ³² *Isa.* 61. 3. The Persons on whom this Labour is bestowed, to make you fruitful in good Works. ¶ ³³ *1 Tim.* 3. 15. The Persons whom God does, by us, build up in Knowledge and Grace.

¹⁰ According to the ³⁴ grace of God which is given unto me, as a wise master-builder I have ³⁵ laid the foundation, and ³⁶ another buildeth thereon. But let ³⁷ every ³⁸ man take heed ³⁹ how ⁴⁰ he buildeth thereupon.

³⁴ See on *Rom.* 1. 5. n. 21. ¶ ³⁵ *Rom.* 15. 20. *Heb.* 6. 1. *Rev.* 21. 14. First acquainted you with the Fundamentals of Religion, (which is the hardest and chiefest work) and shewed you that Christ is the only way to Salvation, (*v.* 11.) according to which other Teachers must take their Measures,

¶ Or, tillage.

¶ Eph. 2. 20.

¶ Heb. 3. 3, 4.

¶ 1 Pet. 2. 5.

¶ 1 Pet. 4. 11.

Chap. 3. fures, *Acts* 18. 1, 4, 7-11. ¶ ³⁶ Succeeding Teachers bestow further pains for Instruction and Edification. ¶ ³⁷ Every Minister. ¶ ³⁸ What Doctrines he preaches, and in what manner. 4057.

11 For ³⁹ other foundation can no man lay, than that is laid, which is ⁴⁰ Jesus Christ.

³⁹ No Teacher can direct you any other way to Salvation, than by Faith in Christ, *Acts* 4. 12. ¶ ⁴⁰ *Esa.* 28. 16. *Matt.* 16. 18. *Eph.* 2. 20.

12 Now if any man build upon this foundation, ⁴¹ gold, silver, precious stones, ⁴² wood, hay, stubble;

¶ ⁴¹ *2 Tim.* 1. 13. Preach pure and sound Doctrine, suitable to the Foundation: ¶ ⁴² Humane Institutions, or Errors of lesser moment, (which, though they differ from, and disfigure the Foundation, yet don't destroy it,) or corrupt Practices.

* Chap. 4. 5. 13 * Every man's ⁴³ work shall be made ⁴⁴ manifest. For the ⁴⁵ day shall declare it, because it † shall be revealed by ⁴⁶ fire; and the fire shall try every man's work, of what sort it is.

¶ ⁴³ The Nature of his Doctrine, whether it be true or false, sound and solid, or corrupt and frothy. ¶ ⁴⁴ *Viz.* both to the Teacher himself, and to others. ¶ ⁴⁵ A narrow and strict search into the Nature of it; or, time will discover the unsoundness of it; though for a while it may pass for current. ¶ ⁴⁶ *Esa.* 48. 10. ¶ *1 Pet.* 1. 7. and 4. 12. the light of the Word (*Acts* 17. 11. *Eph.* 5. 13.) which is like Fire, *Jer.* 23. 29.

14 ⁴⁷ If any man's work abide which he hath built thereupon, he shall receive ⁴⁸ a reward.

¶ ⁴⁷ If his Doctrine prove sound and true, and so of a lasting Nature. ¶ ⁴⁸ The Approbation of his own Conscience, and of all sound Christians, and praise of God, (*ch.* 4. 5. *Matt.* 25. 21.) for the faithful discharge of his Office.

15 If any man's work shall be ⁴⁹ burnt, he shall ⁵⁰ suffer loss: but he himself shall ⁵¹ be saved; yet so ⁵² as by fire.

¶ ⁴⁹ Appear to be unprofitable and worthless (as things that are burnt.) ¶ ⁵⁰ Lose all his Labour and Expectation, and the forementioned reward of Approbation and Commendation. ¶ ⁵¹ Escape punishment, (he being sincere, and holding firm to the Foundation.) ¶ ⁵² Not without much difficulty, nor without some loss, (as one that hardly escapes out of the Fire, but has his Cloaths burnt.)

16 ⁵³ Know ye not that ⁵⁴ ye are the ⁵⁵ temple of God, and *that* the Spirit of God ⁵⁶ dwelleth in you?

¶ ⁵³ *q. d.* And you should also take heed what Doctrine you deliver, lest you thereby defile, or destroy the Temple of God. ¶ ⁵⁴ The Church, *Eph.* 2. 21. ¶ *1 Tim.* 3. 15. ¶ ⁵⁵ *Ch.* 6. 19. ¶ *2 Cor.* 6. 16. *Eph.* 2. 21, 22. *Heb.* 3. 6. ¶ *1 Pet.* 2. 5. Set apart from profane uses, and dedicated to his Service; among whom he manifests his gracious presence by his Spirit. ¶ ⁵⁶ See on *Rom.* 8. 9. n. 45.

¶ Or, *destroy.* 17 If any man ¶ ⁵⁷ defile the temple of God, him shall God ⁵⁸ destroy: for the temple of God is ⁵⁹ holy, which *temple* ye are.

¶ Or, [*destroy*] *i. e.* If hereby it come to pass, that any of the Members of the Church, by reason of such frothy and unsound preaching, either come short of true Grace, or together with true Grace, be leavened with many Errors, and so come short of that degree of Grace he might else have attained, and so perish either in whole, or in part. ¶ ⁵⁸ Punish with eternal Damnation, *2 Pet.* 2. 1. 3. (and therefore take heed of this.) ¶ ⁵⁹ Separated from all Pollution.

18 Let ⁶⁰ no man ⁶¹ deceive himself: If any man among you ⁶² seemeth to be wise in this world, ⁶⁴ let him become a fool, that he may ⁶⁵ be ⁶⁶ wise.

¶ ⁶⁰ Neither Teacher, by broaching Errors through pride of his own Understanding; nor Hearers, by a Factious preferring of one above another, for his Gifts. ¶ ⁶¹ *Viz.* With a conceit of his worldly Wisdom. ¶ ⁶² Be really wise as to the things that concern this world only, (and thereupon be puffed up.) ¶ ⁶⁴ *Matt.* 16. 24. Let him renounce his carnal Wisdom, and submit to the Doctrine of the Gospel, which the world counts Folly, *ch.* 1. 23. ¶ ⁶⁵ Approve himself to be. ¶ ⁶⁶ *Prov.* 3. 7. *Isa.* 5. 21. *viz.* Spiritually; in matters that concern his Soul.

19 For the wisdom of this world is ⁶⁷ foolishness with God: ⁶⁸ for it is written, ⁶⁹ He taketh the wise in their own craftiness. 4057.

¶ ⁶⁷ Is accounted so by God. ¶ ⁶⁸ *q. d.* And it appears to be Folly, because it tends to their own ruin, as it is written. ¶ ⁶⁹ *John* 5. 13. He intangles and brings 'em to ruin, by those subtle Contrivances, whereby they thought to secure themselves.

20 And again, ⁷⁰ The Lord knoweth the thoughts of the ⁷¹ wise, that they are ⁷² vain.

¶ ⁷⁰ *Psal.* 94. 11. ¶ ⁷¹ The worldly Wise. ¶ ⁷² *Psal.* 2. 1. Unprofitable, and ineffectual to secure themselves against God.

21 Therefore let no man ⁷³ glory in men: for ⁷⁴ all things are yours.

¶ ⁷³ Set any Man up as his Oracle, and depend on him, as the Lord of his Faith, and glory in having such a one to be his Teacher, and that he is his Follower. ¶ ⁷⁴ *Rom.* 8. 28. All the Officers of the Church, and Gifts bestowed on them, (yea and all Creatures) are for the use, benefit, and service of the Church in common, (and therefore you should not so set 'em up one against another.)

22 Whether ⁷⁵ Paul, or Apollos, or Cephas, or the ⁷⁶ world, or ⁷⁷ life, or ⁷⁸ death, or ⁷⁹ things present, or ⁸⁰ things to come; all are ⁸¹ yours;

¶ ⁷⁵ *Ver.* 5. Even the Apostles themselves, (much more inferior Ministers.) ¶ ⁷⁶ Which was made, and is preserved, that therein the Elect may work out their own Salvation, and when that work is perfected, the World shall be at an end. ¶ ⁷⁷ The continuance of this Life, in order to a better. ¶ ⁷⁸ All outward Calamities, and at last the separation of the Soul from the Body, is for your advantage; being a passage to eternal Happiness, *Phil.* 1. 21. ¶ ⁷⁹ All present Providences. ¶ ⁸⁰ All the Enjoyments of the World to come. ¶ ⁸¹ Conduce to your spiritual and eternal Advantage.

23 And ye are ⁸² Christ's; and ⁸³ Christ is ⁸⁴ Gods.

¶ ⁸² *Ch.* 6. 19. Subject to him, and depending on him, (*Matt.* 23. 8, 10.) and therefore must glory in, and obey him only. ¶ ⁸³ *Viz.* As Man and Mediator. ¶ ⁸⁴ *Chap.* 11. 3. *Heb.* 1. 3. His obedient Son (*Phil.* 2. 8.) resigning up himself to his Will, (*Matt.* 26. 39. *John* 6. 38.) and seeking his Glory in all, (*John* 17. 4.) and so should we.

CHAP. IV.

1 How to account of ministers. 7 We have nothing, but we have received it. 9 The Apostles 15 are our fathers in Christ.

LET a man so account of us, as of the ² ministers of Christ, and ³ stewards of the mysteries of God.

¶ Having warn'd them against an undue esteem of their own Pastors, (*ch.* 3.) he now shews how far they should esteem all the true Ministers of Christ. ¶ ² *2 Cor.* 4. 5. and 6. 4. *Col.* 1. 25. *Tit.* 1. 7. ¶ *1 Pet.* 4. 10. Not Masters of their Faith, but those that are appointed to serve Christ in the work of the Ministry. ¶ ³ *Matt.* 24. 45. *Tit.* 1. 7. See there. Intrusted with the Keys of Discipline, (*Isa.* 22. 22. *Matt.* 16. 19.) and administration of the Word and Sacraments.

2 Moreover it is required in stewards, that a man be found ⁴ faithful.

¶ ⁴ *Luke* 12. 42. Acting according to his Commission, and neither with-holding any Privilege, or part of God's Will from the People; (*Acts* 20. 20, 27.) nor delivering his own Fancies, (*2 Pet.* 1. 16.) nor taking more Authority than God has given, *Mark* 10. 42. ¶ *1 Pet.* 5. 3.

3 But with me it is a very small thing that I should be ⁵ judged of you, or of ⁶ man's ⁷ judgment: yea, ⁸ I judge not my own self.

¶ ⁵ Slighted, (in comparison of your eloquent Teachers, *2 Cor.* 10. 10.) ¶ ⁶ A Judgment passed by any men whatsoever, though in the most solemn manner. ¶ ⁷ *Viz.* Finally, Infallibly, Definitively.

4 For ⁸ I know nothing by my self, yet am I not hereby ⁹ justified: but he that ¹⁰ judgeth me is the Lord.

¶ ⁸ *1 John* 3. 20, 21. *q. d.* Though I am not conscious to my self of unfaithfulness, or negligence in the discharge of my Ministry, but have been diligent in doing my Duty in all respects, *ch.* 15. 10. *Rom.* 15. 19. *2 Cor.* 11. 23.

¶ ⁹ *Job*

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¶ ⁹ Job 9. 2. ^{Psal.} 130. 3. & 143. 2. ^{Rom.} 3. 20. Acquitted from all Fault in God's sight, (who spies those Failings in us, which we can't discern in our selves, ^{Psal.} 19. 12.) ¶ ¹⁰ Knows with what Conscience I have discharged my trust, and will deal with me accordingly.

⁵ Therefore ¹¹ judge nothing before the time, until the Lord ¹² come, who both will ¹³ bring to light the hidden things of darkness, and will make manifest the ¹⁴ counsels of the hearts: and then shall ¹⁵ every man have ¹⁶ praise of God.

¶ ¹¹ Matt. 7. 1. ^{Rom.} 2. 1. Take not upon you to pronounce so positively and peremptorily, concerning mens Credit and Worth. ¶ ¹² *Viz.* To Judgment. ¶ ¹³ Job 12. 22. ¶ ¹⁴ Mens purposes and ends in what they do, (which now are hidden.) ¶ ¹⁵ *Viz.* Who is Faithful, Sincere, and Praise-worthy. ¶ ¹⁶ Matt. 25. 34. ^{Rom.} 2. 29. Both Commendation, and Reward.

⁶ And ¹⁷ these things, brethren, I have in a figure transferred to my self, and to Apollos, for your sakes: that ye might learn ²¹ in us, ²² not to think of men above that which is written, ²³ that no one of you be puffed up for one against another.

¶ ¹⁷ *q. d.* What I spake (*ch.* 1. 12. & 3. 4.) concerning your Partiality in overvaluing some Ministers, was not as if any of you had set up my self or Apollos in such a facious way, but only to teach and represent to you, under our Persons, how you ought to carry your selves towards your Ministers; and not to magnifie one, though it were my self or Apollos, so as to undervalue and despise others. ¶ ²¹ By what is there said concerning my self, and him. ¶ ²² Not to set a higher rate and value upon any of your Teachers, or their Gifts and Abilities, than what is expressed, (*ch.* 3. 6-8.) agreeable to Scripture, *viz.* That they are but Instruments in God's hand, and that all the Success and Efficacy of their Labours depends upon his Blessing. ¶ ²³ That you should not value your selves, by reason of your Relation to, or Dependance upon one Teacher more than another, so as to magnifie one, and vilifie another.

† *Gr. distin-*
guisheth thee.

⁷ For ²⁴ who † maketh thee to differ from another? and what hast thou that thou didst not ²⁵ receive? now if thou didst receive it, why dost thou ²⁶ glory, as if thou hadst ²⁷ not received it?

¶ ²⁴ *Rom.* 9. 16. *q. d.* Who has so far advanc'd thee in point of Judgment, and Wisdom, above all other Believers, as that you can by your own Authority set up any one Teacher above another? ¶ ²⁵ *John* 3. 27. ^{Rom.} 12. 6. ^{Jam.} 1. 17. ^{1 Pet.} 4. 10. *viz.* From God, who has given as much to others also. ¶ ²⁶ Grow proud of it. ¶ ²⁷ But hadst attained this singular skill, by thy own industry; and that no one else had the like.

* *Rev.* 3. 17.

⁸ Now ye are ²⁸ full, * now ye are ²⁸ rich, ye have ²⁹ reigned as kings ³⁰ without us: and ³¹ I would to God ye did reign, that ³² we also might reign with you.

¶ ²⁸ Are plentifully endued with all sorts of spiritual Gifts, so that you can desire no more; (spoken in earnest, and not ironically.) ¶ ²⁹ Do so flourish in the quiet and glorious use of these Gifts, that you seem to have attain'd a kind of Royal Dignity. ¶ ³⁰ By the Ministry of your own Teachers, without our help. ¶ ³¹ I heartily wish that you may continue so to do. ¶ ³² The Apostles and other sincere Ministers, who are exposed to all outward Calamities, may share with you in your happiness, and come to you as a refuge.

† *Or, as the*
last apostles.

† *Gr. the centre.*

⁹ For I think that God hath set forth || us the ³⁴ apostles ³⁵ last, as it were ³⁶ appointed to ³⁷ death. For we are made a † ³⁸ spectacle unto the world, and to ³⁹ angels, and to ⁴⁰ men.

¶ ³⁴ And all faithful Ministers. ¶ ³⁵ Who are God's last Messengers to his Church, after the Prophets, &c. ¶ ³⁶ *1 Thess.* 3. 3. ¶ ³⁷ ^{Psal.} 44. 22. ^{2 Cor.} 4. 11. To conflict with all sorts of Miseries, and Death it self. ¶ ³⁸ ^{Heb.} 10. 33. A publick gazing-stock, and Example of strange Sufferings. ¶ ³⁹ As Spectators of our Conflicts; where some laugh, others pity us.

* *Acts* 17. 18.
& *26.* 24.
See *2 Kings*
9. 11.

¹⁰ We are * ⁴⁰ fools for ⁴¹ Christ's sake, but ye are ⁴² wife in Christ: we are ⁴³ weak, but ⁴⁴ ye are strong: ye are ⁴⁵ honourable, but we are ⁴⁶ despised.

¶ ⁴⁰ *Viz.* In the World's account, (and perhaps in yours too.) ¶ ⁴¹ Because we run so many hazzards for Christ. ¶ ⁴² You are accounted wife in your Profession of Christ, because, together with that, you enjoy outward Prosperity. ¶ ⁴³ ^{Ch.} 1. 27. & 2. 3. ^{2 Cor.} 13. 9. Overwhelmed with many Miseries, (like feeble Persons.) ¶ ⁴⁴ You stand

fast in your flourishing Condition, free from all evil. ¶ ⁴⁵ Renowned for the peaceable possession, and glorious use of your spiritual Gifts. ¶ ⁴⁶ *Viz.* By reason of our Poverty, and mean outward appearance, *ch.* 2. 3.

¹¹ ⁴⁷ Even unto this present hour, we ⁴⁸ both hunger, and thirst, and are naked, and are ⁴⁹ buffeted, and have no certain dwelling-place;

¶ ⁴⁷ Not only at our first entrance upon our Office, (when all the World was set against Christianity,) but still, though so many thousands are converted. ¶ ⁴⁸ ^{2 Cor.} 4. 8-10. & 11. 23. Are destitute of necessary Food and Apparel, and are exposed to wants of all sorts, (and so should you lay aside your haughtiness, and embrace the Cross of Christ.) ¶ ⁴⁹ ^{Acts} 23. 2.

¹² And ⁵⁰ labour, ⁵¹ working with our own hands: being reviled, we ⁵² blefs: being persecuted, we suffer it:

¶ ⁵⁰ ^{Acts} 20. 34. ^{1 Thess.} 2. 9. ^{2 Thess.} 3. 8. ¶ ⁵¹ ^{Acts} 18. 3. ¶ ⁵² ^{Matt.} 5. 11. 44. ^{Luke} 23. 34. ^{Acts} 7. 60. ^{Rom.} 12. 14. ^{1 Thess.} 2. 9.

¹³ Being defamed, we ⁵³ intreat: * we are * ^{Lam.} 3. 45. ⁵⁴ made as the filth of the world, and are the off-scouring of all things unto this day.

¶ ⁵³ Speak 'em fair, and return good and mild language; or, intreat God for 'em, ^{Matt.} 5. 44. ¶ ⁵⁴ ^{Acts} 22. 22. ^{Lam.} 3. 45. Despised and trampled upon, and rejected by the men of the World, where ever we come.

¹⁴ ⁵⁵ I write not these things to ⁵⁶ shame you, but * as ⁵⁷ my beloved sons I ⁵⁸ warn you. * ^{1 Thess.} 2. 11.

¶ ⁵⁵ ^{2 Cor.} 7. 3. ¶ ⁵⁶ Publickly to disgrace you, and stain your Credit with other Churches, by laying the blame of all this at your Doors. ¶ ⁵⁷ Whom I have begotten to the Faith, *v.* 15. ¶ ⁵⁸ Shew you in a mild and tender way, the Evil of your Miscarriages, and put you in mind of your Duty.

¹⁵ For though you have ten thousand ⁵⁹ instructors in Christ, yet have ye not many ⁶⁰ fathers: for * ⁶¹ in Christ Jesus I have ⁶² begotten * ^{Acts} 18. 11. ^{Jam.} 1. 18. you through the gospel.

¶ ⁵⁹ To further you in the Knowledge of Christ. ¶ ⁶⁰ To Convert you to Christ. ¶ ⁶¹ By his Blessing upon my Labours. ¶ ⁶² ^{Gal.} 4. 19. ^{Phil.} 10. Been the first Instrument of your Conversion.

¹⁶ Wherefore, I beseech you, be ye ⁶³ followers of me.

¶ ⁶³ ^{Ch.} 11. 1. ^{Phil.} 3. 17. ^{1 Thess.} 1. 6. ^{2 Thess.} 3. 9. ^{Heb.} 13. 7. Obedient to my Directions, and imitators of my Humility, Peaceableness, &c.

¹⁷ For this cause have I sent unto you Timothy, who is ⁶⁴ my beloved son, and faithful ⁶⁵ in the Lord, who shall bring you into remembrance of my ⁶⁶ ways which be in Christ, ⁶⁷ as I teach every where in every Church.

¶ ⁶⁴ ^{1 Tim.} 1. 2. One whom I love with an entire fatherly Affection, as if he were my Son, ^{2 Tim.} 1. 2. ¶ ⁶⁵ In his work, (^{Phil.} 2. 20.) and by his assistance. ¶ ⁶⁶ My Christian course of Life, (for your imitation, *v.* 16.) ¶ ⁶⁷ According to the constant tenor of my Preaching.

¹⁸ Now ⁶⁸ some are puffed up as though I would ⁷⁰ not come to you.

¶ ⁶⁸ Both factious Teachers and People are grown insolent, and stubborn in their sinful Courses. ¶ ⁷⁰ *Viz.* To censure them for their Miscarriages, and to reform Abuses, *ch.* 11. 34.

¹⁹ ⁷¹ But I will come to you shortly, * ⁷² if the * ^{Acts} 18. 21. Lord will, and will ⁷⁴ know, not the ⁷⁵ speech of them which are puffed up, but the ⁷⁶ power.

¶ ⁷¹ ^{Acts} 19. 21. ¶ ⁷² ^{Rom.} 15. 32. ^{Heb.} 6. 3. ^{Jam.} 4. 15. ¶ ⁷³ Who by his Spirit guides us in all our Journeys, ^{Acts} 16. 7, 9, 10. ^{Gal.} 2. 2. ¶ ⁷⁴ Consider, examine, and find out. ¶ ⁷⁵ Their specious profession of Religion, and vain ostentation of Knowledge and Eloquence. ¶ ⁷⁶ Whether the Preaching of such Teachers be accompanied with Efficacy, so as to work on the Hearts of their Hearers; and whether such People have any thing of the Truth and Life of Religion.

²⁰ For the ⁷⁷ kingdom of God is not in ⁷⁸ word, but in ⁷⁹ power.

¶ ⁷⁷ See on ^{Rom.} 14. 17. *n.* 65. The way whereby the Kingdom and Interest of God is promoted, and the work of Grace is begun, and carried on in the Hearts and Consciences of Persons. ¶ ⁷⁸ *Chap.* 2. 4. ^{1 Thess.} 1. 5. Is not wrought by humane Eloquence, and does not consist in empty Professions and Pretences. ¶ ⁷⁹ Is wrought by the

C c

power

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power of the Spirit accompanying the Word; and consists in such things as manifest a Divine Power, acting and ruling in men.

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21 ⁶⁰ What will ye? ⁶¹ shall I come unto you with a rod, or in ⁶² love, and in the spirit of meekness?

⁶⁰ 2 Cor. 10. 2, 6. & 13. 10. ¶ ⁶¹ Will you persist in your Disorders, and force me to use the Rod of Discipline, and my Apostolical Authority to censure you for 'em? ¶ ⁶² Will you reform, that I may be kind and gentle to you?

CHAP. V.

1 The incestuous person. 7 The old leaven must be purged out. 10 Heinous offenders are to be avoided.

IT is reported commonly that there is ¹ fornication among you, and such fornication, as is ² not so much as named amongst the Gentiles, that one should ³ have his fathers wife.

¹ That sort of uncleanness, call'd Incest; which is Marriage within degrees forbidden; (and therefore there's cause enough to use the Rod, (ch. 4. 21.) and little cause of boasting.) ¶ ² Generally much condemned and detested, even by the more civilized Heathens. ¶ ³ *Levit. 18. 8. Deut. 27. 20.* Marry his Step-Mother, (and that, during his Fathers life, as some think, from 2 Cor. 7. 12.)

2 ⁵ And ye are puffed up, and have not rather ⁶ mourned, that he that hath done this deed, might be taken away from among you.

⁵ *q. d.* Notwithstanding which ye glory in your present Condition (ch. 4. 8, 10.) and make Ostentation of your spiritual Gifts, to the neglect of your Duty. ¶ ⁶ With open expressions of sorrow, proceeded to excommunicate the Offender, 2 Cor. 2. 1. and 12. 21.

3 For I verily as ⁷ absent in body, but present in ⁸ spirit, have ⁹ judged already, ¹⁰ as though I were present, concerning him that hath ¹¹ so done this deed;

⁷ *Col. 2. 5.* ¶ ⁸ In Affection, Care, and Authority, or power of the Spirit. ¶ ⁹ Passed Sentence upon him by my Apostolical Authority, (since you have neglected it.) ¶ ¹⁰ As deliberately, justly, resolutely, authoritatively. ¶ ¹¹ In such a scandalous manner.

4 ¹² In the name of our Lord Jesus Christ, when ye are ¹³ gathered together, and my ¹⁴ spirit, ¹⁵ with the ¹⁶ power of our Lord Jesus Christ,

* Matt. 16. 19.
John 20. 23.

¹² By his Authority and Command, (*Matt. 7. 22. Acts 3. 6.*) and calling upon his Name, (*Matt. 18. 20.*) ¶ ¹³ *viz.* In an Ecclesiastical Assembly for Judgment. ¶ ¹⁴ Judgment, Authority, and Consent. ¶ ¹⁵ To confirm what you do, (*Matt. 18. 18.*)

5 To ¹⁶ deliver such an one to Satan, ¹⁷ for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus.

¹⁶ 1 Tim. 1. 20. To cast him out of your Communion, v. 7. 13. (whereupon followed, in those times, terrors of Conscience, and bodily Pains or Diseases inflicted by Satan.) ¶ ¹⁷ That being touch'd with a sense of his Sin, he may truly repent of it, and it may be mortified in him.

6 Your ¹⁸ glorying is ¹⁹ not good: Know ²⁰ ye not that ²¹ a little leaven leaveneth the whole lump?

¹⁸ *James 4. 16.* *viz.* Of the flourishing state of your Church. ¶ ¹⁹ Very unreasonable, (your Church being defiled, by tolerating such misdemeanours, and thereby exposed to God's Judgments, and also in danger of infection by such an Example.) ¶ ²⁰ Who brag so much of your Knowledge. ¶ ²¹ *Gal. 5. 9.* (See there n. 23.) This single Example, if tolerated, will infect others, and draw them to the like miscarriages.

7 ²² Purge out therefore the old leaven, that ²³ ye may be a new lump, ²⁴ as ye are unleavened.

* *1st Cor. 5. 7.*
[Cr. 5. 7.]

25 For even ²⁶ Christ our ²⁷ passover is ²⁸ sacrificed for us.

²⁶ *Eph. 4. 22. Col. 3. 5, 10.* Remove away from you, (by the Sentence of Excommunication, v. 13.) This incestuous Person, and all such scandalous Offenders, (as the Jews were to put away leaven at the Passover, *Exod. 12. 15.*) ¶ ²⁷ Your whole Church may be a Holy Society, in reality. ¶ ²⁸ *i. e.* As by profession you are obliged to be Saints, and separated from Sin. ¶ ²⁹ *q. d.* It concerns you

to let nothing of Leaven be found about you, because we Christians are now keeping a perpetual Passover. ¶ ²⁷ Who was represented by the Paschal Lamb, *John 1. 29. 1 Pet. 1. 19.* ¶ ²⁸ Has died to make satisfaction for our Sins, *ch. 15. 3.*

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8 Therefore ²⁹ let us keep ³⁰ the feast, ³¹ not ³² with old leaven, ³³ neither with the leaven of malice and wickedness; but ³⁴ with the unleavened bread of sincerity and truth.

²⁹ Let the whole of our Lives be like the Jewish Feast of Passover and unleavened Bread. ¶ ³⁰ In the defilement of natural Corruption. ¶ ³¹ Nor allowing our selves in any way of Wickedness, either by corrupt Affections, or sinful Actions, or tolerating among us any scandalous Offence. ¶ ³² Practising all Christian Purity, and holding fast the Truth that has been delivered to us.

9 I wrote unto you in an epistle, ³³ not to ³⁴ company with fornicators.

³³ *Rom. 16. 17. Eph. 5. 11. 2 Thess. 3. 14.* To abstain from ordinary, familiar, unnecessary Conversation with them, and all such scandalous Sinners.

10 ³⁴ Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye ³⁵ needs go out of the world.

³⁴ *q. d.* Yet I did not mean thereby to forbid you absolutely all society with Heathens, who are guilty of that, or the like heinous Sins. ¶ ³⁵ You must shun all Company whatsoever, (because the Citizens of Corinth were generally such.)

11 But now ³⁶ I have written unto you, not to ³⁷ keep company, ³⁸ if any man that is called a ³⁹ brother be a fornicator, or covetous, or an ⁴⁰ idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not ⁴¹ to eat.

* Matt. 18. 17.
Rom. 16. 17.
2 Thess. 3. 14.
2 John 10.

³⁶ I do now explain my mind more fully, that I meant it of Christians. ¶ ³⁷ See n. 33. ¶ ³⁸ 2 Thess. 3. 6. A Christian, and a Member of your Church. ¶ ³⁹ Tainted with some dregs of Idolatry, (as they sometimes were, *ch. 10. 20.*) ¶ ⁴⁰ To entertain any unnecessary familiarity with 'em, (which yet hinders not the Duties of natural and civil Relations.)

12 For ⁴¹ what have I to do to judge them also that are ⁴² without? ⁴³ do not ye judge them that are within?

⁴¹ *q. d.* When I wrote to you formerly not to company with Fornicators, (v. 9.) I could not mean it of Heathens, because it belongs not to me to do any thing which has the Nature of a Church-Censure or Punishment to those that are not Members of the Church. ¶ ⁴² *Mark 4. 11. 1 Thess. 4. 12. 1 Tim. 3. 7.* ¶ ⁴³ *q. d.* You may see this by your own Practice, which is to deal only with those that are Members of your Church.

13 But them that are without, ⁴⁴ God judgeth. Therefore ⁴⁵ put away from among your selves ⁴⁶ that wicked person.

⁴⁴ (And therefore they shall not go unpunished, though they fall not under your Censure.) ¶ ⁴⁵ *Numb. 5. 2.* Do you proceed against him who is one of your own number. (*Viz.* The Officers, by passing Sentence, and the Members by shunning his Communion;) and for others, leave 'em to God's Judgment.

CHAP. VI.

1 Go not to law with the brethren, 6 especially under *infidels.* 9 The unrighteous shall not inherit God's kingdom. 15 Our bodies are Christ's members.

DAre any of you, having a ² matter against another, go to law before the ³ unjust, and not ⁴ before the Saints?

² *Neb. 5. 9.* ¶ ³ Any Controversie about civil Affairs. ¶ ⁴ Heathen Judges, v. 6. (who generally oppressed the Christians, and were corrupt.) ¶ ⁵ Submit your selves to the Judgment of Christian Umpires.

2 Do ye not know that the saints shall ⁶ judge the world? and if the world shall be judged by you, are ye ⁷ unworthy to judge the ⁸ smallest matters?

⁶ Assist at the last Judgment, (as Justices on the Bench) and approve of Christ's Righteous Judgment on the Wicked, *Matt. 19. 28. Luke 22. 30. Dan. 2. 27. Psal. 49. 14.* ¶ ⁷ Unfit, unable for such a Work. ¶ ⁸ Differences about worldly

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worldly Affairs, (which are of small moment, in comparison of spiritual and heavenly Matters.)

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3 Know ye not that we shall judge ⁷ angels? ⁸ how much more things that pertain to this life? ⁹ Devils. ¶ ¹⁰ *Viz.* Are we worthy to Judge.

4 If then ye have ² judgments of things pertaining to this life, set them to judge who are ¹⁰ least esteemed in the church.

⁹ Differences to be decided. ¶ ¹⁰ Not called to any publick employment in the Church, and so are other ways unserviceable.

5 I speak to your shame. Is it so, that there is not a wise man amongst you? no not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a ¹¹ fault among you, because ye ¹² go to law one with another: ¹³ why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded?

¹¹ *Prov.* 20. 22. *Matt.* 5. 39. *1 Theff.* 4. 6. and 5. 15. ¶ ¹² *Viz.* For such petty matters, as might be decided among your selves. ¶ ¹³ *Rom.* 12. 19.

8 Nay, you do ¹⁴ wrong, and defraud, and that your brethren.

¹⁴ *Viz.* By these vexatious Law-suits.

9 Know ye not that the ¹⁵ unrighteous shall ¹⁶ not inherit the kingdom of God? Be not deceived: * neither fornicators, nor idolaters, nor adulterers, nor ¹⁷ effeminate, nor ¹⁸ abusers of themselves with mankind,

¹⁵ Such who are guilty of these injurious Law-suits, and unjust Dealings, as well as other scandalous Offenders. ¶ ¹⁶ *Gal.* 5. 21. *Eph.* 5. 5. *Rev.* 21. 27. and 22. 14, 15. ¶ ¹⁷ Such who suffer themselves to be abused against Nature. ¶ ¹⁸ *Lev.* 18. 22.

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.

11 And ¹⁹ such were some of you: * but ye are ²⁰ washed, but ye are ²¹ sanctified, but ye are ²² justified ²³ in the name of the Lord Jesus, and by the ²⁴ Spirit of our God.

¹⁹ *Ch.* 12. 2. *Rom.* 6. 19. and 7. 5. *Eph.* 2. 1-3, 11, 12. and 5. 8. *Col.* 3. 7. and 1. 21. *Tit.* 3. 3. *Deut.* 9. 7. *Viz.* In some kind or other. ¶ ²⁰ *Eph.* 5. 26. Cleansed from the filth of Sin, both outwardly by Baptism, and inwardly by Repentance. ¶ ²¹ Freed from the Power of Sin, and indued with a Principle of Holiness. ¶ ²² Acquitted from the guilt and punishment of Sin, and accounted Righteous. ¶ ²³ For his merits sake. ¶ ²⁴ Working Holiness in you, (and therefore take heed of returning to your former Sins, or vexatious Law-suits, or any other Wickedness.)

12 ²⁵ All things are lawful unto me, but all things are not ²⁶ expedient: all things are lawful for me, but ²⁷ I will not be brought under the power of any.

²⁵ *Ch.* 10. 23. *Viz.* That are indifferent in their own Nature, and neither commanded nor forbidden. ¶ ²⁶ Fitting to be used, in regard of Circumstances; as when they are hurtful to our selves, or our Neighbours. ¶ ²⁷ *Col.* 2. 21. I'll keep my self so indifferent towards 'em, as that I'll be able to forbear the use of 'em, when there is occasion.

13 * ²⁸ Meats ²⁹ for the belly, and the belly ³⁰ for meats: but ³¹ God shall destroy both it and them. ³² Now the body is ³³ not for fornication, but * ³⁴ for the Lord, and the ³⁵ Lord for the body.

²⁸ *q. d.* And among the number of these indifferent things, is Meats; but not Fornication, (as the Gentiles commonly thought.) ¶ ²⁹ For filling the Belly, and nourishing the Body. ¶ ³⁰ For the receiving and digesting of 'em. ¶ ³¹ *Matt.* 22. 30. *Viz.* as to that use. *q. d.* The time will come, when God will dissolve the frame of the Body by Death; and then the Stomach, or Body, shall have no further need of Meat, and Meat shall be no further useful to the Body, (and therefore we ought not, for the filling our Belly, and pleasing our Appetite, to prejudice either our own Souls, or others, by eating with Offence.) ¶ ³² *q. d.* But now: for Fornication, the case is far otherwise. ¶ ³³ Not ordain'd for this use, as the Belly is for Meats. ¶ ³⁴ *1 Per.* 19, 20. *1 Theff.* 5. 23. To be employed in the service of Christ, and united to him, and so brought to

Glory. ¶ ³⁵ *i. e.* Christ was made Man, to redeem, sanctify, and save the Body, as well as the Soul; and consequently to rule and command it.

14 And * God hath both raised up the ³⁶ Lord, and will also ³⁷ raise up us by his own power.

³⁶ Christ's Body. ¶ ³⁷ *Rom.* 8. 11. *Phil.* 3. 21. Not destroy our Bodies, (as he does Meats and the Belly) but raise and glorify 'em, (and therefore they ought not to be defiled now with Fornication.)

15 Know ye not, that your bodies are the ³⁸ members of Christ? Shall I then take the ³⁹ members of Christ, and make them the members ⁴⁰ of an harlot? God forbid.

³⁸ *Ch.* 12. 27. *Eph.* 5. 30. *Col.* 1. 18. Mystically united to him, (if you are such as you profess your selves to be) as well as your Souls. ¶ ³⁹ My Body which is united to Christ. ¶ ⁴⁰ United to her, and made use of for her, by an unlawful Conjunction with her.

16 What, know ye not that he which is joyned to an harlot, is one body? for ⁴¹ two (saith he) shall be ⁴² one flesh.

⁴¹ *Gen.* 2. 24. *Matt.* 19. 5. *Eph.* 5. 31. *viz.* So joyned together. ¶ ⁴² Are as if they were but one Body, (which, though spoken of lawful Conjunction in Wedlock, yet is true also in Fornication; the natural part of the Act being the same.)

17 But he that is ⁴³ joyned unto the Lord, is ⁴⁴ one spirit.

⁴³ United to Christ by Faith and Love; as by the Bond of a spiritual Matrimony. ¶ ⁴⁴ *John* 17. 21-23. *Eph.* 4. 4. and 5. 30. Spiritually one; (as the other are carnally) being led and governed by the same Spirit of Holiness as Christ is, and becomes a Member of his mystical Body, (and therefore such a Conjunction ought to be kept inviolable.)

18 Flee fornication. ⁴⁵ Every sin that a man doeth, is ⁴⁶ without the body: but he that committeth fornication, ⁴⁷ sinneth against his own body.

⁴⁵ *Viz.* Which is acted outwardly. ¶ ⁴⁶ Goes out to other Objects without a man. ¶ ⁴⁷ Leaves a peculiar blot of disgrace, baseness and dishonour upon it, (*1 Theff.* 4. 4, 5.) more than by any other sin; In Gluttony, Drunkenness, &c. men abuse other Creatures; but in Fornication they abuse their own Bodies, by making it a Member of a Harlot.

19 What, know ye not that your ⁴⁸ body is the ⁴⁹ temple of the holy Ghost which is in you, which ⁵⁰ ye have of God, and ye ⁵¹ are not your own?

⁴⁹ See Note on *ch.* 3. 16. n. 55. ¶ ⁵⁰ Is freely given to you by God. ¶ ⁵¹ May not dispose of your selves, and your Bodies as you please, *Rom.* 14. 7.

20 For * ye are ⁵² bought with a ⁵³ price: therefore glorify ⁵⁴ God in ⁵⁵ your body, and in your ⁵⁶ spirit, which are ⁵⁷ God's.

⁵² *Ch.* 7. 23. *1 Per.* 1. 18. *2 Per.* 2. 1. Redeemed out of the Hands of Divine Justice, and rescued out of the Bondage of Sin and Satan, whereby Christ has gotten an everlasting Dominion over us. ¶ ⁵³ *Viz.* The Blood of Christ, paid to God the supreme Judge for our Ransome, *Act.* 20. 28. *1 Per.* 1. 18. ¶ ⁵⁴ Christ your Redeemer. ¶ ⁵⁵ Using it to his Honour, in works of Holiness and Righteousness, (*Matt.* 5. 16. *Rom.* 6. 19. *1 Theff.* 4. 3.) and cleansing it from filthiness, *2 Cor.* 7. 1. ¶ ⁵⁶ By inward Purity of Heart. ¶ ⁵⁷ Not only by Creation, but Redemption, voluntary Covenant, and mystical Union.

CHAP. VII.

1 Marriage, ⁴ a remedy against fornication, ¹⁰ not lightly to be dissolved. ¹⁸ Every man must be content with his calling. ²⁵ Of virginity.

NOW concerning the things whereof ye wrote unto me: *It is* ¹ good for a man not to ² touch a woman.

¹ *Matt.* 19. 10. A condition of Life, which is convenient, in regard of the present calamitous state of the Church, (*v.* 26.) and to avoid the troubles (*v.* 28.) and distractions (*v.* 35.) of a married State. ¶ ² Marry, and know, *Gen.* 20. 6.

2 Nevertheless, to avoid ³ fornication, let ⁴ every man have his ⁵ own wife, and let every woman have her ⁶ own husband.

³ All sorts of uncleanness and pollution. ¶ ⁴ *Viz.* That cannot contain, *v.* 9. ¶ ⁵ *Prov.* 5. 17. Therefore not more than one.

Chap. 7. 3 Let the husband render unto the wife ⁶ due benevolence: and likewise also the wife unto the husband.

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* Exod. 21. 10.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

* 1 Sam. 21. 4, 5.

5 * Defraud you not one the other, except it be with consent for a time, that ye may give your selves to ⁷ fasting and ⁸ prayer; and come together again, that Satan ⁹ tempt you not for your ¹⁰ incontinency.

⁷ Exod. 19. 15. Joel 2. 16. ¶ ⁸ Extraordinary Prayer at set times. ¶ ⁹ By temptation draw you to some kind of Lust and Uncleanness or other. ¶ ¹⁰ Which may be occasioned by your forbearing one anothers Society too long, Matt. 19. 11.

* Ver. 12.

2 Cor. 11. 17.

6 But I speak ¹¹ this by ¹² permission, and ¹³ not of commandment.

¹¹ That which I have said for the preventing of incontinency, both in the unmarried (v. 2.) and married, v. 5. ¶ ¹² To leave you to your liberty therein, if you have the gift of Continency. ¶ ¹³ Not absolutely to enjoin it (if you can forbear,) as 2 Cor. 8. 8.

* Chap. 9. 5.

7 For ¹⁴ I would that all men ¹⁵ were ¹⁶ even as I my self: but ¹⁷ every man hath his proper gift of God, one after this manner, and another after that.

¹⁴ Acts 25. 29. ¶ ¹⁵ Had the gift of Continency. ¶ ¹⁶ Ver. 17. ch. 12. 11. Matt. 19. 11, 12.

* Ver. 1, 26.

8 I say therefore to the ¹⁷ unmarried and widows, ¹⁸ It is ¹⁹ good for them if they abide even ²⁰ as I.

¹⁷ Widowers. ¶ ¹⁸ See n. 1. That which in our corrupt state, tends to the promoting their Eternal welfare. ¶ ¹⁹ In a single state.

9 But if they ²¹ cannot contain, ²² let them marry: for it is better to marry than ²³ to burn.

²⁰ Have not the gift to preserve themselves in Purity of Body and Spirit. ¶ ²¹ 1 Tim. 5. 14. ¶ ²² To be perpetually haunted with violent, lustful desires.

* Mal. 2. 14.

Mark 10. 11,

12.

Luke 16. 18.

10 And unto the married I command, yet ²³ not I, but the ²⁴ Lord, ²⁵ Let not the wife ²⁶ depart from her husband.

¶ ²³ Viz. By any new particular Revelation; nor yet by meer Counsel, and prudential advice, as v. 25. 40. ¶ ²⁴ Viz. In the first Institution of Marriage, Gen. 2. 24. And the Lord Christ also has commanded the same, Matt. 5. 39. and 19. 6, 9. ¶ ²⁵ Wilfully leave her Husband, for any disagreement between 'em.

11 But and if she ²⁶ depart, let her remain unmarried, or be reconciled to her husband: and let not the husband ²⁷ put away his wife.

²⁶ Viz. For a time; pretending necessary reasons for it; as danger of Life, or the like. ¶ ²⁷ Viz. Upon any such account.

* Ver. 6.

12 But to the ²⁸ rest speak ²⁹ I, ³⁰ not the Lord, If any brother hath a wife that ³¹ believeth not, and she be pleased to dwell with him, let him not put her away.

²⁸ Believers married to unbelievers. ¶ ²⁹ By special Revelation and Assistance. ¶ ³⁰ Viz. By any express Command in the Law of Moses, as the other was, (for he allowed no such unequal Marriages to his People.) ¶ ³¹ Is a Heathen, not yet converted.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is ³² sanctified ³³ by the wife, and the unbelieving wife is ³⁴ sanctified ³⁵ by the husband: else were your children ³⁶ unclean; but now are they ³⁷ holy.

³² Eph. 1. 3. Tit. 1. 15. Set apart to serve God's Providence, for the begetting or bearing Children to the Believer; so that the Believer may expect a Blessing in, and comfortable use of, Society with the Unbeliever, (as 1 Tim. 4. 5.) ¶ ³³ By his Relation to her; so that the Covenant-Holiness does descend, through the Believer, to the issue of 'em both. ¶ ³⁴ Eph. 2. 12. In the same Condition with the Children of Heathens, and so not capable of being admitted to Gospel-Worship and Privileges; (like unclean Persons under the Law.) ¶ ³⁵ Rom. 11. 16. Capable of being dedicated to God, and of admission to such Ordinances as are suitable to their state.

15 But if the unbelieving depart, let him depart. A brother or a sister is not ³⁸ under bondage in such ³⁹ cases: but God hath ⁴⁰ called us ⁴¹ to peace.

³⁸ Still obliged by the Marriage-Covenant, (the other having wilfully broken it to all the intents and purposes of Marriage.) ¶ ³⁹ Viz. Of wilful Desertion. ¶ ⁴⁰ Rom. 12. 18. Heb. 12. 14. Requires us to live peaceably with all: and therefore that the Believer should give no occasion of difference, but use all possible endeavours to retain the Unbeliever.

16 For what knowest thou, O wife, whether thou shalt ⁴² save thy husband? or ⁴³ how knowest thou, O man, whether thou shalt save thy wife?

17 ⁴⁴ But as God hath ⁴⁵ distributed to every man, as the Lord hath ⁴⁶ called every one, ⁴⁷ so let him walk: and ⁴⁸ so ordain I in all churches.

⁴⁴ q. d. But however it be, whether the Unbeliever be converted or no. ¶ ⁴⁵ Ver. 7. See n. 16. Bestowed such a measure of Gifts. ¶ ⁴⁶ To such a state and condition of Life, whether married or single, or whatever it be. ¶ ⁴⁷ Let him be content with it, and comport himself in a Christian manner therein. ¶ ⁴⁸ This I lay down as a general Rule for all Christians to observe.

18 Is any man ⁴⁹ called being circumcised? let him not ⁵⁰ become uncircumcised: is any called in ⁵¹ uncircumcision? let him not become circumcised.

⁴⁹ Brought to the saving knowledge of Christ, and participation of his Grace.

19 Circumcision is ⁵² nothing, and uncircumcision is ⁵³ nothing; but the keeping of the commandments of God.

⁵² Ch. 8. 8. Gal. 5. 6. & 6. 15. Rom. 2. 25. & 3. 30. Neither hinders nor furthers our Salvation, and avails nothing, in point of acceptation with God now in Gospel-times.

20 ⁵⁴ Let every man abide in the same ⁵⁵ calling wherein he was ⁵⁶ called.

⁵⁴ 1 Thess. 4. 11. 2 Thess. 3. 12. It is lawful for him so to do; and let him not change it rashly, or on superstitious grounds. ¶ ⁵⁵ Particular State and Condition of Life.

21 Art thou called ⁵⁷ being a servant? ⁵⁸ care not for it; but if thou mayest be made free, use it rather.

⁵⁷ Be not concerned at it, as if it rendered thee less acceptable to God, or were a Condition unworthy of a Christian: See ch. 12. 13. Gal. 3. 28.

22 For he that is ⁵⁹ called in the Lord, ⁶⁰ being a servant, is the Lords ⁶¹ free-man: likewise also he that is ⁶² called being free, is ⁶³ Christs ⁶⁴ servant.

⁵⁹ Rom. 6. 18, 22. Gal. 5. 13. 1 Pet. 2. 16. Delivered by him from the bondage of Sin and Satan, John 8. 34, 36. ¶ ⁶¹ Not his own Master, and at his own disposal, but bound to be subject to Christ.

23 Ye are ⁶⁵ bought with a price, ⁶⁶ be not ye the servants of men.

⁶⁵ See on ch. 6. 20. n. 51, 52. ¶ ⁶⁶ Gal. 2. 4. Col. 2. 20-22. Dan. 3. 18. Lose not that Liberty Christ has purchased for you, by a voluntary inflaving your selves to the Doctrines and Commands of Men, so as to depend wholly upon their Judgment and Will, Matt. 23. 8, 9. See there.

24 Brethren, ⁶⁷ let every man wherein he is called, therein abide ⁶⁸ with God.

⁶⁷ Gen. 5. 24. & 17. 1. In obedience to him, maintaining Communion with him.

25 Now concerning ⁶⁹ virgins, ⁷⁰ I have ⁷¹ no commandment of the Lord: yet I give my judgment as one ⁷² that hath obtained mercy of the Lord to be faithful.

⁶⁹ Single Persons, whether Male, or Female. ¶ ⁷⁰ No express command for them to continue in that Condition, (as there is for the Married v. 10.) See n. 30. ¶ ⁷¹ 1 Tim. 1. 13. Guided by the Holy Ghost, not only to deliver sound Doctrine, by faithful and wholesome advice, v. 40. 1 Thess. 4. 8.

26 I suppose therefore that this is ⁷³ good ⁷⁴ for the present ⁷⁵ distress, I say ⁷⁶ that it is good for a ⁷⁷ man ⁷⁸ so to be.

⁷³ In regard of approaching Calamities, (Matt. 24. 9. 1 Pet. 4. 17.) or the continual trouble and danger that Christians are exposed to, and labour under, (which are more

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† Gr. in peace.

† Gr. what.

† 1 Pet. 3. 1, 2.

† 1 Mac. 1. 15.

† Gr. made free.

* Chap. 9. 21.

Eph. 6. 6.

* Ver. 6, 10, 40.

2 Cor. 8. 8, 10.

¶ Or, necessary.

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more difficult to be born, when one is Married, *Jer. 16. 2-4. & 29. 6. Matt. 24. 19.*) ¶ ⁵⁹ A single Person, at his own disposal. ¶ ⁶⁰ To continue single.

²⁷ Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

²⁸ But and if thou marry, ⁶¹ thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh; but ⁶² I spare you.

⁶³ 'Tis not absolutely unlawful (*Heb. 13. 4.*) but only inconvenient. ¶ ⁶⁴ *q. d.* I'll urge this point no further, lest I should too much discourage you from Marrying.

* Rom. 13. 11.
† Pet. 3. 8, 9.

²⁹ * But this I say, brethren, the ⁶⁴ time is short. It remaineth that both they that have wives be as though they had ⁶⁵ none;

⁶⁶ See on *ch. 1. 12. n. 43. q. d.* But though I leave every one to his own Liberty in the former Case, yet here's that which is necessary for all to observe. ¶ ⁶⁷ *Psal. 102. 23. 1 Pet. 4. 7. viz.* Of our Lives, and these worldly enjoyments, and of our present Tranquillity. ¶ ⁶⁸ *Viz.* Comparatively, *i. e.* Keeping their Affections in a moderate temper towards 'em.

³⁰ And they that weep, ⁶⁶ as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, ⁶⁷ as though they possessed not;

⁶⁸ Not too much concerned and cast down thereupon. ¶ ⁶⁹ *Ezek. 7. 12. Matt. 6. 19.* Not placing too much Felicity in their purchases and possessions.

³¹ And they that use ⁶⁸ this world, as not ⁶⁹ abusing it: for the ⁷⁰ fashion of this world ⁷¹ passeth away.

⁷² The Comforts and Accommodations thereof. ¶ ⁷³ By using them to other ends than they were intended for. ¶ ⁷⁴ *Psal. 39. 6. Prov. 23. 5. Eccl. 2. 4. & 40. 6, 7. Jam. 1. 10. & 4. 14. 1 Pet. 1. 24. 1 John 2. 17.* The manner or way of living, and conversing here, by eating, trading, &c. and the several Conditions of Life. ¶ ⁷⁵ Hastens to an end.

³² But ⁷² I would have you without ⁷³ carefulness. He that is unmarried, ⁷⁴ careth for the things that belong to the Lord, how he may please the Lord:

† Gr. of the
Lord, as v. 34.

⁷⁵ I wish that you would so dispose of your selves, that you may be— ¶ ⁷⁶ *Psal. 55. 22. Matt. 6. 25. Phil. 4. 6. 1 Pet. 5. 7.* Not distracted about the Affairs of this life, but that you may freely and cheerfully serve God. ¶ ⁷⁷ *1 Tim. 5. 5.* Is more at liberty to attend upon Christ's Service, than usually Married Persons are.

³³ But he that is married, ⁷⁵ careth for the things that are of the world, how he may ⁷⁶ please his wife.

⁷⁸ *1 Tim. 5. 8. Luke 10. 40.* Has the greater Obligation upon him so to do. ¶ ⁷⁹ Comply with her Temper in all Lawful things.

³⁴ There is difference ⁷⁷ also between a wife and a virgin: The unmarried woman careth for the things of the Lord, that she may be ⁷⁸ holy, both in ⁷⁹ body and in spirit: but she that is married ⁸⁰ careth for the things of the world, how she may please her husband.

* Luke 10. 40.
&c.

⁸¹ Not only on the Man's part, (*v. 32, 33.*) but on the Womans too, as to the promoting of Holiness. ¶ ⁸² Attain to an eminent measure of Holiness. ¶ ⁸³ *Ch. 6. 20. 1 Thess. 5. 23.*

³⁵ And ⁸⁰ this I speak ⁸¹ for your own profit; not that I may ⁸² cast a snare upon you, but for that which is ⁸³ comely, and that you may ⁸⁴ attend upon the Lord without ⁸⁵ distraction.

⁸⁶ Concerning the Advantages of a single Life. ¶ ⁸⁷ To shew you what is most advantageous for your Souls. ¶ ⁸⁸ Bind you strictly to a single Life, which, if you be not able to observe, it may fill your minds with Scruples, which you may not be able to overcome. ¶ ⁸⁹ *Ch. 14. 40.* Agreeable to your Holy Calling and Profession. ¶ ⁹⁰ *Luke 2. 37. & 1. 75.* ¶ ⁹¹ *Viz.* By Worldly Cares.

³⁶ But if ⁸⁶ any man think that he ⁸⁷ behaveth himself ⁸⁸ uncomely towards his virgin, if she pass the ⁸⁹ flower of her age, and ⁹⁰ need so require, let him do ⁹¹ what he will, ⁹² he sinneth not: let them marry.

⁸⁸ Who is a Parent, or Guardian. ¶ ⁸⁹ *Viz.* By hindring her from Marriage. ¶ ⁹⁰ Unfavourably to her Credit and Reputation. ¶ ⁹¹ *Viz.* Unmarried. ¶ ⁹² Through her fixed Resolution to marry, or the persuasion of Friends or the like. ¶ ⁹³ As he sees occasion, according to Circumstances, either to marry her, or keep her single. ¶ ⁹⁴ But does well, *v. 38.*

³⁷ Nevertheless, he that ⁹³ standeth stedfast in his heart, having no ⁹⁴ necessity, but ⁹⁵ hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well.

⁹⁶ Who, considering the Spiritual benefit of a single Life, is absolutely resolved. ¶ ⁹⁷ *Ver. 36. viz.* In any respect fore-mentioned. ¶ ⁹⁸ Whose will is not determined by any extrinsecal Consideration, but is left freely to its own inclination.

³⁸ So then, he that giveth her in marriage, doeth ⁹⁶ well: but he that giveth her not in marriage, doeth ⁹⁷ better.

⁹⁹ That which conduces to her Credit in the World, and is not against any Universal Law. ¶ ¹⁰⁰ *V. 1. 8, 26, 35, 40.* That which is more advantageous for her Soul; as being more suited to the ends of Christianity; as the Case stood then.

³⁹ ⁹⁸ The wife is bound by the law ⁹⁹ as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only ¹ in the Lord.

¹⁰¹ *Rom. 7. 2.* See there. ¶ ¹⁰² This is the general Rule; from which is excepted the case of Fornication, (*Matt. 5. 32.*) and Desertion, *v. 15.* ¶ ¹⁰³ *Ch. 10. 31.* In the fear of God; according to his Will; with a Christian, not a Heathen; (*2 Cor. 6. 14.*) and with one with whom she may expect God's Blessing.

⁴⁰ But she is ² happier if she ³ so abide, ⁴ after my judgment: and ⁵ I think also that ⁶ I ⁷ have the spirit of God.

¹⁰⁴ Approaches nearer to the happiness of Heaven, which consists in the free enjoying of God, and uninterrupted serving of him. ¶ ¹⁰⁵ In her Widow-hood. ¶ ¹⁰⁶ *Ver. 25. 1 Thess. 4. 8.* (He speaks only modestly, not doubtfully.) ¶ ¹⁰⁷ No less than the other Apostles, (though some slighted him, *2 Cor. 10. 10. & 12. 11.*) ¶ ¹⁰⁸ Am infallibly guided by God's Spirit, and endued with Knowledge and Wisdom to determine Controversies in the Church.

C H A P. VIII.

¹ We must abstain from meats offered to idols, ⁸ and not abuse our liberty to offend our brethren, ¹¹ but bridle our knowledge with charity.

NOW * as touching ¹ things offered unto idols, * *1 Cor. 10. 19.* we know that ² we all have * knowledge. * *Rom. 14. 14,*

* Knowledge puffeth up, but ³ charity edifieth. ²² * *Rom. 14. 3,*

¹ *Acts 15. 20, 29. Rev. 2. 14.* Meats sacrificed (and so, consecrated) to Idols: part whereof was afterwards sold in the Market, (*ch. 10. 25.*) and used at private Tables, without any Relation to the Idol, (*ch. 10. 27.*) part was eaten in the Idols Temple, in honour of the Idol, *v. 10. & ch. 10. 20, 21.* Here he treats of it in this latter respect; and *ch. 10. 25.* in the former. ¶ ² The generality (for some had not *v. 7.*) are well instructed in the nature of Christian Liberty concerning Meats, and in the nature of Idols, *v. 4.* ¶ ³ An imaginary Knowledge (*v. 2.*) usually makes men Self-conceited, and to despise their doubting, scrupulous Brethren. ¶ ⁴ A hearty love to God and our Brethren, joyn'd with Knowledge, endeavours to promote Knowledge and Holiness in others, and to avoid whatsoever may occasion their Sin.

² And ⁷ if any man ⁸ think that he knoweth any thing, he knoweth ⁹ nothing yet ¹⁰ as he ought to know.

⁷ *Gal. 6. 3. 1 Tim. 1. 7. & 6. 3, 4.* ¶ ⁸ Is proudly conceited of his Knowledge, as if he knew more than others, and withal is void of Charity. ¶ ⁹ *Viz.* To any good purpose. ¶ ¹⁰ For the right ends of Knowledge, *viz.* To make him humble in himself, and useful to others.

³ But if any man ¹¹ love God, the same is ¹² known of him.

¹¹ Makes use of his Knowledge, so as to manifest his Love to God and his Honour and Service, by endeavouring the Edification of others. ¶ ¹² *John 10. 14.* Approved and accepted; (*as Gal. 4. 9.*)

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* 11a. 41. 24.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that ¹¹ an idol is ¹⁴ nothing in the world, and that ¹⁵ there is none other God but one.

¹² The Deity represented by the Idol. ¶ ¹³ Ch. 10. 19. Jer. 10. 14, 15. Has no real Being, nor Divine Power; and therefore can't make the meats in themselves either better or worse. ¶ ¹⁴ Deut. 4. 39. & 6. 4. & 32. 39. Eja. 37. 16. & 44. 6. Mark 12. 29. Eph. 4. 6. 1 Tim. 2. 5.

5 For though there be that are ¹⁶ called gods, whether in ¹⁷ heaven or ¹⁸ in earth, (as there be ¹⁹ gods many, and ²⁰ lords many)

²¹ Accounted by the Heathen, (and thereupon worship. ¶ ²² As Angels, Sun, Moon, &c. ¶ ²³ As, some men, living Creatures; yea, senseless things. ¶ ²⁴ Many Supreme Powers to whom Idolaters do chiefly direct their Worship. ¶ ²⁵ Many whom they address to as Mediators, or inferior Deities, to bring 'em to the Supreme, as their Demons.

6 But * to us there is but ²¹ one God, the ²² Father, ²³ of whom are all things, and we ²⁴ in him; and * ²⁵ one Lord Jesus Christ, * ²⁶ by whom are all things, and we ²⁷ by him.

²⁸ Deut. 6. 4. & 32. 39. Isa. 44. 8. One Supreme Essence, or Nature, whom we own and worship. ¶ ²⁹ q. d. Which Divine Nature or God-head does subsist in three Persons; one whereof is the Father, so called because he is the Fountain and Original of the Deity. ¶ ³⁰ Acts 17. 28. Rom. 11. 36. From whom we derive all Grace. ¶ ³¹ Or, to him, i. e. For his Honour and Service, (and therefore should aim at his Glory in all we do, and take heed of Idolatry.) ¶ ³² q. d. Another Person in the God-head is Christ, who, as Mediatour, is made Lord and Supreme Sovereign, Matt. 21. 27. & 28. 18. Rom. 14. 9. ¶ ³³ Who conveys all Graces and benefits to us. ¶ ³⁴ Eph. 1. 5, 6. viz. Have access to God, (1 Pet. 1. 21.) by whom, as our High-Priest, all our Prayers, and acts of Obedience are presented, and so made acceptable to God.

7 Howbeit there is not in ²⁸ every man ²⁹ that knowledge: for some ³⁰ with conscience of the idol ³¹ unto this hour, eat it ³² as a thing offered unto an idol; and their conscience being ³³ weak, is ³⁴ defiled.

³⁵ In every Member of the Church, (for some retain some Idolatrous Principles still, ch. 5. 11.) ¶ ³⁶ viz. That an Idol is nothing, and has no power to defile the Meat. ¶ ³⁷ Ch. 10. 28. Out of some respect to it, as if it were a Deity. ¶ ³⁸ Even since their embracing of Christianity. ¶ ³⁹ In Honour of the Idol, and acknowledgment of its Deity, and receiving some Holiness from it. ¶ ⁴⁰ Erroneous. ¶ ⁴¹ Rom. 14. 14, 23. Become guilty of Sin, by eating it on such an account.

8 But ³⁵ meat commendeth us not to God: for neither if we ³⁷ eat, are we the ³⁸ better; neither if we eat not, are we the worse.

³⁹ Rom. 14. 17. Heb. 13. 9. The eating of any kind of Meat, (abstracting from Circumstances) renders us not the more acceptable to God. ¶ ⁴⁰ Are present at these Feasts made by Idolaters, and eat of 'em. ¶ ⁴¹ More Holy.

9 ³⁹ But take heed lest by any means this ⁴⁰ liberty of yours become * a ⁴¹ stumbling-block to them that are ⁴² weak.

⁴³ Rom. 14. 13. Gal. 5. 13. ¶ ⁴⁴ To eat indifferently of such Meats. ¶ ⁴⁵ An occasion of doing that which they judge unlawful, v. 10. ¶ ⁴⁶ Unsettled in the Knowledge of the Truth. See Rom. 14. 1. n. 2.

10 For if ⁴⁴ any man see thee which hast ⁴⁵ knowledge, ⁴⁶ sit at meat in the idols temple, shall not ⁴⁷ the conscience of him which is weak be ⁴⁸ † ⁴⁹ emboldned to eat those things which are offered to idols?

⁵⁰ viz. That is weak and doubting. ¶ ⁵¹ Feasting upon things Sacrificed to Idols. ¶ ⁵² That false Opinion which once he had of the Idols Deity. ¶ ⁵³ Confirmed by thy Example.

11 And ⁴⁷ through thy knowledge shall the weak brother ⁴⁸ perish, for whom ⁴⁹ Christ died.

⁵⁴ By thy abuse, and unseasonable Discovery of— ¶ ⁵⁵ Rom. 14. 15. Be drawn into sin, (which is the way to destruction.) ¶ ⁵⁶ See on Rom. 14. 15. n. 61.

12 But when ye ⁵³ sin so against the brethren, and ⁵⁴ wound their weak conscience, ye ⁵⁵ sin against Christ.

⁵⁰ Act so uncharitably, and contrary to your Duty to them, Rom. 14. 15. ¶ ⁵¹ Confirm them in their Errors, (which tends to their ruin.) ¶ ⁵² Acts 9. 4. You contradict his Design, to save 'em; and his Command, to love 'em.

13 ⁵³ Wherefore if ⁵⁴ meat make my brother to offend, ⁵⁵ I will ⁵⁶ eat no flesh while the world standeth, lest I make my brother to offend.

⁵⁷ q. d. And therefore, for a Conclusion, I lay down this general Rule, That all things indifferent in their own Nature, are to be forborn in case of Scandal; yea, though they may have a great deal of Expediency, as ch. 9. 12, 15. ¶ ⁵⁸ Rom. 14. 21. Of what sort soever it be. ¶ ⁵⁹ 2 Cor. 11. 15. (He speaks in his own Person, that he may not seem to impose that upon others, which he would not practise himself.) ¶ ⁶⁰ viz. When it is matter of Scandal, and may occasion his Sin.

C H A P. IX.

1 Paul's liberty. 7 The minister must live by the gospel. 14 Yet he would not be chargeable, 22 nor offensive. 24 Our life is like a race.

A M I not an apostle? am I not free? have I not ³ seen Jesus Christ our Lord? are not * ⁴ you ⁵ my work in the Lord?

Here he propounds his own Example, as an Argument to move 'em to deny themselves in the use of their Christian Liberty, for the avoiding of Scandal. ¶ ² Gal. 5. 1. q. d. I am not obliged to any one more than to another, upon a civil account, so as to be bound to bestow my pains upon 'em for nought, v. 19. ¶ ³ Ch. 15. 8. Acts 9. 3, 17. & 22. 11, 17, 18. 2 Cor. 12. 2, 4. ¶ ⁴ In respect of your Conversion, Gifts, Graces, Privileges. ¶ ⁵ The Fruit of my Ministry, by means of God's Grace and Power working with me, ch. 3. 9.

2 If I be not an apostle unto others, yet doubtless I am to you; for * the ⁷ seal of mine apostleship are ⁸ ye in the Lord.

⁷ The certain Evidence of my Divine call.

3 Mine answer to them that do ⁸ examine me, is this,

⁸ Censure me as if I did not live like an Apostle, because I don't make use of my Apostolical Power, and Privileges.

4 * Have we not ⁹ power to ¹⁰ eat and to ¹¹ drink?

5 Have we not power to ¹² lead about a sister, a ¹³ wife, as well as other apostles, and as * the brethren of the Lord, and ¹⁴ Cephas?

¹⁵ And put the Church to maintain me and my Family. Luke 6. 15. ¶ ¹⁶ Peter (of whose Wife we read, Matt. 8. 14.) Gal. 1. 19.

6 Or I only and Barnabas, * have not we power ¹⁷ to forbear working?

7 ¹⁸ Who goeth a warfare any time at his own charges? who * planteth a vineyard, and eateth not ¹⁹ of the fruit thereof? or who ²⁰ feedeth a flock, and eateth not of the milk of the flock?

²¹ 2 Cor. 10. 4. ¶ ²² John 21. 15. 1 Pet. 5. 2.

8 ²³ Say I these things as a man? or faith not the law the same also?

²⁴ I have not only Humane Authority, and Reason for what I say, but Ground from the Law of God.

9 For it is written in the law of Moses, * ²⁵ Thou ²⁶ shalt not muzzle the mouth of the ox that treadeth out the corn. ²⁷ Doth God take care for oxen?

²⁸ Deut. 25. 4. ¶ ²⁹ Jon. 4. 10, 11. q. d. God's intent in giving that Law was not so much to provide for Oxen, as to show what Equity should be used in rewarding those that labour for us.

10 Or faith he it altogether for our sakes? ³⁰ for our sakes, no doubt, this is written: that * ³¹ he ³² that ploweth should plow in ³³ hope; and that he that thresheth in hope, should be ³⁴ partaker of his hope.

³⁵ Rom. 15. 4. Not to oblige us to those Laws, but to teach us to exercise Humanity, and use Equity towards those we deal with. ¶ ³⁶ Any one that is employed to work for us. ¶ ³⁷ viz. Of receiving a meet reward for his pains, whereby he may be encouraged in his work. ¶ ³⁸ Receive the reward hoped for.

* Mal. 2. 10. Eph. 4. 6. ¶ Or, for him. ¶ John 13. 13. Chap. 12. 3. Eph. 4. 5. Phil. 2. 11. ¶ John 1. 3. Col. 1. 16. Heb. 1. 2.

¶ Or, have we the more. ¶ Or, have we the less.

¶ Or, power. ¶ Rom. 14. 13. 20.

† Gr. edifi. d.

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Chap. 9. 11 ²² If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

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12 If ²³ others be partakers of *this* power over you, are not we rather? Nevertheless, we have ²⁴ not used this power; but suffer ²⁵ all things, lest we should ²⁶ hinder the gospel of Christ.

²⁷ Your ordinary Pastors. ¶ ²⁸ Acts 20. 23. 2 Cor. 11. 9. & 12. 13. 1 Thess. 2. 9. ¶ ²⁹ All kind of hardship, 2 Cor. 11. 27. ¶ ³⁰ Render our Preaching ineffectual; (as it might happen, if any, to save Charges, should shun the Word.)

10. feed. 13 Do ye not know that ²⁷ they which minister about holy things, ¶ ²⁸ live of the things of the temple? and they which ²⁹ wait at the altar, are ³⁰ partakers with the altar?

³¹ The Levites, who performed the more servile Offices about the Temple. ¶ ³² Numb. 18. 8, 20. Deut. 10. 9. & 18. 1. Have their Livelihoods, in a great measure, by the Offerings, Tithes, &c. brought thither. ¶ ³³ The Priests who were chiefly employed to offer the Sacrifices at the Altar. ¶ ³⁴ Ch. 10. 18. Have their portion of the Sacrifices offered on the Altar.

*Gal. 6. 6. 14 ³¹ Even so hath the ³² Lord ³³ ordained, * that they which preach the gospel, should ³⁴ live of the gospel.

³⁵ According to the equity of that Law. ¶ ³⁶ Christ. ¶ ³⁷ Vix. Luke 10. 7, 8. Matt. 10. 11. ¶ ³⁸ Be rewarded for their Service, with a plentiful maintenance, and that (1.) As Men, both for necessity and delight, Jer. 31. 14. (2.) As Believers, so as to be able to provide for their own, 1 Tim. 5. 8. (3.) As Ministers to maintain both the Duties of their calling, viz. Charity and Hospitality, and the Instruments of their calling.

*Acts 18. 3. & 20. 34. Chap. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8. 15 But * I have used none of these things: ³⁵ neither have I written these things, that it should be so done unto ³⁶ me: for it were better for me ³⁷ to die, than that any man should ³⁸ make my glorying void.

³⁹ Phil. 4. 17. ¶ ⁴⁰ But only to teach you how to use your Christian Liberty. ¶ ⁴¹ Nehem. 6. 11. To suffer the greatest want, even to starving. ¶ ⁴² 2 Cor. 11. 10. Deprive me of this matter of boasting, (viz. That I have preach'd freely) by drawing me to require maintenance.

16 For ³⁹ though I preach the gospel, I have ⁴⁰ nothing to glory of: for ⁴¹ necessity is laid upon me; yea, wo is unto me, if I preach not the gospel.

⁴² q. d. It is not my bare preaching the Gospel, that is matter of Glorying. ¶ ⁴³ Luke 17. 10. ¶ ⁴⁴ Rom. 1. 14. q. d. I must either Preach or Perish; and therefore Preaching upon that account, only to escape Damnation, (which even Hypocrites and Castaways may do) is not matter of Glorying.

*Chap. 4. 1. 17 For if I do this thing willingly, I have a reward: but if ⁴² against my will, * a ⁴³ dispensation of the gospel is committed unto me.

⁴⁴ Merely for fear of punishment, or for any by-end. ¶ ⁴⁵ Eph. 3. 2. Col. 1. 25. 1 Tim. 1. 11, 12. The management of the Church, (which is God's Family,) is committed to me; and so a diligent, though unsincere, discharge of it, will have some kind of reward, Matt. 20. 10, 14.

18 ⁴⁴ What is my reward then? verily, ⁴⁵ that when I preach the gospel, I may make the gospel of Christ without charge, that I ⁴⁶ abuse not my ⁴⁷ power in the gospel.

⁴⁸ What is the way to obtain a full reward, and to give an evident Testimony of my Sincerity? v. 17. ¶ ⁴⁹ By Preaching freely, and forbearing to require, or receive any wages for my pains. ¶ ⁵⁰ Use it unduly, viz. Either with Scandal, or by insisting upon the utmost of my right. ¶ ⁵¹ Vix. Of requiring due maintenance.

*Matt. 18. 15. 19 For though I be ⁴⁸ free from all men, yet have I ⁴⁹ made my self servant unto all, * that I might ⁵⁰ gain the more.

⁵¹ See n. 2. Not tied to do that which seems inconvenient to my self. ¶ ⁵² Rom. 15. 2. Complied with the persuasions, and inclinations of others in things indifferent, (and so should you.) ¶ ⁵³ Save, v. 22.

20 And unto the ⁵¹ Jews, I ⁵² became as a Jew, that I might gain the Jews; to them ⁵³ that are un-

der the law, ⁵⁴ as under the law, that I might gain them that are under the law;

⁵⁵ The unbelieving Jews, who imbrace not Christianity.

¶ ⁵⁶ Conform to 'em in some Ceremonies, Acts 21. 24, 26.

¶ ⁵⁷ Believing Jews or Gentiles, (as Gal. 4. 21.) who yet hold it necessary to observe the Law of Moses, Acts 21. 20.

¶ ⁵⁸ I comply with them also in some Ceremonies, Acts 16. 3. & 18. 8. (which for a season were lawful, though not necessary.)

21 To ⁵⁵ them that are without law, ⁵⁶ as without law, (* being ⁵⁷ not without law ⁵⁸ to God, but * Gal. 2. 3. ⁵⁹ under the law to Christ) that I might gain them that are without law. Chap. 7. 22.

⁶⁰ Rom. 2. 12. The Gentiles, who did not hold themselves bound to observe the Law of Moses, Acts 16. 23. & 21. 25. ¶ ⁶¹ Not observing it when I was among them, but using my Christian Liberty concerning Meats, Days, &c. yea, and asserting it against those that would have imposed a necessity of observing the Law, (Gal. 2. 3, 4.) yea, and blaming Peter for Judaizing, Gal. 2. 11-14. ¶ ⁶² Yet not casting off all respect to the Laws of God. ¶ ⁶³ In his sight, and in respect of that inward Obedience I owe to his Commands. ¶ ⁶⁴ Under the Rule, and direction of the Moral Law, and subjecting my self to all the Commands of Christ in the Gospel.

22 To the ⁶⁰ weak ⁶¹ became I as weak that I might gain the weak: ⁶² I am made all things to all men, * that I might by all means save some.

⁶³ Rom. 15. 1. 2 Cor. 11. 29. Gal. 6. 2. In Knowledge, Grace, or Parts and Gifts. ¶ ⁶⁴ I condescended to their weakness, by teaching 'em according to their Capacity, (Ch. 3. 1, 2.) bearing with their Infirmities, and complying with them in the forbearance of those things which they scrupled through their weakness. ¶ ⁶⁵ Ch. 10. 33. In all indifferent things I accommodated my self to all Persons.

23 And this I do ⁶³ for the gospels sake, that ⁶⁴ I might be partaker ⁶⁵ thereof with you.

⁶⁶ For the better propagating, and promoting of it. ¶ ⁶⁷ By the faithful discharge of my Office. ¶ ⁶⁸ Of the Benefits held forth thereby, viz. Eternal Life.

24 ⁶⁶ Know ye not that they which run in a race, run all, but one receiveth the prize? * ⁶⁷ So * Gal. 5. 7. run that ye may ⁶⁸ obtain.

⁶⁹ Here he further exhorts 'em to Self-denial, from the practice of Runners and Wrestlers, and his own Example again. ¶ ⁷⁰ Use such Diligence, Care and Constancy in your Christian Course, Matt. 10. 22. Heb. 12. 1. Rev. 2. 10. ¶ ⁷¹ Vix. The Prize of Eternal Glory set before you, Phil. 3. 14. 2 Tim. 4. 7, 8.

25 And ⁶⁹ every man that * striveth for the * Eph. 6. 12. mastery, is temperate in ⁷¹ all things: Now, they ⁷⁰ do it to obtain a ⁷² corruptible crown, but we an * ⁷³ incorruptible.

⁷⁴ 2 Tim. 2. 4. ¶ ⁷⁵ In those famous Games of Wrestling, and Combating, usually celebrated near Corinth. ¶ ⁷⁶ In his Diet, and other fleshly pleasures, which might dis-fit his Body to hold out, (and so should you. ¶ ⁷⁷ A Wreath, or Garland of Flowers, Herbs, or Leaves of Laurel, Olive, Oak, or the like. ¶ ⁷⁸ 1 Pet. 1. 4. & 5. 4. Rev. 2. 10. Always fresh and flourishing, without the least decay in it self, or dislike to us.

26 I therefore ⁷⁴ so run, not as ⁷⁵ uncertainly: so fight I, not as one that ⁷⁶ beateth the air.

⁷⁷ Use my utmost indeavours to promote the Glory of God, and Edification of his Church. ¶ ⁷⁸ Vix. Whether I shall win the Prize or no; but, that I may arrive at the fullest certainty of my Salvation. ¶ ⁷⁹ Takes pains to no purpose, and has no Enemy to encounter.

27 But ⁷⁷ I keep under my body, and * ⁷⁸ bring * Rom. 6. 18, it into subjection: lest that by any means when I ⁷⁹ have preached to ⁸⁰ others, I my self should be a ⁸¹ castaway.

⁸² Rom. 8. 13. Col. 3. 5. Subdue my sensitive Powers, and mortifie my carnal Affections, (as Rom. 6. 6.) seated in the Body, by denying to gratifie my Flesh in its cravings. ¶ ⁸³ By all manner of pious Exercises, bring my self to the Obedience and Discipline of God's Spirit. ¶ ⁸⁴ To bring them to Salvation. ¶ ⁸⁵ A Counterfeit, or meer Pretender, being void of true Grace; and consequently such a one as God will reject as unfit, and unworthy to be rewarded by him.

Chap. 10.

C H A P. X.

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¹ The Jews sacraments, 6 are types of ours, 7 and their punishments ¹¹ our examples. ²¹ We must not make the Lords table, the table of devils.

* Numb. 9. 18.
Deut. 1. 33.
Neh. 9. 12, 19.
Joh. 4. 23.

Moreover, brethren, ¹ I would not that ye should be ignorant, how that ² all our fathers were ³ under the cloud, and ⁴ all ⁵ passed through the sea;

¹ q. d. I'd have you weigh well the case of the Jewish Church of old, wherein, as in a Glass, you may behold the condition of your own Church defiled with the same Sins, and exposed to the same Judgments. ¶ ² As well bad as good; as well they that perished, as they that were preserved, were the People of God before us, and interested in the same Covenant. ¶ ³ Exod. 13. 21. & 14. 22. Psal. 78. 13. Members of the visible Church, who did partake of the Sacraments, and the miraculous Pledges of God's Favour.

² And were all ⁴ baptized unto Moses in the ⁵ cloud, and in the ⁶ sea;

⁴ Exod. 14. 31. Engaged to be subject to the Law of Moses, (as a Typical Mediatour) as we by Baptism are engaged to profess and obey Christ. ¶ ⁵ Which rained upon 'em, Psal. 68. 9. ¶ ⁶ Which bedewed 'em in their Passage.

³ And did all eat the ⁷ same ⁸ spiritual meat;

⁷ Viz. With us, for substance. ¶ ⁸ Exod. 16. 15, 35. Psal. 105. 40. That Meat which had a Spiritual signification, and represented Christ, (John 6. 32, &c.) viz. Manna.

⁴ And did all ⁹ drink the same spiritual drink:

(For they drank of that ¹⁰ spiritual Rock that ¶ ¹¹ followed them: and that Rock ¹² was Christ.)

¶ Or went with them. ¶ ⁹ Exod. 17. 6. Numb. 20. 11. Psal. 78. 15. & 105. 41.

¶ ¹⁰ The Water that came out of that Rock, which had a Spiritual sense and meaning. ¶ ¹¹ i. e. The Stream that came out of it, accompanied them, during their Passage through the Wilderness, Deut. 9. 21. Psal. 105. 41. ¶ ¹² Viz. Figuratively and Sacramentally, i. e. A Sign and Type of Christ; who being smitten by his Father in his Death and Sufferings, pour'd forth Streams of Redemption, Grace, and Life, Esa. 53. 4, 5. John 4. 14. & 7. 37.

⁵ But with many of them God was ¹³ not well pleased: for they were ¹⁴ overthrown in the wilderness.

¹³ Much displeased. ¶ ¹⁴ Numb. 14. 37. & 26. 64, 65. Jude 5. Heb. 3. 17, 18, 19.

† Gr. figures.

⁶ Now these ¹⁵ things were our ¹⁶ examples, to the intent we should not ¹⁷ lust after evil things, as ¹⁸ they also lusted.

¹⁵ Punishments. ¶ ¹⁶ Viz. 11. Figures to shew us what to expect (notwithstanding our profession of Christianity) if we do so too. ¶ ¹⁷ Cherish any sinful desires in our selves. ¶ ¹⁸ Numb. 11. 4, 5, 6. Psal. 78. 30. & 106. 14.

⁷ Neither be ye ¹⁹ idolaters, as were some of them; as it is written, ²⁰ The people sat down to ²¹ eat and drink, and rose up to ²² play.

¹⁹ By partaking of Idolatrous Feasts, made in the Honour of an Idol, (as some of 'em did, ch. 8. 7.) ¶ ²⁰ Exod. 32. 6. ¶ ²¹ To Feast on the Sacrifices they offered to the Calf. ¶ ²² To Dance and rejoyce in a Carnal manner.

⁸ Neither let us commit fornication, as some of them committed, and fell in one day ²³ three and twenty thousand.

²³ Numb. 25. 9. Psal. 106. 28. viz. By the immediate hand of God; a thousand more being hang'd and slain, Numb. 25. 4, 5.

* Numb. 21. 5. ¶ ⁹ Neither let us ²⁴ tempt Christ, as ²⁵ some of Psal. 78. 18, 56. them also ²⁶ tempted, and were ²⁷ destroyed of serpents.

²⁴ Try his Patience (by our Provocations) how long it will last. ¶ ²⁵ Exod. 17. 2, 9. viz. Christ, who led them, Exod. 23. 20, 21. Esa. 63. 9. ¶ ²⁶ Numb. 21. 6.

¹⁰ Neither murmur ye, as some of them also ²⁷ murmured, and were destroyed of the ²⁸ destroyer.

²⁷ Numb. 16. 1-3, 41. ¶ ²⁸ Numb. 11. 4, 33. & 14. 37. & 16. 45, 46. By some Judgment, inflicted either immediately by God, or else by some Angel, Exod. 12. 23.

¹¹ Now all these ¹⁵ things happened unto them for ¹⁶ ensamples: and ¹⁷ they are written for our ¹⁸ admonition, upon whom the ends of the world are come.

¹⁵ Rom. 15. 4. To warn us Christians, who live in the last Age of the Jewish State, and therefore should be the more cautious, Eph. 5. 15, 16. Phil. 4. 5. Heb. 10. 25.

¹² Wherefore let him that ¹² thinketh he ¹³ standeth, take heed lest he fall.

¹² q. d. Seeing so many who enjoyed great Spiritual Privileges, were yet punished for their Sins, therefore— ¶ ¹³ Luke 22. 33. Rom. 11. 20. ¶ ¹⁴ Is able to resist temptations, and to continue steadfast in the practice of Godliness, and that thereupon he shall be secure from punishment.

¹³ There hath no ¹⁴ temptation taken you, but ¹⁵ such as is ¹⁶ common to man: ¹⁷ but ¹⁸ God is ¹⁹ faithful, ²⁰ who will not suffer you to be tempted ²¹ above that ye are able; but will ²² with the temptation also make a way to escape, ²³ that ye may be able to bear it.

¹⁴ Jam. 1. 2. 1 Pet. 1. 6. Tryal of any kind, whether by way of suffering, or inducement to sin. ¶ ¹⁵ Usual and ordinary among Men, and proportionable to humane strength, (but take heed that you don't provoke God to inflict more grievous ones upon you. ¶ ¹⁶ Gen. 19. 20, 21. Exod. 13. 17. Psal. 103. 12. & 125. 3. q. d. But if you obey God, he'll be as good as his Word to secure you from all such evils as are above your strength. ¶ ¹⁷ Esa. 28. 7. Psal. 103. 12, 13. ¶ ¹⁸ 2 Cor. 12. 9. When he suffers you to be tempted, he'll find out a way for your deliverance, Jer. 29. 11. John 16. 33. ¶ ¹⁹ That you may not be wearied out with the over-long continuance of it, but may be able to hold out under it.

¹⁴ Wherefore my dearly beloved, ¹⁵ flee from idolatry.

¹⁵ Considering God's Judgments on the one hand, and his Promises on the other. ¶ ¹⁶ 2 Cor. 6. 17. 1 John 5. 21. Partake not in any Idolatrous Service, nor approve thereof, by your presence at their Feasts in the Idols Temple, Ch. 8. 10.

¹⁵ I speak as to wise men: ¹⁶ judge ye what ¹⁷ I say.

¹⁶ The cup of blessing which we ¹⁷ bless, ¹⁸ is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

¹⁷ Matt. 26. 26, 27. i. e. The Wine, in partaking whereof in the Lords Supper, we bless God for the work of Redemption by Christ. ¶ ¹⁸ Consecrate and set apart to this Holy use. ¶ ¹⁹ You know that it is a visible sign, whereby we make solemn profession of our owning Christ Crucified, and whereby we partake of the Benefits of his Death: (so, by joyning in those Idol-Feasts, we profess our Communion with those Idols.)

¹⁷ For ¹⁸ we being many are ¹⁹ one bread, and ²⁰ one body: ²¹ for we are all partakers of that one bread.

¹⁹ Moulded together, as it were into one Loaf, i. e. joynd into one mystical Body, ch. 12. 12. Rom. 12. 5. ¶ ²⁰ In as much as we all joynd together in the same Worship.

¹⁸ Behold ¹⁹ Israel ²⁰ after the flesh: ²¹ are not ²² they which ²³ eat of the sacrifices, ²⁴ partakers of Gal. 6. 16. the altar?

¹⁹ q. d. Consider by way of Illustration, how it is with the present Jews. ¶ ²⁰ Who are the Church of God only by natural Birth, and Carnal Propagation, Rom. 9. 8. ¶ ²¹ Lev. 7. 15. Feast upon the remainders of the Sacrifice offered at the Altar. See 1 Sam. 1. 4, 5. ¶ ²² Ch. 9. 13. They joynd in the Worship there performed, and own that God there worshipped; (so by eating of Idol-Sacrifices in Idol-Temples, you joynd in Idol-Worship.)

¹⁹ What say I then? that the idol is any thing, or that which is offered in sacrifice to Idols is ²⁵ any thing?

²⁵ Ch. 8. 4. q. d. Yet I don't hereby make the Idol to have any thing of Divinity in it, so as to be able to alter God's Creatures, as to the substance of 'em. ¶ ²⁶ Made either better or worse, or to differ from ordinary Meat by this being offered to Idols.

²⁰ But I say, that the things which the Gentiles ²⁷ sacrifice, they sacrifice to ²⁸ devils, and not ²⁹ to God: ³⁰ and I would not that ye should have fellowship with devils.

³⁰ q. d. Though

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¶ Or, types.
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* Deut.

* Esa.

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¹¹ q. d. Though I grant the Idol is nothing, (as you alledge in your own defence) yet those Spirits that sometimes dwell in these Idols, and give answers from 'em, are something; and they are most wicked and unclean Spirits (whatever they are taken for) defiling every thing that has any relation to 'em. ¶ ¹² Lev. 17. 7. Deut. 32. 17. 2 Chron. 11. 15. Rev. 9. 20. viz. interpretatively; though not immediately and professedly. ¶ ¹³ q. d. And certainly, that's no small sin, nor to be made light of, to have fellowship with Devils.

²¹ Ye ¹⁷ cannot ¹⁸ drink the cup of the Lord, and * the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

¹⁷ Matt. 6. 24. 2 Cor. 6. 15, 16. viz. Of Right, i. e. You ought not; its contrary to your Christian Profession so to do. ¶ ¹⁸ Make profession of the Worship of God, (which you do in the Lord's Supper, in the highest instance) and also of the Worship of Devils too, (as you do in Idol-Fests,) these being so contrary one to the other.

²² ¹⁹ Do we provoke the Lord to ²⁰ jealousy? * are we ²¹ stronger than he?

¹⁹ Deut. 32. 21. ¶ ²⁰ Viz. By joyning Devils in Competition with him. ¶ ²¹ Viz. To secure our selves from his Judgments, when he comes to punish us for such sins.

²³ ²² All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things ²³ edifie not.

²² Ch. 6. 12. n. 25, 26. Here comes to answer another case concerning buying, and eating privately, things offered to Idols. See on ch. 8. n. 1. ¶ ²³ Help forward our Brethren in Holiness, but rather hinder 'em.

²⁴ Let no man ²⁵ seek his own: but every man anothers ²⁶ wealth.

²⁵ Ch. 13. 5. Rom. 15. 2. Phil. 2. 4. Prefer his own temporal advantage, or satisfaction, before another's spiritual Profit. ¶ ²⁶ Or, [Weal] viz. Spiritual, i. e. The Edification and Salvation of his Soul, v. 33.

²⁵ ²⁷ Whatsoever is sold in the shambles, that ²⁸ eat, asking no question ²⁹ for conscience sake.

²⁷ Though it were offered to Idols before, yet being now set openly to sale, the Idol is no more honoured therewith, and it is common Meat. ¶ ²⁸ You may eat it in private, either at a Friends House, or your own. ¶ ²⁹ Left any needless scruple should arise either in thy own, or thy Brother's Conscience, and thou canst not eat of it freely, without doubting in thy self, or offence to thy Brother.

²⁶ For ³⁰ the earth is the Lords, and ³¹ the fulness thereof.

³⁰ Exod. 9. 29. & 19. 5. Deut. 10. 14. Psal. 24. 1. & 50. 12. ¶ ³¹ All Creatures therein; which were made for Man's use, and are given us freely to enjoy in Christ, 1 Tim. 4. 4. & 6. 17.

Heathens.

Luke 10. 7.

²⁷ If any ³² of them that believe not, bid you to a feast, and ye be disposed to go; * whatsoever is set before you, eat, asking no question ²⁹ for conscience sake.

²⁸ But if any man say unto you, This is offered in sacrifice unto idols, eat not, * ³³ for his sake that shewed it, and for conscience sake. * For ³⁴ the earth is the Lords, and the fulness thereof.

³³ Left he be offended, unsatisfied, or troubled about it. ¶ ³⁴ There are other Creatures enow besides, which thou might eat of: or, God has given all his Creatures, for thy Brother's use and benefit, as well as thine; and therefore none of 'em must be used to his prejudice.

²⁹ Conscience I say, not thine own, but ³⁵ of the others: for ³⁶ why is my liberty judged of another man's conscience?

³⁵ Left his Conscience be troubled, and his mind disquieted thereby. ¶ ³⁶ Rom. 14. 16. I ought not to use my Liberty so, as to do that which another man thinks in his Conscience to be evil, and so judges me a transgressor for it.

³⁰ For, ³⁷ if I by ¶ grace be a partaker, why am I evil spoken of for that * for which I give thanks?

³⁷ If God of his Bounty and Goodness has bestowed any of his Creatures upon me, why should I use 'em so as to give occasion to another to speak evil of me, as a Transgressor; whereas I might use 'em so as to bless God for 'em?

³¹ Whether therefore ye ¶ eat or drink, or whatsoever ye do, do all ³⁸ to the glory of God.

† Zach. 7. 6. ¶ ³⁸ 1 Chron. 17. 24. Psal. 115. 1. Cant.

7. 13. Matt. 5. 16. John 15. 8. Rom. 11. 36. & 14. 8. Phil. 1. 11. Prov. 16. 4. Col. 3. 17. 1 Pet. 2. 12. & 4. 11.

³² ²⁹ Give none offence; neither to the Jews, nor to the ¶ Gentiles, nor to the church of God: † Gr. Greeks.

²⁹ Rom. 14. 13. 2 Cor. 6. 3. Phil. 1. 10. 1 John 2. 10.

³³ Even as I ³⁰ please all men in all things, not seeking mine own profit, but the ³¹ profit of many, that they may be saved.

³⁰ Ch. 9. 22. Rom. 15. 2. Seek to insinuate my self into them, by accommodating my self to 'em, in all indifferent things. ¶ ³¹ The eternal Salvation of many, (which is to be preferred before the temporal Commodity of one, v. 24.)

C H A P. XI.

1 He reproveth them, because in holy assemblies, men prayed with their heads covered, & women uncovered. 21 For profaning the Lord's supper. 23 The first institution thereof.

B E ye ¹ followers of me, even as I also am of Christ.

¹ Ch. 4. 16. See there, n. 63. q. d. For the reforming Abuses crept into your Church (and treated of Chap. 11, 12, 13, 14.) I shall offer nothing but what I have received from Christ, and therefore you ought to follow my counsel and direction, as I do Christ's.

² Now I praise you, brethren, that you ² remember me in all things, and ³ keep the ¶ ordinance, as I delivered them unto you.

³ Bear in mind all my Directions, (though you fail in many things in point of Practice.) ¶ ³ Observe the Rules for publick Worship, in most points.

³ ⁴ But I would have you ¶ know, that ⁵ the head of every man is Christ; and ⁶ the head of the woman, is the man; and * the head of ⁷ Christ, is ⁸ God.

⁴ q. d. Yet I must further inform you in some things, wherein you come short, or swerve from 'em. ¶ ⁵ Consider the Subordination of Persons, and behave your selves accordingly. ¶ ⁶ Eph. 1. 10. The immediate, supreme Governour of every one of the male Sex, is Christ, who, as man, has all the Excellency, Dignity and Authority of Mankind, especially of the male Sex, in himself, and from whom they derive it. ¶ ⁷ Eph. 5. 23. The male Sex is the immediate Governour of the Female, (as being more Noble and Excellent, both in regard of Endowments of Mind, and Abilities of Body.) ¶ ⁸ As Mediatour and Man. ¶ ⁹ Ch. 3. 23. The Father, from whom he derives all his Dignity, and Authority.

⁴ Every man ¹² praying or prophesying, having his ¹³ head ¹⁴ covered, ¹⁵ dishonoureth his head.

¹² Conversant in publick Worship, (the two principal parts whereof are Prayer, and Preaching) either, as a Speaker, or Hearer. ¶ ¹³ Together with his Face; as (2 Sam. 15. 30. with 19. 4.) ¶ ¹⁴ Either by long Hair, (v. 14.) or a Veil, after the manner of Women. ¶ ¹⁵ Dishonours his Head, by using such a Garb as is the badge of Subjection, and so renounces his Superiority, which is the Dignity of his Sex; or, disparages his Face, by hiding that, wherein the Dignity and Majesty of his Sex appears, and treating it as if it were not the seat of manly boldness, but of womanish shame-fac'dness, and weakness.

⁵ But every woman that prayeth, or ¹⁶ prophesieth ¹⁷ with her head uncover'd, ¹⁸ dishonoureth her head: for that is ¹⁹ even all one as if she were shaven.

¹⁶ Either by the immediate inspiration of the Spirit, (as Luke 2. 38. Acts 21. 9.) or joins with others therein. ¶ ¹⁷ Without any Veil over her Head and Face. ¶ ¹⁸ Dishonours her Face of its natural modesty, (which is so highly ornamental to it.) (So it was counted among them then.) ¶ ¹⁹ Equally unseemly and reproachful to her.

⁶ For if the woman be not covered, ²⁰ let her also be shorn: ²¹ but if it be * a shame for a woman to be shorn or shaven, let her be covered.

²⁰ An Irony, i. e. She may as well lay aside the natural covering of her Hair, as all artificial ones. ¶ ²¹ q. d. But you your selves count it disgraceful for a Woman to be without her natural covering; therefore so should you for the other too.

⁷ ²² For a man indeed ought not to cover his head, forasmuch as he is the ²³ image and ²⁴ glo-

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† Gr. Greeks.

* John 14. 28. Chap. 15. 27, 28.

Phil. 2. 7, 8, 9.

* Numb. 5. 18. Deut. 22. 5.

† Or, thanksgiving.

† Tim. 4. 3, 4.

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²² *q. d.* Since God would have the male Sex to be a kind of Representation of his Glory, Majesty, Power, &c. a man ought not, by hiding his Face (wherein these things are most conspicuous) to conceal the Glory of God shining in him. ¶ ²³ *Gen.* 1. 26, 27. & 5. 1. & 9. 6. ¶ ²⁴ *Psal.* 8. 6. ¶ ²⁵ *Gen.* 3. 16. A shadow of masculine Worth, (because, of all Creatures, she comes nearest to the male Sex in all Excellencies.)

8 For the man is not ²⁶ of the woman: but the woman ²⁷ of the man.

²⁶ *Gen.* 2. 21. *viz.* According to the Order of Creation. ¶ ²⁷ Made of his Rib, and after his likeness.

9 Neither was the man created ²⁸ for the woman: but the woman ²⁹ for the man.

²⁸ To be subject to her, and serve her. ¶ ²⁹ *Gen.* 2. 18.

10 ³⁰ For this cause ought the woman to have ³¹ power on her head, because of the ³² angels.

l. That is, a covering, in sign that she is under the power of her husband.

³⁰ In regard of her inferiority upon all these accounts. ¶ ³¹ *i. e.* A Covering, in token that she is under the power of her Husband. ¶ ³² Who are present in the Assemblies of the Church, (signified by the Cherubs, *Exod.* 26. 1. *1 Kings* 6. 29.) and therefore Women should behave themselves modestly, lest they grieve them.

11 ³³ Nevertheless, neither ³⁴ is the man without the woman, neither the woman without the man ³⁵ in the Lord.

³³ *q. d.* Yet let not the Man be proud of his Superiority, nor the Woman troubled at her Subjection, for there is a kind of equality in some respects, and many mutual obligations to engage to Love and Kindness. ¶ ³⁴ They cannot subsist without the mutual help of each other in many cases. ¶ ³⁵ By God's appointment, and according to that Order he has fix'd in the Creation.

12 For as the woman ³⁶ is of the man, even so is the man also ³⁷ by the woman: but ³⁸ all things of God.

³⁶ *Viz.* In the Creation. ¶ ³⁷ Propagated now by her concurrence; (and therefore let him not despise her, but honour and love her.) ¶ ³⁸ *Ch.* 8. 6. *Rom.* 11. 36. Both the Dominion of the one, and the Subjection of the other are by God's appointment; and therefore they should acquiesce therein.

13 ³⁹ Judge in your selves: is it ⁴⁰ comely that a woman pray unto God ⁴¹ uncovered?

³⁹ *Ch.* 10. 15. ¶ ⁴⁰ Suitable to female modesty to be bare-fac'd in Divine Worship.

14 Doth not even ⁴² nature it self ⁴³ teach you, that if a man ⁴⁴ have long hair, it is ⁴⁵ a shame unto him?

⁴² The light of Nature, and the custome of all Nations. ¶ ⁴³ *Viz.* That there should be a distinction between the Attire of Men and Women, and particularly, in the manner of wearing their Hair. ¶ ⁴⁴ Or, [deck and attire himself in his Hair, after the manner of Women] by Curling, Plaiting, Binding it up, or the like. ¶ ⁴⁵ *Ch.* 14. 35. Undecent, disgraceful, yea, ridiculous, as arguing Effeminacy, and an unmanly delicacy and softness of Mind, and tending to the confusion of Sexes, (like a Man's wearing Women's Apparel.)

15 But if a woman ⁴⁶ have long hair, it is a ⁴⁷ glory to her: for her hair is given her ⁴⁸ for a ⁴⁹ covering.

¶ Or, veil.

⁴⁶ Or, [attire and deck her self in her Hair.] after the manner afore-mentioned, *n. 43.* ¶ ⁴⁷ An Ornament in the account, and according to the custome of most Nations. ¶ ⁴⁸ For this end, to adorn, or cover her Head withal, in such an artificial manner.

* *1 Tim.* 6. 4.

* Chap. 14. 33.

16 But if any man ⁵⁰ seem to be contentious, ⁵¹ we have no such custom, ⁵² neither the churches of God.

⁵⁰ Will not acquiesce in the Reasons alledged, but will still cavil against 'em. ¶ ⁵¹ This way of Women's being uncovered, is not used in any publick Assemblies here, nor in any of the Churches of God, (which is the Rule of Decency.)

17 Now in this that I ⁵³ declare unto you, ⁵⁴ I praise you not, that you ⁵⁵ come together not ⁵⁶ for the better, but ⁵⁷ for the worse.

⁵³ *Viz.* Concerning your Abuses in the Lord's Supper. ¶ ⁵⁴ I can't commend some in this respect, as I have done others, (*v. 2.*) for other things, but must discommend you for it. ¶ ⁵⁵ *Viz.* To celebrate the Lord's Supper. ¶ ⁵⁶ So

as to gain any spiritual Advantage, by the increase of your Faith, &c. ¶ ⁵⁷ To the prejudice of your Souls, (by nourishing Faction.)

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18 For first of all, when ye come together in the ⁵⁸ church, ⁵⁹ I hear that there be ⁶⁰ divisions ⁶¹ among you; and I partly believe it.

⁵⁸ *Heb.* 10. 25. Religious Assemblies, (who were then wont to meet in Houses, *ch.* 16. 19.) ¶ ⁵⁹ *Ch.* 1. 11. ¶ ⁶⁰ See *ch.* 1. n. 38.

19 For ⁶² there ⁶³ must be also ⁶⁴ heresies among ⁶⁵ you, ⁶⁶ that they which are ⁶⁷ approved, may be ⁶⁸ made ⁶⁹ manifest among you.

⁶² *Matt.* 18. 7. See there *n. 15.* ¶ ⁶³ *2 Pet.* 2. 1. Errors obstinately maintained, (after Conviction and Censure, *Tit.* 3. 10.) against fundamental Articles of Faith. ¶ ⁶⁴ Tried by these Schisms and Heresies, and found to be sincere. ¶ ⁶⁵ Known to be such, by their steadfastness to the Truth, and opposition to these Corruptions.

20 When ye ⁷⁰ come together therefore into one place, ⁷¹ this is not to eat the Lord's supper.

⁷⁰ *Viz.* In such a disorderly manner, as is after exprest. ¶ Or, ye come not eat.

21 For ⁷² in eating ⁷³ every one taketh before ⁷⁴ other, his own supper: and ⁷⁵ one is hungry, and ⁷⁶ another is drunken.

⁷² When you are about to partake of the Lord's Supper. ¶ ⁷³ They that brought Provision with 'em, for the Love-Feasts, (See on *Jude* 12.) ate it alone by themselves, or with their own Party, and did not join all together in holy Concord, as they ought. ¶ ⁷⁴ The poor get nothing among you. ¶ ⁷⁵ The rich are filled with meat, and drink to excess.

22 What, ⁷⁷ have ye not houses to eat and to drink in? or ⁷⁸ despise ye the church of God, and ⁷⁹ shame them that ⁸⁰ have not? ⁸¹ What shall I ⁸² say to you? ⁸³ shall I praise you in this? I praise ⁸⁴ you not.

⁷⁷ *q. d.* If you eat only to assuage your hunger, you may do it at home: (*v. 34.*) these Feasts and Meetings were designed for another purpose. ¶ ⁷⁸ *q. d.* You shew hereby that you slight the poorer sort, who are a part of the Church as well as your selves. ¶ ⁷⁹ *Viz.* By excluding them out of your company for their Poverty, and making them fast while you feast. ¶ ⁸⁰ *Viz.* Wherewithal to feast as well as you. ¶ ⁸¹ *q. d.* I know not how to reprove you sharply enough.

23 For ⁸⁵ I have ⁸⁶ received of the Lord, that ⁸⁷ I have ⁸⁸ delivered unto you, ⁸⁹ That the Lord ⁹⁰ Jesus, the same night in which he was betrayed, took bread:

⁸⁵ *q. d.* And it appears that these are gross miscarriages in the Lord's Supper, and blame-worthy, because so contrary to the Institution thereof. ¶ ⁸⁶ *Gal.* 1. 12.

24 And when he had ⁹¹ given thanks, he brake ⁹² it, and said, Take, eat; ⁹³ this is ⁹⁴ my body, which is ⁹⁵ broken ⁹⁶ for you: ⁹⁷ this do ⁹⁸ in remembrance ⁹⁹ of me.

⁹¹ See on *Matt.* 26. 26. ¶ ⁹² Torn and wounded to Death by the Nails and Spear. ¶ ⁹³ See on *Luke* 22. 19. *n. 18.* ¶ ⁹⁴ See on *Luke* 22. 19. *n. 19, 20, 21.*

25 After the same ¹⁰⁰ manner also he took the cup, when he had ¹⁰¹ supped, saying, This ¹⁰² cup is the ¹⁰³ new testament ¹⁰⁴ in my blood: ¹⁰⁵ this do ye, ¹⁰⁶ as oft as ye drink ¹⁰⁷ it, ¹⁰⁸ in remembrance ¹⁰⁹ of me.

¹⁰⁰ *Viz.* With Thanksgiving, *Matt.* 26. 27. ¶ ¹⁰¹ Ended the Passover-Supper. ¶ ¹⁰² See on *Luke* 22. 20. *n. 23, 24, 25.* ¶ ¹⁰³ Take the Wine, bless it, drink it. ¶ ¹⁰⁴ Whensoever you partake of it in the Sacrament.

26 For as often as ¹¹⁰ ye eat this bread, and drink this cup, ¹¹¹ ye do ¹¹² shew the Lord's death till ¹¹³ he ¹¹⁴ come.

¹¹⁰ The Church of God in any Age. ¶ ¹¹¹ Solemnly and openly avow your belief of Christ's Death and Faith in it, for Remission and Reconciliation, (and therefore it is a weighty business, and not to be abus'd, as you do.) ¶ ¹¹² *John* 14. 1. *Acts* 1. 17.

27 Wherefore, whosoever shall eat this bread, ¹¹⁵ and drink ¹¹⁶ this cup of the Lord ¹¹⁷ unworthily, shall be guilty ¹¹⁸ of the body and blood of the Lord.

¹¹⁵ *Ch.* 10. 21. *Matt.* 23. 18. *Ch.* 30. 18. Unworthily to the Nature, Design, and Intent of it, forementioned: particularly, without Charity and Reverence, (the two Abuses the *Corinthians* were taxed for afore.) See *n. 96.*

¶ ¹¹⁹ Of

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¶ 1. Of profaning this Sacrament, which is a sign, and pledge of the Body and Blood of Christ; and so is guilty of sin against Christ.

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28. ¶ But let a man examine himself, and so let him eat of that bread, and drink of that cup.

¶ 2. But that he may escape that guilt. ¶ 3. Lam. 3. 46. 2 Cor. 13. 5. Gal. 6. 4. Compare his Heart and Life with the Word, to see whether he be duly qualified to partake of this Ordinance, in regard of his Knowledge, Faith, Repentance, Love, and new Obedience.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

¶ Wanting either habitual Qualifications, or actual Preparation, See n. 92. ¶ By such eating and drinking, he exposes himself to temporal judgments here, (v. 30.) and to eternal judgments hereafter. ¶ Not minding the Death of Christ there represented, nor distinguishing it from ordinary Food.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge our selves, we should not be judged.

¶ Bring all our actions, (especially those that relate to the Worship of God) to the Rule of the Word, and condemn our selves for what is amiss, and repent of it. ¶ We should avoid those heinous Sins which pull down God's Judgments on us.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

¶ Thus punished with temporal Calamities. ¶ Corrected for our Instruction and Amendment. ¶ Hos. 4. 14. 17. Heb. 12. 10, 11. That being thereby purged from sin, we should not be liable to condemnation.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

¶ To celebrate the Lord's Supper. ¶ Join all together at the same Table and Time, without such Factions and Divisions.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

¶ (Which, likely, was the pretence of those that committed the fore-mentioned Disorders. ¶ Left by profaning this Holy Ordinance you provoke God to punish you. ¶ Other matters of less moment, concerning the due participation of this Sacrament.

CHAP. XII.

1 Spiritual gifts, 4 are divers, 7 yet all to profit withall. 12 As it is in the natural body, 27 so it should be in the mystical body of Christ.

NOW concerning spiritual gifts, brethren, I would not have you ignorant.

¶ Miraculous Gifts of the Holy Ghost, bestowed on many in those times, for the convincing of Infidels, and confirming Believers. ¶ Jam. 1. 17. 1 Pet. 4. 10. Viz. Of their Author, Nature, Ends and Use.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

¶ Ch. 6. 11. See there n. 19. ¶ 2. You may remember the time when you were destitute of all such spiritual Gifts, (and therefore now you have 'em, you should glorify God with 'em.) ¶ Idolatrous Heathens. ¶ Drawn to serve. ¶ Psal. 115. 5. Hab. 2. 18. Who could not bestow any such Gifts upon you, but left you as they found you. ¶ Matt. 15. 14. viz. By your Priests, or by any Diabolical Imposture, or pretended Miracles.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the holy Ghost.

¶ 2. Since it was so with you once, and 'tis otherwise now, this is a clear demonstration of the Truth of Christian Religion. ¶ Mark 9. 39. Who is induced with these spiritual Gifts. ¶ Can speak blasphemously, and irreverently of Christ, (as the Heathen Priests, and Unbelieving Jews did, who yet in some things might pretend to the Gifts

of the Spirit) but on the contrary, cannot but own and worship him. ¶ Can think and speak reverently of him, make profession of his Name, worship him aright, and heartily own his Divinity and Lordship (against which there was then the greatest opposition made) so as to subject himself to his Government. ¶ Matt. 16. 17. 2 Cor. 5. 3. By his guidance, and instinct.

4 Now there are diversities of gifts, but the same Spirit.

¶ Both as to kind, and degree. ¶ 1. Ver. 8. Rom. 12. 6. 1 Pet. 4. 10. Abilities to perform the Duties of publick Functions in the Church, as v. 8-11. ¶ 2. Third Person, who bestows 'em all, (and therefore they are not to be made matter of Divisions.)

5 And there are differences of administrations, but the same Lord.

¶ 1. Ver. 28. Eph. 4. 11. Offices or Functions in the Church, wherein these Gifts are exercised, (which are indeed but [Services] and therefore not fit fuel for Pride.) ¶ 2. Second Person, Christ, who as King of his Church, instituted them all, prescribes the manner of executing 'em, and calls one to this kind of Ministry, another to that.

6 And there are diversities of operations, but it is the same God, which worketh all in all.

¶ 1. Ver. 9, 10. Miraculous Works. ¶ 2. First Person; who is the fountain of the Deity, and of that Almighty Power whereby these Works are wrought. ¶ Ch. 3. 7. Eph. 1. 23. Who blesses these Gifts and Offices, and makes 'em successful in all his People.

7 But the manifestation of the Spirit, is given to every man to profit withall.

¶ Ability to exercise some spiritual Gift, whereby the Spirit does manifest his Presence with such a one. ¶ 1. Viz. That has it. ¶ 2. Matt. 25. 14, 15. To edifie the Church withall, (and so only to be used; and not for Pride and Divisions.)

8 For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit;

¶ By the immediate assistance of the Spirit. ¶ Chap. 9. 12. Ability to speak prudently, by way of comfort, counsel, &c. in any matters of Duty, or Practice that tend to our eternal Happiness. ¶ 1. Isa. 50. 4. Matt. 13. 11. Ability to expound the word of God aright, and to manifest his Knowledge in the Mysteries of Religion.

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

¶ 1. Ch. 13. 2. Acts 14. 9. viz. Of Miracles; which is a firm persuasion that God will work such an effect, above the course of Nature, according to my word, as Matt. 17. 20. ¶ 2. Particularly, power to heal all manner of bodily Diseases, and Distempers in an extraordinary way, Mark 6. 13. Acts 3. 6. & 19. 11, 12. & 28. 8.

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

¶ 1. Viz. The more unusual, and wonderful, which cannot be wrought by any natural power, (as healing may) as casting out Devils, punishing Hypocrites, (Acts 5. 5.) and Enemies of the Church, Acts 13. 11. ¶ 2. Ability to declare such hidden things, the knowledge whereof might be useful to the Church; whether present, as mens thoughts, the true sense of dark places of Scripture, Ability to expound the mysteries of Religion, (as ch. 14. 1, 3.) or future things, as Acts 11. 27, 28. & 21. 9-11. ¶ 3. 1 John 4. 1. Rev. 2. 2. What Spirit men are acted by, whether God's, or the Devil's. ¶ 4. Ability to speak one, or more Languages which they never learnt. ¶ Ch. 14. 13, 27. Ability to interpret into the Vulgar Tongue of the place, that which others delivered in an unknown Tongue; (which sometimes he that spake it could not do.)

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

¶ Ch. 7. 7. Rom. 12. 3. Eph. 4. 7. ¶ 1. Ver. 18. Matt. 20. 15. Heb. 2. 4. 1 John 3. 8.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

¶ Cant. 6. 9. Rom. 12. 4, 5. Eph. 4. 4. ¶ 1. Viz. Of different Gifts, Dignity and Use. ¶ 2. Viz. Christ mystical, i. e. The Church, wherein though the several Members have differing Gifts, yet they don't make several

Chap. 12.

4063.

* Heb. 2. 4.
* Eph. 4. 4.

* Rom. 12.
6, 7, 8.
Eph. 4. 11.

* Mark 16. 18.
James 5. 14.

¶ Or, judgment.

* Psal. 32. 5.

* Psal. 94.
11, 13.
Heb. 12. 5, 10.

¶ Or, judgment.

* Eph. 2. 11, 12.
1 Theff. 1. 9.

¶ Or, another.

Chap. 12. Churches, but one Church, (and therefore they should all use their Gifts for the good of the Body.)

4063.
* Rom. 6. 5.
* Eph. 2. 13,
14, 16.
Col. 3. 11.
† Gr. Greeks.
* John 6. 63.

13 For ³⁹ by one Spirit are we ⁴⁰ all ⁴¹ baptized into one body, * ⁴² whether we be Jews or † Gentiles, whether we be bond or free; and * have been all made to ⁴³ drink ⁴⁴ into one Spirit.

³⁹ By the Power and Operation of the same Spirit. ¶ ⁴⁰ *Viz.* That are true Members of the Church. ¶ ⁴¹ *Eph.* 5. 26. Regenerated, or new born, (signified by Baptism) and so made Members of the invisible Church. ¶ ⁴² *Gal.* 3. 28. ¶ ⁴³ To partake of the Lord's Supper. ¶ ⁴⁴ That thereby we might further partake of the same Spirit.

14 For the body is not one member, but ⁴⁵ many.

⁴⁵ To perform all sorts of Offices belonging to the Body; so there must be different Gifts and Offices in the Church, which all conduce to the intireness, and advantage of the whole.

15 If the ⁴⁶ foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

⁴⁶ One of inferior Gifts, or Place, must not account himself useless, and so forbear to employ his Gifts for the common good.

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 ⁴⁷ If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?

⁴⁷ So, if all had equal Gifts, though the most excellent, as Seeing and Hearing, what would become of the Church? and therefore there must be different Gifts and Offices, for different uses, and each ought to employ his Gift according to the Nature of it, for the Service of the whole.

18 But now hath God set the members, every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but ⁴⁸ one body.

⁴⁸ For whose benefit each must contribute what he has.

21 And ⁴⁹ the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

⁴⁹ The knowing Christians and they of greater Gifts, must not despise the Active and those of meaner, as unprofitable, 1 *Sam.* 25. 32.

22 Nay much more, those members of the body, which seem to be more ⁵⁰ feeble, are ⁵¹ necessary.

⁵⁰ Such as the Organs of nourishment, and the Hands and Feet. ¶ ⁵¹ *Viz.* As well as those of the Senses, accounted more noble.

23 And those members of the body, which we think to be ⁵² less honourable, upon these we ⁵³ bestow ⁵⁴ more abundant honour, and our uncomely parts have ⁵⁵ more abundant comeliness.

⁵² As all the rest besides the Head and Face. ¶ ⁵³ *Jam.* 2. 5. By decent clothing 'em. ¶ ⁵⁴ By decent covering, (whereas the Head and Face are bare and naked.) So they of meanest Gifts in the Church, must have their defects covered, and a due respect, and value put upon 'em.

24 For our ⁵⁶ comely parts have no need: but God hath tempered the body together, having ⁵⁷ given more abundant honour to that part which lacked.

⁵⁶ Face and Hands. ¶ ⁵⁷ Made the less noble parts of more frequent and evident usefulness, than those which are accounted more noble and excellent.

¶ Or, division. 25 ⁵⁸ That there should be no ⁵⁹ schism in the body; but that the members should have the ⁶⁰ same care one for another.

⁵⁸ Left, if one Member should serve for all uses, it should despise, and reject all the other as superfluous. ¶ ⁵⁹ *Phil.* 2. 20. A common mutual care among themselves, each for others welfare.

26 And whether one member suffer, ⁶¹ all the members suffer with it: or one member be honoured, all the members rejoice with it.

⁶¹ *Heb.* 13. 3.
Rom. 12. 15.
Gal. 6. 2.

27 ⁶² Now ye are the ⁶³ body of Christ, and Chap. 13. ⁶⁴ members in particular.

⁶² Here he applies the foregoing comparison. ¶ ⁶³ The Church of Corinth. ¶ ⁶⁴ *Ch.* 3. 16. *Rom.* 12. 5. *Eph.* 1. 23. & 5. 30. *Gal.* 1-24. Part of his mystical Body: ¶ ⁶⁵ Each particular Believer is a Member of Christ's Body, and ought to behave himself accordingly.

28 And God hath set some in the church, first ⁶⁶ apostles, secondarily ⁶⁷ prophets, thirdly ⁶⁸ teachers, after that ⁶⁹ miracles, then ⁷⁰ gifts of healings, ⁷¹ helps, * ⁷² governments, ¶ ⁷³ diversities of tongues.

⁶⁶ See on *Matt.* 10. 2. ¶ ⁶⁷ *Acts* 13. 3. & 15. 32. *Eph.* 3. 5. & 4. 11. See *supr.* n. 30. ¶ ⁶⁸ Ordinary Pastors, *Eph.* 4. 11. ¶ ⁶⁹ Such who had power to work Miracles, See n. 29. ¶ ⁷⁰ See n. 28. ¶ ⁷¹ Assistants to the principal Officers, who were to take care of inferior matters, as Ministers Maintenance, Poor, Sick, &c. ¶ ⁷² Such as did preside in the ordering and disposing all matters that concerned the Church. ¶ ⁷³ Such as could either speak strange Languages which they never learnt, or could interpret them, v. 10.

29 ⁷⁴ Are all apostles? are all prophets? are all teachers? are all ⁷⁵ workers of miracles?

⁷⁴ *q. d.* Seeing God has not given all sorts of Gifts to one, but some to one, some to another, that every one might stand in need of another, therefore let none despise another, but all join together in employing their Gifts for the common good of the Church.

30 Have all the gifts of healings? do all speak with tongues? do all interpret?

31 But ⁷⁶ covet earnestly the ⁷⁷ best gifts: And yet ⁷⁸ shew I unto you a more excellent way.

⁷⁶ Endeavour (by prayer, *ch.* 14. 13. study, and the like) to get. ¶ ⁷⁷ *Ch.* 14. 1. Which make most for Edification, (*ch.* 14. 5.) not Ostentation. ¶ ⁷⁸ Persuade you to the pursuit of a more useful manner of living and acting, *viz.* By adding Charity to all the former, which will teach you to use them profitably, *ch.* 8. 1.

C H A P. XIII.

1 The most excellent gifts are nothing without charity. 4 The praise thereof. 13 It is preferred before hope and faith.

THOUGH I speak with the tongues of men and of angels, and have not ¹ charity, ² I am become as sounding brass, or a tinkling cymbal.

¹ A principle of prevailing love to God, and Man, to employ this faculty to his Glory, and their Good, *ch.* 8. 1. ¶ ² I shall neither please God, (*v.* 2.) nor profit my self (*v.* 3.) nor others.

2 And though I have the gift of ³ prophecy, and understand all mysteries, and all knowledge; and though I have all ⁴ faith, * so that I could * *Matt.* 17. 20. remove mountains, and have no ⁵ charity, I am *Luke* 17. 6. ⁵ nothing.

³ *Ch.* 12. n. 30. *Matt.* 21. 7. ¶ ⁴ See *ch.* 12. n. 27. ¶ ⁵ *Viz.* In God's account, *Matt.* 7. 23.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and ⁶ have not ⁷ charity, it profiteth me ⁸ nothing.

⁶ *Matt.* 6. 1, 2. ¶ ⁷ As to an eternal Reward.

4 Charity ⁹ suffereth long, and ¹⁰ is kind; charity envieth not; charity, ¹¹ vaunteth not it self, ¹² is not ¹³ puffed up, ¶ Or, is not *raish.*

⁹ *Numb.* 12. 3. *Prov.* 10. 12. 1 *Pet.* 4. 8. Effectually inclines one endued with it (and so in the following particulars) to be patient, slow to anger, and ready to put up wrongs. ¶ ¹⁰ Inclines one to shew kindness to all. ¶ ¹¹ Carries it not insolently, arrogantly, and scornfully towards others, so as to undervalue, and disparage 'em. ¶ ¹² Highly conceited of it self.

5 Doth not behave it self ¹⁴ unseemly, * ¹⁵ seek * *Phil.* 2. 4. eth not her own, ¹⁶ is not easily provoked, ¹⁷ thinketh no evil,

¹⁴ Unsuitable to ones Calling, Place, or Age, whereby to offend others. ¶ ¹⁵ *Ch.* 10. 24, 33. Makes one seek the good of others, even with prejudice to himself. ¶ ¹⁶ Moderates his anger, even when there is just cause for it. ¶ ¹⁷ Does not interpret doubtful things to the worst sense, but the best.

Chap. 14. 6¹⁶ Rejoiceth not in iniquity, but rejoiceth in the truth:

4063. *Or, wish.* 16 2 Sam. 24. 10. Psal. 10. 3. Rom. 1. 32. Is sorry for the sins of others, and hates to do 'em any wrong. 17 Exod. 18. 9. 2 John 4. When any one does well; and in doing all just Offices for him.

7¹⁸ Beareth all things, believeth¹⁹ all things, hopeth all things, endureth all things.

18 Private Christians must bear one with another in their failings and infirmities (Rom. 15. 1. Gal. 6. 2.) but none, especially Governours, must bear with open, scandalous Sinners (Rev. 2. 2.) but seek to reclaim 'em, Lev. 19. 17. 1 Cor. 5. 4, 5, 7, 13. ¶ 19 All the good of others, which he has any ground for. ¶ 20 That they will amend hereafter, (though at present there be no ground to believe it.)

8 Charity²¹ never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be²² knowledge, it shall vanish away.

21 Is never lost by him that has it, but goes with us into another world, and is exercised there. ¶ 22 As us'd for the instruction of others, or that imperfect knowledge of Divine things which we have here, v. 10.

9 For we know in part, and we²³ prophesie in part.

23 Our instructing of others can be but imperfect, like our knowledge.

10 But when²⁴ that which is perfect is come, then²⁵ that which is in part shall be done away.

24 A state of perfect knowledge. ¶ 25 There will be no more need of Gifts and Instruction, v. 8.

11 26 When I was a child, I²⁷ spake as a child, I understood as a child, I thought as a child: but when I became a man, 28 I put away childish things.

26 *q. d.* Our Knowledge here is but like a Child's compar'd with a Man's; and accordingly we act. ¶ 27 Es. 28. 11. ¶ 28 Those rude Conceptions we had of things then, is perfected by a riper Knowledge and Judgment; so will our Knowledge be, when we come to Heaven.

12 29 For³⁰ now we see³¹ through a glass, 32 darkly; but then³³ face to face: now I know in part; but then shall I³⁴ know even as also I am known.

* Phil. 3. 12.

† Gr. in arid-
die.

* 1 John. 3. 2.

29 *q. d.* There's as much difference between our Knowledge here, and in Heaven, as between looking through a Perspective-glass upon a thing a great way off, and covered with many Obscurities; and looking upon it immediately, with the naked Eye, upon the naked Object, nigh at hand. ¶ 30 2 Cor. 3. 18. & 5. 7. In the Creatures, and Ordinances. ¶ 31 The Object being wrapt up in much obscurity, like truth in a Riddle. ¶ 32 The Covering being removed both from our Eye and the Object, so that we shall have as perfect a Knowledge as our understandings are capable of. ¶ 33 Certainly, clearly, immediately, 1 John 3. 2.

13 And³⁵ now³⁶ abideth faith, hope, charity, these three; but the³⁷ greatest of these is charity.

35 In this World. ¶ 36 Viz. In the Hearts of Holy Persons, and are of continual use in their lives. ¶ 37 As the Principal, and of most frequent use, of all saving Graces. ¶ 38 1 Pet. 4. 8. viz. In respect of continuance and eminent use in Heaven, (where the principal employment of the Saints will be the exercise of Love;) whereas Faith and Hope are of more continual use here.

CHAP. XIV.

1 Prophecie is commended and preferred before speaking with Tongues. 12 Both must be referred to edification. 34 Women must not speak in the church.

1 Follow after² charity, and desire³ spiritual gifts, * but⁴ rather that ye may⁵ prophesie.

2 Use your utmost diligence to obtain, and increase. ¶ 3 See on ch. 13. n. 1. ¶ 4 Ch. 12. 31. See on ch. 13. n. 1. ¶ 5 As tending most to edification. ¶ 6 Rom. 12. 6. Be able to exercise the ordinary Ministry of the word for Edification, &c. v. 3.

2 For he that⁶ speaketh in⁷ an unknown tongue, speaketh not unto men, but unto God:

for no man⁸ understandeth him; howbeit⁹ in the spirit he speaketh¹⁰ mysteries.

8 A Language which few or none of the Company understand; merely for ostentation sake. ¶ 9 By this Gift of the Spirit; See n. 29. ¶ 10 Such things as are full of Divine, and hidden Wisdom.

3 But he that¹¹ prophesieth, speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in¹² an unknown tongue, edifieth himself; but he that¹³ prophesieth, edifieth the church.

13 Promotes only his own Holiness.

5 I would that ye all spake with tongues, but rather that ye prophesied: for¹⁴ greater is he that prophesieth, than he that speaketh with tongues, except he¹⁵ interpret, that the church may receive edifying.

14 More serviceable to the Church, v. 12. ¶ 15 See n. 25.

6 12 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by¹⁶ revelation, or by¹⁷ knowledge, or by¹⁸ prophesying, or by¹⁹ doctrine?

16 *q. d.* I wonder if that which you so admire in others, would please you in me. ¶ 17 Acquainting you with something that I have by particular Revelation. ¶ 18 Communicating my Knowledge to you in the deep Mysteries of Religion. ¶ 19 Interpreting the Scripture. ¶ 20 Teaching you something that you are to believe or do, (which things can't be done merely by speaking with Tongues, except I interpret also.)

7 17 And even things without life giving sound, whether pipe or harp, except they give a distinction in the²¹ sounds, how shall it be known what is piped or harped?

21 Here he shews the unprofitableness of speaking what is not understood, by two Comparisons.

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battel?

9 So likewise you, except ye utter by the tongue words²² easy to be understood, how shall it be known what is spoken? for ye shall speak²³ into the air.

22 Unprofitably, and to no purpose, as ch. 9. 26.

10 There are, it may be, 19 so many kinds of voices in the world, and 20 none of them is without signification.

19 Very many kinds of Languages. ¶ 20 The words that are used in 'em have a distinct signification, so that men of the same Language understand one another.

11 Therefore if I know not the²¹ meaning of the voice, 22 I shall be unto him that speaketh, a barbarian; and he that speaketh shall be a barbarian unto me.

21 The signification of the Language that another uses. ¶ 22 We shall be unfit for Converse one with another; so in this case, there can be no true Communion for Edification.

12 23 Even so ye, for as much as ye are zealous of²⁴ spiritual gifts, 24 seek that ye may excel to the edifying of the church.

23 *q. d.* As in all dealings between men, whether by musical Instruments, (v. 7, 8.) or by Words, they endeavour to be understood by those they deal with; so, much more should you that exercise any publick Office in the Church. ¶ 24 Strive for the greatest share of those Gifts whereby you may be most useful to the Church.

13 Wherefore let him that speaketh in an unknown tongue, pray²⁵ that he may interpret.

25 Ch. 12. 10. That God would give him the Gift also of expounding the same in the vulgar Tongue of the place, (which was a distinct Gift from the other, v. 26, 27. and ch. 12. 30.)

14 For if I pray in an unknown tongue 26 my spirit prayeth, but 27 my understanding is unfruitful.

26 This extraordinary Gift of the Spirit, (as v. 12.) where-with I am indowed, is exercised in this Prayer. ¶ 27 The Conceptions of my mind, uttered in that strange Language, bring no benefit to the Church.

15 28 What

* Numb. 11.
25, 29.

* Acts 2. 4.
& 10. 46.

Chap. 14. 15²⁸ What is it then? I will pray²⁹ with the spirit, and I will pray³⁰ with the understanding also: * I will³¹ sing with the spirit, and I will³² sing with the understanding also.

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* Eph. 5. 19.
Col. 3. 16.

²⁸ *q. d.* I'll tell you then what's to be done in this case. ¶ ²⁹ By the immediate gift, and extraordinary help of the Spirit in a strange Tongue. ¶ ³⁰ So as that my meaning may be understood by others also; (as v. 19.) and their understandings may go along with me, viz. By interpreting it into the vulgar Tongue. ¶ ³¹ Compose a Psalm by this special Gift of the Spirit, v. 26. ¶ ³² Psal. 47-7.

16 Else when thou shalt³³ blest²⁹ with the spirit, how shall he that occupieth the room of the unlearned, ³⁴ say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

¶ ³³ Num. 6. 23. Minister in Publick. ¶ ³⁴ Deut. 27. 15. Neh. 5. 13. & 8. 6. Give an understanding Assent, and hearty Consent, (which yet he ought to do.)

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than you all.

19 Yet in the church I had rather speak five words³⁵ with my understanding, that *by my voice* I might teach others also, than ten thousand words in an unknown tongue.

* Psal. 131. 2.
Matt. 11. 25.
† Gr. perfect,
or of a ripe
age.
Chap. 2. 6.

20 Brethren * be not³⁶ children in understanding: howbeit³⁷ in malice be ye children, but³⁸ in understanding be † men.

¶ ³⁵ Eph. 4. 14. So weak as to prefer these gay things that make a fine shew (as the gift of Tongues does) afore things more useful and solid. ¶ ³⁶ Rom. 16. 19. Be like them in Innocency and freedom from all manner of wickedness, Matt. 18. 3. ¶ ³⁷ Phil. 3. 15. Labour for a ripe and solid Knowledge of Spiritual things.

21 In the³⁹ law it is written, With⁴⁰ men of other tongues and other lips, will⁴¹ I speak unto this people: and yet for all that will they not hear me, faith the Lord.

¶ ³⁹ Scriptures of the Old Testament, viz. Esa. 28. 11. ¶ ⁴⁰ Forreigners and Out-landish Enemies, (who spake a different Language from what the Jews were used to, Deut. 28. 49. Jer. 5. 15.) ¶ ⁴¹ Cause them to be spoken to by such, as a punishment for their Infidelity.

22 ⁴² Wherefore⁴³ tongues are for a sign, ⁴⁴ not to them that believe, but⁴⁵ to them that believe not: but⁴⁶ prophesying *serveth* not for them that believe not, but for them which believe.

¶ ⁴² *q. d.* Since this was formerly threatned by God, as a punishment, and even now is most proper for Unbelievers, therefore you should not be so fond of it. ¶ ⁴³ The bare speaking with unknown Tongues in the Church without interpretation, is a testimony of God's anger sometimes, (as in that place of *Esa*) or, of his presence with him that has that Gift. ¶ ⁴⁴ Not so much to comfort or edifie the Faithful. ¶ ⁴⁵ To convince Infidels of the Truth of what is delivered, who being profest Enemies of the Gospel, stand in need of more than ordinary means for their conviction (and therefore to be used rather among them, than Believers.) ¶ ⁴⁶ Preaching the Word, as a Church-Ordinance, is not design'd so much for the Conversion of Infidels, as the Edification of Believers; (for though it may be sometimes extraordinarily Preach'd to Infidels, yet that differs much from the ordinary preaching of it in the Church.)

23 If therefore the whole church be come together into one place, and⁴⁸ all speak⁶ with tongues, and there come in those that are unlearned, or⁴⁹ unbelievers, will they not say that ye are mad?

¶ ⁴⁸ Viz. That are endued with Gifts for publick employment. ¶ ⁴⁹ Meer Infidels, (who are strangers to these dealings of God with his Church.)

24 But if⁴⁸ all⁴⁶ prophesie, and there come in one that believeth not, or⁵⁰ one unlearned, ⁵¹ he is convinced of all, ⁵² he is judged of all:

¶ ⁵⁰ i. e. The Word of God, in the Ministry of it by these Persons, will find out his sins, and convince him of 'em. ¶ ⁵¹ And also condemn him as guilty and liable to Eternal Misery.

25 And thus are the⁵³ secrets of his heart made⁵⁴ manifest; and so falling down on his face, he will

worship of God, and report⁵⁵ that God is in you of a truth.

¶ ⁵² Heb. 4. 12. The inward trouble of his Mind and Conscience, arising from these Convictions. ¶ ⁵³ Viz. By his open acknowledgment of his Guilt and Misery. ¶ ⁵⁴ Zeck. 8. 23. Earnestly implore his Mercy, in the pardon of his sins. ¶ ⁵⁵ That your Ministers are acted, and assisted by God in these their Exercises.

26 ⁵⁶ How is it then, brethren? when ye come together, ⁵⁷ every one of you hath a psalm, * hath a⁵⁸ doctrine, hath⁶ a tongue, hath⁵⁹ a revelation, hath an⁶⁰ interpretation. Let⁶⁰ all things be done to edifying.

¶ ⁵⁶ *q. d.* I'll tell you in a word, what I mean by all this. See n. 28. ¶ ⁵⁷ Some have one Gift, some another. ¶ ⁵⁸ Some particular matter of Instruction or Consolation. ¶ ⁵⁹ Of some unknown, or future thing. ¶ ⁶⁰ See n. 89. viz. In publick Assemblies.

27 If any man⁶¹ speak in an unknown tongue, let it be by⁶² two or at the most by three, and that by course; and let one interpret.

¶ ⁶¹ Have this Gift, and will use it, let it be used sparingly, regularly, and profitably; (though this Gift was chiefly bestow'd for the sakes of Unbelievers, (v. 22.) yet he allows the publick use of it in the Church among Believers, to confirm those that were yet wavering.) ¶ ⁶² By a few, that time be not spent unprofitably.

28 But if there be no interpreter, let him keep silence in the church; and let him speak⁶³ to himself, and to God.

¶ ⁶³ Make use of his Gift between God and himself, in Prayer, Meditation, &c. v. 2.

29 Let the⁶⁴ prophets speak⁶⁵ two or three, and let the⁶⁶ other judge.

¶ ⁶⁴ Ordinary Ministers which exercise in the Vulgar Tongue. ¶ ⁶⁵ Not spending too much time in these Religious Duties, since there are particular Callings to be attended. ¶ ⁶⁶ Such as have extraordinary Gifts examine by the Rule of the Word what is so deliver'd.

30 If *any thing* be revealed to another that sitteth by, let the first⁶⁸ hold his peace.

¶ ⁶⁸ Forbear, till the other has delivered his Revelation, and then go on again; (for these sudden Revelations were to supply some defect in the ordinary Minister; and therefore to be uttered in that nick of time.)

31 For ye may all prophesie⁶⁹ one by one, that all may⁷⁰ learn, and all may be⁷⁰ comforted.

¶ ⁶⁹ Some at one time, some at another (so v. 29.) ¶ ⁷⁰ V-3.

32 And the⁷¹ spirits of the prophets are subject to the prophets.

¶ ⁷¹ These Spiritual Gifts bestowed on these Persons, (as v. 12. See n. 26.) Or the Doctrines taught by 'em, (as 1 John 4. 1.) are to be submitted to the Censure, Direction and Authority of those that excel others in these Gifts, ver. 29.

33 For God⁷² is not the author of † confusion, but of⁷⁴ peace, * as in all churches of the saints.

¶ ⁷² Does not bestow these Gifts, to breed Differences, Tumults, and Hubbubs in the Church, by many speaking together. ¶ ⁷⁴ Peaceable order and quietness.

34 Let your⁷⁵ women keep silence in the churches; for it is not permitted unto them to speak; but *they are commanded* to be⁷⁶ under obedience, as also saith the⁷⁷ law.

¶ ⁷⁵ 1 Tim. 2. 11, 12. ¶ ⁷⁶ Gen. 3. 16. Eph. 5. 22. Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1. To shew their subjection by their silence. ¶ ⁷⁷ Gen. 3. 16.

35 And if they will learn any thing, let them⁷⁸ ask their husbands at home: for it is a⁷⁹ shame for women to speak in the church.

¶ ⁷⁸ 1 Pet. 3. 7. ¶ ⁷⁹ Ch. 11-14. Contrary to female Modesty.

36 ⁸⁰ What? ⁸¹ came the word of God out from you? or⁸² came it unto you only?

¶ ⁸⁰ A sharp reproof of their pride. ¶ ⁸¹ *q. d.* You are not the first Publishers of the Gospel, that you should give Laws to others; but we the Apostles, and I in particular; whose Authority, and Judgment you ought therefore to acquiesce in. ¶ ⁸² Neither are you the onely Church to which the Gospel is Preach'd, but there are other Churches founded by us, whose Example you ought to follow.

Chap. 15. 37⁸¹ If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you, are the⁸⁴ commandments of the Lord.

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⁸³ 2 Cor. 10. 7. 1 John 4. 6. ¶ ⁸⁴ Luke 10. 16. Taken out of the Word of God, as particulars out of those general Rules there laid down.

38 But if any man be⁸⁵ ignorant, ⁸⁶ let him be ignorant.

⁸⁵ Will not be brought to a right understanding in these things by all that I have said, but is still contentious and unruly. ¶ ⁸⁶ Be it at his own Peril: I'll trouble my self no further about him; and don't you regard him.

39 Wherefore brethren, ⁸⁷ covet to prophesie, and ⁸⁸ forbid not to speak with tongues.

⁸⁷ See ch. 12. 31. n. 73. ¶ ⁸⁸ Be not much concerned for the getting the Gift of Tongues; but since God is pleased to bestow it, let it not be wholly laid aside as useless, but exercised according to the former Rules.

40 ⁸⁹ Let all things be done decently, and in⁹⁰ order.

⁸⁹ Let all your chief Officers, whether endowed with extraordinary, or ordinary Gifts, in all their publick Administrations take care that all things be done in such a seemly manner, as the State, Sex, Age, Dignity, Gifts, and Office of every person requires, and is most agreeable to the Nature, and present Circumstances of the performance. ¶ ⁹⁰ Col. 2. 5. In its proper time and place; avoiding Confusion, Disturbance, and Tumult (v. 27, &c.) whereby Edification should be hindered, v. 26.

CHAP. XV.

3 By Christ's resurrection, ¹² he proveth the necessity of our resurrection. ²¹ The fruit, ³⁵ and manner thereof, ⁵¹ and the change of them that shall be alive then.

* Gal. 1. 11.

Moreover, brethren, I¹ declare unto you the Gospel, * which I preached unto you, which also you have received, and wherein² ye stand;

¹ Repeat the Chief Articles of the Gospel, concerning the Death and Resurrection of Christ. ¶ ² Most of you.

¶ Or, bold fast.

¶ Gr. by what speech.

* Gal. 3. 4.

2 By which also ye³ are saved, if ye⁴ keep in memory † what I preached unto you, ⁴ unless⁵ ye have believed in vain.

³ Ch. 1. 21. Rom. 1. 16. Are in the way of Salvation. ¶ ⁴ Persevere in the Belief of it, and live accordingly. ¶ ⁵ q. d. Which unless you do, your Faith and Profession will be wholly ineffectual for the obtaining Salvation.

* Chap. 11. 23.

3 For * I delivered unto you⁶ first of all, that which I also⁶ received, how that Christ died⁷ for our sins⁸ according to the⁸ scriptures:

* Psal. 22. 15, &c.

Dan. 9. 26.

Luke 24. 26.

1 Pet. 1. 11. &

2. 24.

⁶ Ch. 2. 2. As the principal, and fundamental Articles of Christianity. ¶ ⁷ See on Rom. 4. 25. n. 68. ¶ ⁸ Of the Old Testament, viz. Psal. 16. 10. Compared with Acts 2. 31. Esai. 55. 3. with Acts 13. 34. And in those places which speak of the Eternal Kingdom of the Messiah.

* Psal. 16. 10.

Isai. 53. 10.

Hos. 6. 2.

4 And that he was buried, and that he rose again the third day⁹ according to the⁹ scriptures:

5 And that he was seen of⁹ Cephas, then of the¹⁰ twelve.

⁹ Luke 24. 34. ¶ ¹⁰ Mark 16. 14. John 20. 19. Acts 10. 41. (So the Company or Colledge of the Apostles was called, that being the standing number, though perhaps one or two might either be wanting or absent.)

6 After that, he was seen of above five hundred brethren at once: of whom the greater part¹¹ remain unto this present, but some are fallen asleep.

¹¹ Are still alive to witness it.

* Luke 24. 50.

7 After that he was seen of James; then¹² of all the apostles.

* Acts 9. 4.

& 22. 14, 18.

¶ Or, an abor-tive.

8 * And last of all he was seen¹³ of me also, as of¹⁴ one¹⁴ born out of due time.

¹³ See on ch. 9. n. 3. ¶ ¹⁴ Not converted while Christ was on the Earth, (which was the time when the rest of the Apostles were called and sent.)

9 For I am the¹⁵ least of the Apostles, that am¹⁶ not meet to be called an apostle, because I¹⁶ persecuted the church of God.

Chap. 15. 4063. ¹⁴ Eph. 3. 8. q. d. So I account my self in regard of my obstinate Infidelity, and Enmity against the Gospel, and of my late calling to that Office; (whereas in regard of Gifts he was not inferior to any, 2 Cor. 15. 5.) ¶ ¹⁵ Least deserving that Honour, and justly deserving to have some brand of disgrace set upon me. ¶ ¹⁶ Acts 8. 4. & 9. 1. Gal. 1. 13. 1 Tim. 1. 13.

10 But * by the grace of God I am¹⁷ what I am: * Eph. 3. 7, 8. and his¹⁸ grace which was bestowed upon me, was not in vain; but I labour'd¹⁹ more abundantly than they all: * yet not I, but the grace of God which²⁰ was with me. * Matt. 10. 20. 2 Cor. 3. 5. Phil. 2. 13.

¹⁷ Viz. A Believer and an Apostle, and furnish'd with Gifts accordingly, and so my Testimony ought to be received as well as the other Apostles. ¶ ¹⁸ See on Rom. 1. 5. n. 21. ¶ ¹⁹ Rom. 15. 19. 2 Cor. 11. 23. & 12. 11.

11 Therefore whether it were I or²¹ they, ²¹ so we preach, and so ye believed.

²⁰ Viz. Whose Authority, and Doctrine you own, and adhere to. ¶ ²¹ We agreed in our Doctrine concerning these things mentioned, v. 3, 4.

12 Now if Christ be²² preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?

²² Viz. By all of us, and that upon such infallible grounds as are mentioned.

13 ²³ But if there be no resurrection of the dead, ²⁴ then is Christ not risen.

²³ Here he begins to prove the Resurrection of Believers. ¶ ²⁴ (For if Christ, the Head, be risen, he will certainly raise his Members.)

14 And if Christ be not risen, then is our²⁵ preaching vain, and your faith is also vain.

²⁵ Wherein we propound Life eternal to you.

15 Yea, and we are found false witnesses of God: because we have²⁶ testified of God, that he raised up Christ; whom he raised not up, if so be that the dead rise not.

²⁶ Acts 2. 38. & 10. 39. & 20. 21. See there.

16 For if the dead rise not, then is not Christ raised.

17 And if Christ be not raised, ²⁷ your faith is vain; ye are yet²⁸ in your sins.

²⁷ 'Tis to no purpose for you to lay hold on Christ by Faith for Pardon. ¶ ²⁸ Under the guilt of sin, (from which you are acquitted only by his Resurrection, Rom. 4. 25.)

18 Then they also which are fallen asleep²⁹ in Christ, are³⁰ perished.

²⁹ 1 Thess. 4. 14. Rev. 14. 13. In the Faith of Christ, and hope of a blessed Resurrection by him. ¶ ³⁰ Quite lost like Beasts.

19 If in this life only we have hope in Christ, we are of all men most³¹ miserable.

³¹ Because we deprive our selves of many Comforts, and expose our selves to many Crosses, for Christ, Heb. 11. 25.

20 ³² But now * is Christ risen from the dead, * 1 Pet. 1. 3. and become the³³ first-fruits of³⁴ them that slept.

³² q. d. Though before I supposed, for Argument-sake, that Christ was not risen, yet now I affirm and assert that he is. ¶ ³³ Ver. 23. Col. 1. 18. Rev. 1. 5. The first, or principal part and beginning of their Resurrection, (Acts 26. 23.) (as the first-fruits were of the harvest) and a pledge of the rest. ¶ ³⁴ Of all Believers that shall dye to the end of the World.

21 For³⁵ since by man came death, by man came also the resurrection of the dead.

³⁵ q. d. Since it was no other Creature but Man himself (viz. Adam) that brought Death upon Mankind, (Rom. 5. 12, 14-19. & 6. 23.) by his Sin, therefore none else but a Man (viz. Christ) must suffer for his Sin, and free him from Death, the punishment of it.

22 For as³⁶ in Adam³⁷ all die, even so³⁸ in Christ shall all be made alive.

³⁶ Who is the common Root of Mankind, from whom we derive Guilt. ¶ ³⁷ Gen. 2. 17. All his natural Posterity become Mortal, and subject to Death. ¶ ³⁸ By Virtue derived from Christ, (who is the second publick Head of Mankind, v. 45, 47. John 11. 25. Rom. 5. 15, 17.) All his Spiritual Seed and Members, v. 23. (of whose Resurrection only he here treats.) shall be raised to an Immortal Life, John 11. 25.

23 But

Chap. 15. 23 But every man in his own order: Christ the
4063. 41 first-fruits; afterward they that are Christs, 42 at
his coming.

41 Supply [*is risen first,*] *Acts 26. 22. Rev. 1. 5.* (as the first-fruits were offered afore the harvest.) ¶ 41 *1 Thess. 4. 15, 17.*

24 Then cometh the 43 end, when he shall have
44 delivered up the kingdom to God even the Father; when he shall have put down all rule, and all authority, and power.

43 *Viz.* Of Christ's Mediatory Kingdom, at the end of the World and present state of things. ¶ 44 *i. e.* (1.) Put the Father into the full and compleat possession of his Kingdom and Dominion over all Creatures (having vanquish'd all adverse Powers which rebell'd against him,) so that he shall then reign freely without any opposition; which he has not done hitherto. (To this sense the Apostle seems to explain himself in the following words.) Or, (2.) He shall present all the Elect (which are the principal matter of his Kingdom, and chief object of his Government) together, in a state of Perfection, 2 *Cor. 4. 14. Eph. 5. 27.* Or (3.) Christ shall deliver up that Mediatory, Dispensatory Kingdom, or Sovereignty which was given him by the Father over all Creatures for the good of the Elect, and in order to the bringing them to Glory, (*John 17. 2. Dan. 7. 14*) of which he speaks *Matt. 11. 27. & 18. 18. John 3. 35. & 13. 3. Heb. 2. 8.* (not but that the Father reigns now, but it is in a kind of imperfect way, by reason of that opposition that is made against him: and the Son shall reign then too, as Head of his Church to all Eternity, (*Psal. 45. 6. Dan. 7. 14*) and sit down with this Honour, that it was He that did execute the Office of Mediator, and fully accomplish it: Like a General, who when he has vanquish'd all his Enemies, lays down his Commission, and returns to his former Capacity, yet retains the Honour and Renown of his by-past glorious Achievements, and remains a glorious Dictator.)

* *Psal. 110. 1. Acts 2. 34. Heb. 1. 13. & 10. 13. Rev. 20. 14.* 25 For he must 45 reign, * till he hath put all enemies under his feet.

45 Continue the exercise of this part of his Kingly Office. 26 * The last 46 enemy that shall be 47 destroyed, is 48 death.

45 Evil or hindrance of the full happiness of the Saints. ¶ 47 Removed; (which shall be by Christ's raising all his Members to an immortal Life.) ¶ 48 *Viz.* Of the Body, *Luke 20. 36. Rev. 21. 4.*

* *Matt. 28. 18. Heb. 2. 8.* 27 For * 49 he hath put all things under his feet. 50 But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

49 *Psal. 8. 6.* God the Father. ¶ 50 *q. d.* We must not think that God the Father, by bestowing the Office of King on his Son, did divest himself of his Sovereign Empire; but he still remains Superiour to him, and therefore to him shall Christ deliver up the Kingdom.

* *Chap. 3. 23. & 11. 3.* 28 And when all things shall be 51 subdued unto him, then * shall the 52 Son also himself 54 be subject unto him that put all things under him, that God 55 may be all in all.

51 *Viz.* Perfectly and fully, at the end of the World. ¶ 52 Christ. ¶ 53 *Viz.* As Mediatour. ¶ 54 More evidently and visibly manifest himself to be so, by resigning up his Power into his Father's hands; which while he does so eminently exercise in the World, his subjection is not so evident. ¶ 55 May immediately in his own Person, in and by himself only, and not by a Deputy, or by means, communicate himself and all good to all the Saints.

29 56 Else 57 what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

56 If there be no Resurrection. ¶ 57 What shall they be the better (*v. 32.*) who are expos'd to grievous sufferings (as the word is taken, *Matt. 20. 22. Luke 12. 50.*) for professing and maintaining the Resurrection of some that are dead, *viz.* Christ and the Saints. Or thus, What shall they that are baptized be the better for that significant Ceremony of Rising again out of the Water, after they have been as it were buried in it; (*Rom. 6. 4.*) which is, a being Baptized for the dead, *i. e.* to give assurance that after they are dead they shall be raised again by the power of Christ. (This interpretation was suggested to me upon the consideration of those words, *Rom. 6.* which I submit to the judgment of the godly learned.)

* *Gal. 5. 11.* 30 And * why stand 58 we in 59 jeopardy every hour?

58 Christians, and especially Apostles. ¶ 59 *Rom. 8. 36.* Chap. 15. In continual danger of our Lives, (if there be no Resurrection, when we may be rewarded.)

31 I protest by * 60 your rejoicing which I have 4063. 61 in Christ Jesus our Lord, 62 I die daily. ¶ Some read *our.*

60 By that rejoicing which I have for you, that I have * 1 *Thess. 1. 19.* brought you to believe in Christ. ¶ 61 By the Communication of his Grace and Blessing upon my Labours. ¶ 62 *Psal. 119. 109. Rom. 8. 36. 2 Cor. 4. 10, 11.* I expose my self to Death, and do undergo many Crosses daily, 2 *Cor. 11. 23.*

32 63 If 64 after the manner of men * I have fought 65 Or, to speak with beasts at Ephesus, what advantageth it me 66 after the manner of men. if the dead rise not? 67 Let us eat and drink, for to 2 *Cor. 1. 8.* morrow we die.

63 *q. d.* It had been a madness in me to have hazarded my Life so apparently, by contending with beastly persons, (as Men fight with Beasts) in hopes of a better Resurrection, if there be no Resurrection at all, and so no advantage could have redounded to me afterwards. ¶ 64 *Esa. 22. 13. & 56. 12. Eccl. 11. 9. q. d.* If there be no Resurrection, then we may freely, Epicure-like, indulge our selves in all sensual Delights, and shun Sufferings all we can.

33 66 Be not deceived: 67 Evil communications corrupt good manners.

66 *Ch. 6. 9. Gal. 6. 7.* See there, *n. 20. q. d.* Don't think that you can entertain such rotten Principles, and yet keep your selves free from corrupt Practices. ¶ 67 Such rotten Principles bewraying themselves frequently and ordinarily in suitable, *i. e.* Profane, and Atheistical Discourse, will soon infect the Manners, and draw a Man to a loose, and profane Conversation, by rendring Sin familiar to the Soul, and so taking away that horror that should be at the very thoughts of it.

34 68 Awake to righteousness, and 70 sin not; for 71 some have not the knowledge of God: I speak this to your 72 shame.

68 *Rom. 13. 11. Eph. 5. 14.* Rouze up your selves from your ignorance, and that sortish Security that this Error has brought you into, and apply your selves to a Holy Life, in order to an Eternal one. ¶ 70 Shake off Epicurism, Sensuality, and all Looseness. ¶ 71 They that are tainted with this Error, have not found and right Apprehensions of God's Nature and Power, (*Matt. 22. 29.*) and their Duty to him. ¶ 72 *Ch. 6. 5. viz.* That you should suffer such among you, or comply with 'em.

35 But some man will say, 74 How are the dead raised up? and 75 with what body do they come?

74 *John 3. 4. Matt. 22. 29. Ezek. 37. 3.* How is it possible that a dead putrified Body should be revived again? ¶ 75 What! shall the same vile Bodies be restored again, which were but clogs before?

36 76 Thou fool, that 77 which thou sowest is not quickened except it die.

76 *Luke 24. 25.* Void of Understanding, or else thou mightest have learnt something of the possibility hereof, by daily experience. ¶ 77 *John 12. 24. q. d.* It's as possible for dead Bodies to rise again, as for Corn that is corrupted and destroy'd, as to the shape and substance it had afore, to spring up again.

37 And that which thou sowest, thou sowest not that body 78 that shall be, but 79 bare grain, it may chance of wheat, or of some other grain.

78 Just as it comes up, with stalk, leaves, &c. ¶ 79 Thou sowest only a naked grain of Corn.

38 But God 80 giveth it a body as it hath pleased him, and to every seed his own 81 body.

80 *Ch. 3. 7. Psal. 104. 14.* Causes it to grow up in a more beautiful manner, adorned with a Stalk, Leaves, &c. as he was pleased to ordain at the beginning of the World. ¶ 81 So in the Resurrection, every one shall receive the same Body, for substance, which he laid down; though with more excellent Qualities.

39 82 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

82 *q. d.* And as there are several kinds of Flesh, and one more excellent than another.

40 83 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

83 And as there's a difference between the Beauty of Celestial, and Terrestrial Bodies.

41 84 There

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41 ⁶⁴ There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

⁶⁴ And as Celestial Bodies differ among themselves in brightness and lustre.

* Dan. 12. 3.

Matt. 13. 43.

* Phil. 3. 20.

42 ⁸⁵ So also is the resurrection of the dead. ⁸⁶ It is sown in corruption, it is raised in incorruption:

⁸⁵ Such a difference there will be at the Resurrection between the qualities of the Body then, and those it had afore. ⁸⁶ Laid, like Seed, in the Earth, subject to rottenness. ⁸⁸ Free from all possibility of Decay, Change, or Suffering.

43 It is sown in ⁸⁹ dishonour, it is raised in ⁹⁰ glory: it is sown in ⁹¹ weakness, it is raised in ⁹² power:

⁹³ Phil. 3. 21. A contemptible, loathsome Carcase. ⁹⁴ A beautiful, shining, and glorious Body (Matt. 13. 43. Luke 20. 36. Phil. 3. 21.) adorn'd with all Heavenly, and Spiritual Qualities, or Gifts. ⁹⁵ A frail, crazy Body, and when dead, not able so much as to defend it self from worms. ⁹⁶ Able (1.) to attend the Soul in the highest Operations, (which now it cannot, *1st Tim.* 8. 27.) (2.) To be continually exercised in the highest Employments without weariness, *Rev.* 4. 8. (which now it cannot, *Matt.* 26. 41.) (3.) To bear the weight of Glory, (which now it cannot, *v.* 50.) (4.) To do whatsoever the Soul would have it. (5.) Above the reach of inward Infirmities, or outward Dangers.

44 It is sown a ⁹³ natural body, it is raised a ⁹⁴ spiritual body. There is a natural body, and there is a spiritual body.

⁹⁵ Which has nothing but what its Soul can bestow upon it in a natural way. ⁹⁶ Luke 20. 36. *i. e.* (1.) Of a more subtle, and refined Contexture. (2.) Endued with Spiritual Qualities, so as not to need Natural supports of Meat, Drink, &c. and suited to Spiritual Objects. (3.) Perfectly subject to the Spirit of God, without any Rebellious Inclinations. (4.) Immediately supported by the Spirit without any Corporal means. (5.) Which has an activity in it self, and does most wonderfully contribute to the most lively, divine, and enlarged vital Operations of the Soul her self. (6.) Exceeding nimble, moving suddenly whithersoever it will. *q. d.* There is not only a Natural condition of Bodies here on Earth, which all men derive from Adam; but there is to be a Spiritual condition of the Bodies of the Elect, to which they shall be raised by Christ, the second Adam, of whom the first Adam was a Type.

45 ⁹⁵ And so it is written, ⁹⁶ The first man Adam was ⁹⁷ made a living soul, the ⁹⁸ last Adam was made a ⁹⁹ quickning spirit.

⁹⁵ *q. d.* And I can shew you by good Authority that there are such different states of the Body, and also from whence they do proceed. ⁹⁶ Gen. 2. 7. *Rom.* 5. 14. The first Publick Person, and Head of the old Covenant. ⁹⁷ His Lifeless Body was endued with a Soul, whereby he became a living Creature, and the fountain of natural Life to all his Posterity. ⁹⁸ Christ the second Publick Person, and Head of the New Covenant. ⁹⁹ Acts 3. 15. *2 Cor.* 3. 17. Partaker of the Divine Nature, and endued with the Holy Spirit, whereby he becomes the Fountain of Heavenly Life to all his Members, *Rom.* 8. 10, 11. And as the Soul dwelling in Adam's Body, made him a living Soul, so Christ dwelling in us, (See on *John* 17. 23.) quickens and enlivens us, both here and hereafter.

46 ¹⁰⁰ Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

¹⁰⁰ *q. d.* It is God's appointment and method, that though this Spiritual State of the Body be more excellent than the Natural; yet that we should not presently be endued with Spiritual Bodies, but that while we are in this World, we should only have Natural Bodies: God's manner of proceeding in his Works, being to begin with what is imperfect, and so to proceed to what is more perfect.

47 The first man is of the earth, ¹⁰¹ earthy: the ¹⁰² second man is the Lord ¹⁰³ from heaven.

¹⁰² Mortal and Corruptible, *Gen.* 3. 17. ¹⁰³ Of a Heavenly Decent, and has a Divine, as well as a Humane Nature.

48 ¹⁰⁴ As is the earthy, such are they also that are earthy; and ¹⁰⁵ as is the heavenly, such are they also that are heavenly.

¹⁰⁴ *i. e.* Such a Body as Adam had, have all his Posterity, while on Earth. ¹⁰⁵ And such a Body as Christ has now, shall the Saints have after the Resurrection, *Phil.* 3. 21.

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49 And ¹⁰⁶ as we have born the image of the earthy, ¹⁰⁷ we shall also bear the image of the heavenly.

¹⁰⁶ *Gen.* 5. 3. *John* 3. 31. As here we Men have derived from Adam a Body like his, *viz.* Mortal and Corruptible. ¹⁰⁷ *Rom.* 8. 29. *Phil.* 3. 21. *1 John* 3. 2. *2 Cor.* 3. 18. So we Believers shall hereafter have a Body like Christ's, *viz.* Glorious and Immortal.

50 Now ¹⁰⁸ this I say brethren, that ¹⁰⁹ flesh and ¹¹⁰ blood cannot ¹¹¹ inherit the kingdom of God; neither doth corruption inherit incorruption.

¹⁰⁸ See on *ch.* 1. 12. *n.* 43. *i. e.* This I offer to your Consideration as a great and manifest Truth. ¹⁰⁹ Our frail Corruptible Bodies. ¹¹⁰ *Ch.* 6. 13. Bear the Majesty and Glory of Heaven: (and therefore our Bodies must be laid into the Earth, and there lay down that Frailty and Corruptibility, which they received from thence, afore they can be admitted into Heaven.)

51 Behold, I shew you a ¹¹² mystery; ¹¹³ We shall ¹¹⁴ not all sleep, but we shall all be ¹¹⁵ changed,

¹¹² A truth hitherto unknown, (and therefore the more heedfully to be regarded.) ¹¹³ Translated from that Mortal and Corruptible Condition, we are now in; *v.* 53.

52 In a moment, in the twinkling of an eye, ¹¹⁶ at the last trump (for the trumpet shall sound and the dead shall be raised incorruptible, and ¹¹⁷ we shall be ¹¹⁸ changed.)

¹¹⁶ *Matt.* 24. 31. *1 Thess.* 4. 15. (See there,) at that mighty loud voice of God, (like a Trumpet) which shall be then uttered. ¹¹⁷ Believers then alive.

53 For ¹¹⁹ this corruptible ¹²⁰ must ¹²¹ put on incorruption, and this mortal ¹²² must put on immortality.

¹¹⁹ This humane Nature which is corruptible. ¹²⁰ (Because otherwise we can't partake of Glory, *v.* 50.) ¹²¹ *2 Cor.* 5. 2, 4. *Phil.* 3. 21. be indued with such a State, as shall continue in perpetual vigour, not subject to any alteration.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ¹²³ Death is ¹²⁴ swallowed up ¹²⁵ in victory.

¹²³ *Hos.* 13. 14. *Isa.* 25. 8. ¹²⁴ Perfectly and finally destroyed, and vanquish't in the godly; so that they may triumph over it, yea insult upon it, and upbraid it, with its impotency, saying—

55 ¹²⁶ O death where is thy sting? ¹²⁷ O grave where is thy victory?

¹²⁶ Thou, O Death, when thou hadst thrust thy Sting into me, and slain me, and brought me into thy Prison of the Grave, didst seem to have obtained a full victory over me; but now that I am raised from the Grave, and endued with Eternal Life, thou hast lost thy Sting, and Victory too.

56 The ¹²⁸ sting of death is sin; and ¹²⁹ the strength of sin is the law.

¹²⁸ That which makes Death grievous and terrible to us is Sin. ¹²⁹ *Rom.* 4. 15. & 5. 13. That which enables Sin to do us so much mischief, is the Law, (in respect of its threats against it) *q. d.* Were it not for Sin, Death could have no Power over us, (as a Serpent could not wound nor kill without its Sting) and were it not for the Law, Sin would do us no hurt. If there were no Law, there would be no Sin; and if there were no Sin, there would be no Death.

57 ¹³⁰ But thanks be to God, which giveth us ¹³¹ the victory, ¹³² through our Lord Jesus Christ.

¹³⁰ *Rom.* 7. 25. ¹³¹ *Heb.* 2. 14. In that by his Death, he has satisfied the Law, and taken its Curse from us, (*Gal.* 3. 13.) and destroyed the Power of Sin in us, (*Rom.* 7. 25.) and by his Resurrection, raises our Bodies at the last day, *Rom.* 8. 11.

58 ¹³³ Therefore my beloved brethren, be ye ¹³⁴ steadfast, ¹³⁵ unmoveable, always ¹³⁶ abounding in the work of the Lord, for as much as ye know ¹³⁷ that your labour is not in vain in the Lord.

¹³³ *i. e.* Seeing I have thus proved that there will be a Resurrection of the Body, and so a time of Reward, ¹³⁴ Firmly persuaded of the Truth of the Gospel, and

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particularly of this Doctrine of the Resurrection. ¶ ²⁷ Fixed against all outward Assaults. ¶ ²⁸ 2 Pet. 1. 5-7. & 3. 18. ¶ ²⁹ 2 Chron. 15. 7. Gal. 6. 9. Heb. 6. 10. Rev. 22. 12. That you shall be rewarded proportionably to your abundant work, at the Resurrection, by Christ the giver of Glory.

C H A P. XVI.

1 The brethren wants must be relieved. 10 Timothy commended. 13 Friendly admonitions. 16 Salutations.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

¶ ¹ Acts 11. 29. Rom. 15. 25, 26. 2 Cor. 8. 1, &c. & 9. 1. Gal. 2. 10. ¶ ² The Churches of Jerusalem and Judea, v. 3. (who were in great want by reason of a Dearth, (Acts 11. 28.) and Persecution, and the like Causes.) ¶ ³ Rom. 12. 13. 1 John 3. 17.

* Rev. 1. 10.

2 * Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

¶ ⁴ John 20. 19, 26. Acts 20. 7. ¶ ⁵ That it may be ready, (lest else it might be thought they were backward, 2 Cor. 9. 2-4.) and not done in haste (lest it should not be done so effectually, 2 Cor. 9. 5.)

* 2 Cor. 8. 16, 19.

† Gr. gift.

3 And * when I come, whomsoever you shall approve by your letters, them will I send to bring your liberalities unto Jerusalem.

¶ ⁶ To whom the oversight of this Affair was committed, (Gal. 2. 10.) and who am the Apostle of the Gentiles.

* Acts 24. 17. Rom. 15. 25.

4 And if it be meet that I go also, they shall go with me.

* Acts 19. 21.

5 Now I will come unto you, * when I shall pass through Macedonia: (for I do pass through Macedonia)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

¶ ² Cor. 1. 16. Some of you.

7 For I will not see you now by the way, but I trust to tarry a while with you, * if the Lord permit.

¶ ⁹ Ch. 4. 19. Jer. 10. 23. Acts 18. 21. Rom. 1. 10. Jam. 4. 15.

* See on Acts 2. 1.

8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened unto me, and there are many adversaries.

¶ ¹¹ Acts 14. 27. 2 Cor. 2. 12. Rev. 3. 7, 8. A special opportunity of doing much good by my Ministry. ¶ ¹² Successful, Acts 19. 21. ¶ ¹³ Acts 19. 23.

* Chap. 4. 17.

* Rom. 16. 21.

Phil. 2. 20, 22.

1 Thess. 3. 2.

10 Now * if Timothy come, see that he may be with you without fear: for * he worketh the work of the Lord, as I also do.

¶ ¹⁴ Secure him from danger.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

¶ ¹² Tit. 2. 15. viz. Because of his Youth, (1 Tim. 4. 12.) but treat him respectfully. ¶ ¹³ Kindly and safely.

12 As touching our brother Apollos, I greatly desired him to come unto you, with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

¶ ¹⁷ See on Matt. 25. 13. ¶ ¹⁸ See on ch. 15. 58. n. 26. Chap. 16. ¶ ¹⁹ Profession and Practice of Religion. ¶ ²⁰ Be courageous in dangers and troubles. ¶ ²¹ Eph. 6. 10. Col. 1. 11. viz. In the exercise of Grace, and resisting Temptations.

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14 Let all your things be done with charity.

15 I beseech you brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints)

¶ ²² The first Family dwelling in that Province, (for Epeneus, who is so called, Rom. 16. 5. was a single Person at Rome) which I converted, and whom I myself Baptized, ch. 1. 16. ¶ ²³ Acts 6. 3, 5. To be servicable to the several Members of the Church, upon all occasions.

16 That ye submit your selves unto such, and to every one that helpeth with us and laboureth.

¶ ²⁴ Phil. 2. 29. 1 Thess. 5. 12. Heb. 13. 17. Honour and respect 'em, (as Eph. 5. 21.) and favour and promote these pious Practices of them and all others, that are thus eminent in Holiness.

17 I am glad of the coming of Stephanas, and Fortunatus and Achaicus; for * that which was lacking on your part, they have supplied.

* Phil. 2. 30. Philem. 13.

¶ ²⁵ Viz. Your Society, and knowledge of your Affairs.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

¶ ²⁶ Viz. With their Company and Intelligence. ¶ ²⁷ Who are pleased with their kindness to me. ¶ ²⁸ Esteem and requite 'em for this their kindness.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

¶ ²⁹ With a Spiritual Affection, for the Grace of God in you. ¶ ³⁰ See on Rom. 16. 5. n. 12.

20 All the brethren greet you. Greet ye one another with an holy kiss.

* See on Rom. 16. 16. n. 23.

21 The salutation of me Paul with mine own hand.

¶ ³¹ The Apostle employing some to write his Epistles for him, (Rom. 16. 22.) that he might prevent Fraud and Forgery, and that they might know which were his own, he us'd to subscribe his Salutation, and Apostolical Benediction with his own hand (which they knew well.) Col. 4. 18. 2 Thess. 3. 17, 18.

22 If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.

¶ ³² Does not only not embrace Christ (being tendered to him,) but is a secret or open opposer of him, and his Gospel. ¶ ³³ Gal. 8. 8. Cursed in the highest manner and degree.

23 The grace of our Lord Jesus Christ be with you.

¶ ³⁴ See on Rom. 16. 24. n. 40, 41. and on 2 Cor. 13. 14.

24 My love be with you all in Christ Jesus. Amen.

¶ ³⁵ Be assured that I love you all; and let it be unto you according as I love you. ¶ ³⁶ For his sake, and for his Grace in you.

¶ The first epistle to the Corinthians was written from Philippi, by Stephanas and Fortunatus and Achaicus and Timotheus.

¶ ³⁷ This can't be, For (1.) probably he was now at Ephesus. See v. 8. (2.) 'Tis certain he was in Asia, for he sends Commendation from those Churches, v. 19. But Philippi is a City of Europe. (3.) He was not yet come to Macedonia, v. 5. But Philippi is the chief City there, Acts 16. 2. ¶ ³⁸ More probably, by Erastus and Timothy, Acts 19. 21, 22.

II. CORINTHIANS.

The ARGUMENT.

IN this Epistle St. Paul I. Vindicates himself from several aspersions and cavils of the false Apostles and Teachers; as (1.) for his not coming to 'em according to his promise, ch. 1. (2.) For his being too severe against the Incestuous person: whom he now recommends to their kindness, ch. 2. (3.) As if he were vain-glorious for ascribing so much to his own Doctrine. (ch. 3.) Concerning which he shews the Excellency and Efficacy thereof, though attended with many troubles; under which he had present support, and by which he should have Eternal advantage: (ch. 4.) in hopes whereof he longed for his Change; and in order thereto, was diligent in performance of his duty, and urging Sinners to be reconcil'd to God; which God, on his part, had made way for by the Death of Christ, ch. 5. II. He earnestly perswades 'em to a present compliance with the tenders of mercy, and walking inoffensively: for which he propounds his own Example; and warns 'em against Communion with Unbelievers and Idolaters, ch. 6. III. He declares his great Satisfaction and the Comfort he had in their readiness to comply with him, and in their Affection to him, ch. 7. IV. He treats largely of Alms and Contributions, (ch. 8.) showing the Benefit they shall reap thereby, ch. 9. V. He sets out his spiritual Power and Authority, (ch. 10.) and his Advantages above the false Apostles, in many Instances, (ch. 11.) and particularly in his abundance of divine Revelations; and his Affection and Faithfulness towards 'em, ch. 12. VI. He threatens severity against obstinate sinners: and concludes with an Exhortation, and his usual Benediction, ch. 13.

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CHAP. I.

3 The Apostle encourageth them against troubles, 13 and sheweth the sincerity of his preaching, 15 and excuseth his not coming unto them.

PAUL an Apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

¹ See on Matt. 10. 2. ² Gal. 1. 15. ³ Acts 13. 2. ⁴ See on 1 Cor. 1. n. 6. ⁵ See on Eph. 1. 1.

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

⁶ Rom. 15. 6. or, [the God and Father] as ch. 11. 31. ⁷ Eph. 1. 3. ⁸ 1 Pet. 1. 3. God is the Father of Christ. (1.) As God, because he has his Nature from him, Col. 1. 15. & 2. 9. ⁹ Heb. 1. 3. (2.) As Man, because he is his Creator, Luke 1. 35. (3.) As Mediator, because he appointed, and authorized him to, and qualified him for, that Office, ¹⁰ Psal. 40. 8. ¹¹ John 20. 17.

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.

⁷ Ch. 7. 6. Bestows Comfort on us the Apostles and Ministers of Christ, for the sake of others.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

⁸ Col. 1. 24. Which we endure for his sake, and which he counts his own, ⁹ Acts 9. 4. ¹⁰ 1 Pet. 8. ch. 4. 9. & 11. 3. ¹¹ Psal. 34. 19.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and salvation.

¹⁰ Viz. When you see with what Christian Courage and Patience we bear Afflictions. ¹¹ By encouraging you to undergo the like, and so to obtain Salvation. ¹² The prospect or hope whereof, is of sufficient force to enable you to endure the like Sufferings which we have done, if called thereto, ¹³ ch. 4. 17, 18. ¹⁴ Rom. 8. 18. ¹⁵ By fitting us the better to comfort (v. 4.) and encourage you in the way to Heaven.

7 And our hope of you is steadfast, knowing that

as you are partakers of the sufferings, so shall ye be also of the consolation,

¹⁴ By a Christian Fellow-feeling, (¹⁵ Heb. 13. 3.) relieving them in their straits, (¹⁶ Phil. 4. 14.) and enduring the like your selves. ¹⁷ Heb. 6. 10.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, infomuch that we despaired even of life:

¹⁶ Viz. According to the feeling of the Flesh. ¹⁷ 2 Viz. Of Nature.

9 But we had the sentence of death in our selves, that we should not trust in our selves but in God which raiseth the dead.

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:

¹⁸ 1 Sam. 17. 37. ¹⁹ 2 Tim. 4. 17. ²⁰ The utmost danger of Death, (as ch. 11. 23.)

11 You also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

²⁰ Acts 12. 5. ²¹ Rom. 15. 30. ²² Eph. 6. 19. ²³ Phil. 1. 19. ²⁴ Philem. 22. ²⁵ Viz. With my self, ²⁶ Rom. 15. 30. ²⁷ Gracious deliverance. ²⁸ Help of their Prayers.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

²⁴ q. d. And I trust I shall be delivered (v. 10.) and be further serviceable to you and the Church of God, because my Conscience tells me I have been faithful. ²⁵ That which affords me comfort upon the review. ²⁶ 2 Kings 20. 3. ²⁷ Acts 23. 1. & 24. 16. ²⁸ Gal. 6. 4. ²⁹ 2 Tim. 1. 3. ³⁰ Heb. 13. 18. ³¹ Psal. 32. 2. ³² John 1. 47. Freedom from double dealing, which comes from God, and carries the Soul to God again. ³³ Freedom from the mixture of base and corrupt Ends. ³⁴ Which seeks only to promote the interest of the Flesh. ³⁵ Assistance thereof. ³⁶ Which has more evidently discovered it self in my Converse among you.

13 For we write none other things unto you, than what you read or acknowledge, and I trust you shall acknowledge even to the end.

³⁷ Viz. Concerning my Conversation. ³⁸ Than what I have always declared my self to be, in the Epistles I have sent to you and other Churches. ³⁹ Which you know in your selves, and cannot but own to be true.

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¹ Gal. 1. 3.
² See on Rom. 1. 7. n. 29.

¹ Chap. 4. 15.
² Or, is wrought.

Chap. 4. 15.

1 Cor. 2. 4, 13.

Chap. 1.

14 As also you have acknowledged us ³⁵ in part, ³⁶ that we are your rejoycing, even ³⁷ as ye also are ours in the day of the Lord Jesus.

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* Chap. 5. 12.

³⁸ In some measure, or some of you. ¶ ³⁹ That you took comfort in me, and my Ministry. ¶ ⁴⁰ Phil. 2. 16. & 4. 1. 1 Thess. 2. 19, 20. 3 John 4. As I also rejoyce and glory in you, (being so famous a Church, and enriched with so many spiritual Gifts) as the Master-piece of my Labours.

15 And in this ³⁸ confidence I was ³⁹ minded to come unto you before, that you might have ⁴⁰ a second ¶ benefit:

¶ Or, grace.

³⁹ Viz. Of this mutual affection to, and esteem one of another. ¶ ⁴⁰ 1 Cor. 16. 5. Rom. 1. 11. & 15. 29. ¶ ⁴¹ A further Confirmation and Edification in Gifts, and Graces, wherewith you were enrich'd by my first coming to you.

16 And to pass by you into Macedonia, and * to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, ⁴¹ did I use lightness? or the things that I purpose, do I purpose ⁴² according to the flesh, that with me there should be ⁴³ yea, yea, and nay, nay?

⁴¹ I was not inconstant (as the false Apostles suggest) but serious and sincere. ¶ ⁴² Merely upon carnal Considerations? (which may easily be altered) No, But according to the Conduct of the Spirit, Acts 16. 7, 9, 10. Gal. 2. 2. ¶ ⁴³ i. e. Both saying and unsaying, or promising and not performing.

¶ Or, preaching.

18 But as God is true, our ⁴⁴ word toward you, was not ⁴⁵ yea and nay.

⁴⁴ The Doctrine I preach'd to you. ¶ ⁴⁵ Matt. 5. 37. Jam. 5. 12. Uncertain, (as the false Apostles concluded, that because he kept not his word of coming to 'em, therefore nothing he said was to be relied on.)

19 For the Son of God Jesus Christ, who was preached among you, by us, even by me, and Silvanus, and Timothy, was not ⁴⁶ yea, and nay, but ⁴⁷ in him was yea.

⁴⁶ Changeable, and unconstant, viz. In our Preaching of him; that is, Christ was taught by us, without any variation, or contradiction, but with a perfect Agreement, both among our selves, and in all parts of our Doctrine. ¶ ⁴⁷ Heb. 13. 8. There was nothing but Constancy, and Consonancy in our Doctrine concerning him.

20 For all the promises of God ⁴⁸ in him are yea, and in him amen, ⁴⁹ unto the glory of God by us.

⁴⁸ John 14. 6. By his Mediation they have all their Confirmation (Gal. 3. 17.) and unalterable Ratification to us, (because he is the Surety and Head of the Covenant.) ¶ ⁴⁹ As is declared by us, in our Ministry, to the Glory of God.

21 ⁵⁰ Now he which ⁵¹ stablisheth us with you, ⁵² in Christ, and hath ⁵³ anointed us, is God:

⁵⁰ Ch. 5. 5. ¶ ⁵¹ Confirms both you, and us, in the Truth. ¶ ⁵² By strength from Christ. ¶ ⁵³ 1 John 2. 20, 27. Consecrated us to this Office, and endued us with Gifts and Graces of the Holy Ghost, (signified by anointing of Kings, Priests, and Prophets under the Law.)

* 2 Tim. 2. 19. Rev. 2. 17.

22 Who * hath also ⁵⁴ sealed us, and given the ⁵⁵ earnest of the Spirit in our hearts.

⁵⁴ Not only imprinted his Image on us, and mark'd us for his own, by the work of Regeneration, but assured us of our Salvation, (as was usual then, Eph. 1. 14. & 4. 30. Acts 9. 31. 2 Pet. 1. 8.) He is a Seal to warrant our present interest, an Earnest to secure our future enjoyment. ¶ ⁵⁵ Ch. 5. 5. The Person of the Spirit, (See on Rom. 8. 9. n. 45.) who is an Earnest to assure us of the whole Mercy promised, Eph. 1. 14. (and therefore surely we are not to be accused of Lightness, or Vanity.)

* 1 Cor. 4. 21. Chap. 2. 3. & 12. 20.

23 Moreover, ⁵⁶ I call God for a record ⁵⁷ upon my soul, * that to ⁵⁸ spare you I came not as yet unto Corinth.

⁵⁶ See on Rom. 1. 9. n. 40. ¶ ⁵⁷ To punish me with Death, if I speak not true. (He uses this solemn Obtestation, because it was of great concernment to the Gospel, that he should not be accounted fickle in his word.) ¶ ⁵⁸ Ch. 13. 2, 10. & 10. 6. 1 Cor. 4. 21. To give you time, afore my coming, to reform what is amiss, that so I may not be obliged to use any severity among you.

24 ⁵⁹ Not for that we have ⁶⁰ dominion over your faith, but are ⁶¹ helpers of your joy: ⁶² for by faith ye stand.

⁵⁹ Matt. 23. 8-12. 1 Pet. 5. 3. ¶ ⁶⁰ Power to impose upon you in matters of your souls, as I please. ¶ ⁶¹ 1 Cor. 3. 5. Co-workers with Christ (ch. 6. 1.) to promote your Comfort, (by bringing you to a due sense of your Faults, and to repentance for 'em.) ¶ ⁶² Rom. 11. 20. 9. 2. And this will be a means to strengthen your Faith, by which alone you continue in the favour of God, and obtain a right and title to the Kingdom of Heaven.

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CHAP. II.

1 The reason of his not coming unto them. 6. Of the excommunicate person. 12 Paul cometh to Troas. 13 from thence to Macedonia. 14 The success of his preaching in every place.

BUT I determined this with my self, that I would not come again to you ¹ in heaviness.

¹ So as to grieve any of you, (by the exercise of Discipline) but give you time to reform disorders.

2 For if I make you sorry, who is he then that maketh me glad, but the ² shame which is made sorry by me?

² Viz. By his amendment.

3 And I wrote ³ this shame unto you, * left when I came, I should have ⁴ sorrow from them, of whom I ought to rejoyce, having ⁵ confidence in you all, that my joy is ⁶ the joy of you all.

³ About reforming what is amiss, 1 Cor. 5. ¶ ⁴ Ch. 12. 21. ¶ ⁵ Occasion to censure any, (which is grievous to me.) ¶ ⁶ Ch. 8. 22. Gal. 5. 10.

4 For out of much ⁷ affliction and anguish of heart, I wrote unto you with many ⁸ tears; not that ye should be grieved, but that ye might know the ⁹ love which I have more abundantly unto you.

⁷ Ch. 11. 28. viz. That I was forc'd by your Disorders to use such severity. ¶ ⁸ Phil. 3. 18. ¶ ⁹ Lev. 19. 17. Viz. By my endeavours to free you from such Disorders.

5 But if any have caused ¹⁰ grief, * he hath not grieved me, but in part: that I may not ¹¹ overcharge you all.

¹⁰ Viz. By any miscarriage, (as the incestuous Person has done.) ¶ ¹¹ q. d. I am not the only Person grieved at it, (for you also are sensible of it; as appears by your readiness to censure him for it.) ¶ ¹² Viz. As if you did abet him in it, (which you have now cleared your selves from.)

6 ¹³ Sufficient to such a man is this ¶ punishment, ¶ Or, censure. which was ¹⁴ inflicted of ¹⁵ many.

¹³ (Since he gives tokens of Repentance.) ¶ ¹⁴ The Governours of the Church, with the consent of the Church also, 1 Cor. 5. 4, 5.

7 So that ¹⁶ contrariwise ye ought rather to ¹⁷ forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

¹⁶ Instead of proceeding further against him. ¶ ¹⁷ Release him from the Censure, and receive him into favour again.

8 Wherefore I beseech you, that ye would ¹⁸ confirm your love towards him.

¹⁸ 1 Thess. 5. 14. Assure him of your love by receiving him into your publick Communion, and by all Offices of Kindness.

9 For to this end also did ¹⁹ I write, that I might know the proof of you, whether ye be obedient in all things.

¹⁹ Viz. Both in my former Epistle, that you'd Censure him, and now that you'd release him.

10 To whom ye forgive any thing, I forgive also: for ²⁰ if I forgave any thing, to whom I forgave it, ²¹ for your sakes forgave I it, ²² in the ¶ per- ¶ Or, sign. son of Christ;

²⁰ If heretofore (afore Church-Government was settled in your Church) I alone received any to Mercy. ¶ ²¹ To shew you an Example of Lenity, as well as Severity, (and not out of Ambition.) ¶ ²² Ch. 5. 20. In his name, (1 Cor. 5. 4. and in his stead, and by his Authority.)

11 Left Satan should get an ²³ advantage of us: for we are not ignorant of his ²⁴ devices.

²³ 1 Pet.

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Acts 16. 8.

²² 1 Pet. 5. 8. Either by driving any to despair (by too much Rigour;) or drawing any to profaneness, (by too much Lenity.) ¶ ²³ Eph. 6. 11.

¹² Furthermore, * when I came to ²⁴ Troas to preach Christ's Gospel, and ²⁵ a door was opened unto me of the Lord,

²⁴ Acts 20. 1. ¶ ²⁵ See on 1 Cor. 16. 9. n. 11.

¹³ ²⁶ I had no rest in my spirit, because I found not * Titus my brother: but taking my leave of ²⁷ them, I went from thence into ²⁸ Macedonia.

²⁶ Ch. 7. 5. ¶ ²⁷ The Church at Troas. ¶ ²⁸ In hope to find him there, (and so he did; and understanding by him, the happy success of his former Epistle, he blesses God for it, in the next Verse.)

¹⁴ Now thanks be unto God which always causeth ²⁹ us to ³⁰ triumph ³¹ in Christ, and ³² maketh manifest the favour of his knowledge by us in every place.

²⁹ The Apostles. ¶ ³⁰ Makes our Ministry successful against all Opposition. ¶ ³¹ By his Assistance. ¶ ³² Spreads the knowledge of Christ, which is pleasant and acceptable; (1 Tim. 1. 15.) like a sweet perfume, Cant. 1. 3.

¹⁵ For ³³ we are unto God a sweet favour ³⁴ of Christ, * in them that are ³⁵ saved, and in them that ³⁶ perish.

³³ We are the Persons that spread abroad the knowledge of Christ to the glory of God. ¶ ³⁴ Luke 2. 34. ¶ ³⁵ In that his Mercy is magnified towards them. ¶ ³⁶ In that his Justice is manifested in them.

¹⁶ * To the one we are the ³⁷ favour of ³⁸ death ³⁹ unto death; and to the other, the ⁴⁰ favour of life ⁴¹ unto life: and * who is sufficient for these things?

³⁷ Instruments (by accident) of their Destruction. ¶ ³⁸ Matt. 13. 14. ¶ ³⁹ And to aggravate their Condemnation, John 3. 19, 36. Matt. 11. 20-24. ¶ ⁴⁰ The means to bring 'em to Life and Salvation, Rom. 1. 16. ¶ ⁴¹ And to increase it in 'em.

¶ Or, deal decisively with.

¶ Or, of.

¹⁷ ⁴² For we are not as many, which ⁴³ corrupt the word of God: but as ⁴⁴ of sincerity, but ⁴⁵ as of God, in the sight of God speak we ⁴⁶ in Christ.

⁴² q. d. And hence our Preaching comes to be so efficacious. ¶ ⁴³ Ch. 4. 2. Mingle it with their own Inventions, or Passions, of Pride, Covetousness, &c. or wrest it according to mens pleasures. ¶ ⁴⁴ In the sincerity of our Hearts. ¶ ⁴⁵ By Authority from God, and taught by him.

C H A P. III.

¹ The commendation of Paul's ministry. ⁶ A comparison between the ministers of the law and the gospel.

DO * we begin again to commend our selves: Or need we, as some others, epistles of commendation to you, or letters of commendation from you?

* Ch. 5. 12. & 10. 8. q. d. But I need not commend myself for my fidelity and sincerity, (Ch. 2. 17.) and the efficacy of my Ministry, (Ch. 2. 14.) for you are a real Testimony thereof, v. 2.

² Ye are our ³ epistle ⁴ written in our hearts, ⁵ known and read of all men:

³ 1 Cor. 9. 1, 2. viz. Of Commendation, (v. 1.) i. e. A real Commendation of my Ministry, and Demonstration of its Efficacy. ¶ ⁴ For whom I have a hearty Affection. ¶ ⁵ Rom. 1. 8. Which all men may plainly discern.

³ For as much as ye are manifestly declared to be the ⁶ epistle of Christ, ⁷ ministered by us, written not with ink, but with the spirit of the living God; not in ⁸ tables of stone, but * in ⁹ fleshy tables of the heart.

* q. d. It appears that you are our Epistle, in that it is evident that Christ has written his Law in your Hearts, by my Ministry, which was made effectual to this end by the Holy Ghost. ¶ ⁶ The Persons on whom Christ has thus powerfully wrought. Here the Writer is God in Christ: the Pen the Minister: the Ink the Spirit: the Paper, or Tables, the Heart; and the Laws of God the Writing. ¶ ⁷ By the Means of my Ministry. ¶ ⁸ Exod. 24. 12. &

³⁴ 1. ¶ ⁹ Ezek. 11. 19. In your Hearts, which are of Flesh, that is, prepared to receive God's Law, Ezek. 36. 26.

⁴ And such ¹⁰ trust have we through Christ ¹¹ to God-ward:

¹⁰ Viz. That my Ministry will be further successful among you. ¶ ¹¹ To do that which may tend to his Glory, and be accepted by him.

⁵ Not that we are ¹² sufficient of our selves to think any thing as of our selves: but our sufficiency is of God.

⁶ Who also hath made us able ¹³ ministers of the * ¹⁴ new testament, not of the ¹⁵ letter, but ¹⁶ of the spirit: for the ¹⁷ letter killeth, but the ¹⁸ spirit ¹⁹ giveth life.

¹² Ch. 5. 18. ¶ ¹³ Jer. 31. 31. The Covenant of Grace, as dispensat, or administred under the Gospel, (which is called a Testament, or Will, because confirmed by the Death of Christ the Author of it, Heb. 9. 16, 17.) ¶ ¹⁴ Rom. 2. 27, 29. & 7. 6. The Legal Dispensation, which consisted chiefly in a multitude of carnal Ordinances, (Heb. 9. 10. Eph. 2. 15.) and where they had the Letter of the Command, without Strength to Obey. Or, merely to declare the Words, Matter, and Contents of the Gospel. ¶ ¹⁵ Of the Gospel, which is the Ministration of the Spirit, (v. 8. see there,) or, of the Life, Spirit and Power of the Gospel. ¶ ¹⁶ The bare Declaration of the Letter, and Command of the Law, serves but to denounce, confirm, and aggravate Condemnation, Rom. 3. 20. & 4. 15. & 7. 9-11. And so does the bare Preaching of the Gospel too, (by accident) (John 3. 19.) where it is not attended with Power. ¶ ¹⁷ Acts 16. 14. This preaching of the Gospel thus accompanied with the Spirit, works Faith, and spiritual Life.

⁷ But if the ¹⁹ ministration of death * written and engraven in ²⁰ stones, was ²¹ glorious, * so that the children of Israel could not stedfastly behold the face of Moses, for the ²² glory of his countenance, ²³ which glory was to be done away;

¹⁹ The Promulgation and Dispensation of the Law, which did bind over to Death for every Transgression. ¶ ²⁰ i. e. As to the principal part of it, viz. The Ten Commandments. ¶ ²¹ Attended with so much outward Glory and Splendor, in the shining of Moses's Face, High-Priests Garments, Furniture of the Tabernacle and Temple, &c. ¶ ²² Exod. 34. 30. (which was a Type of the Purity of the Law.) ¶ ²³ q. d. Which Glory was to cease; and the ceasing thereof did signify, that the Law, so gloriously delivered, as to the rigour of its Sanction, and so far forth as given to the Jews, was to cease.

⁸ How shall not the ²⁴ ministration of the spirit be ²⁵ rather glorious?

²⁴ The Ministry or Preaching of the Gospel, whereby the Spirit, in his Gifts and Graces, is bestow'd more plentifully, than formerly under the Law. ¶ ²⁵ Attended with abundance of inward Glory, (in the plentiful Communication of the Gifts and Graces of the Spirit.)

⁹ For if the ²⁶ ministration of condemnation be ²⁷ glory, much more doth the ²⁸ ministration of righteousness ²⁹ exceed in glory.

²⁶ The Ministry of the Law, which condemns men for the Transgressions of it. ¶ ²⁷ Rom. 1. 17. & 3. 21. The Gospel, which shews the way how to attain Righteousness and Justification, viz. by Faith, which also it works in us. See on Rom. 1. 17. n. 66.

¹⁰ For even ²⁸ that which was made glorious, had no glory ²⁹ in this respect, by reason of the glory that excelleth.

²⁸ The Law, which in some respects is glorious. See n. 21. ¶ ²⁹ In comparison of the Gospel, which has such a transcendent Glory in it.

¹¹ For if ³⁰ that which is done away was glorious, much more ³¹ that which remaineth is glorious.

³⁰ The Law, and all the Mosaical Dispensation. ¶ ³¹ The Gospel, which is to continue without any alteration.

¹² Seeing then that we have such ³² hope, * ³³ we use great ³⁴ plainness of speech.

³² Viz. Upon these Grounds mentioned, ver. 5, &c. ¶ ³³ Confidence of the Excellency, and glorious Success of my Ministry, as v. 4. ¶ ³⁴ I plainly declare the Mysteries of the Gospel, though they be Scandal and Folly to carnal Reason.

¹³ And ³⁵ not as Moses, which put a ³⁶ vail over his face, ³⁷ that the children of Israel could not

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Ch. 2. 16.

Phil. 2. 13.

John 15. 4, 5.

Matt. 26. 28.

Or, quickeneth.

Deut. 10.

1. &c.

Exod. 34.

29, 30.

* Psal. 40. 8.
Jer. 31. 33.
Heb. 8. 10.

Eph. 6. 19.

Or, b. plainness.

Chap. 4. ¹³ stedfastly look to ³⁹ the end of ⁴⁰ that which is abolished.

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³⁵ *q. d.* I don't use obscure Expressions to hide Divine Light from my Hearers, as *Moses* hid the Truth under Shadows and Ceremonies. ¶ ³⁶ *Exod.* 34. 33. To note the obscurity of the Legal Administrations, and the Blindness of their Hearts, *v. 14.* ¶ ³⁷ Whereby it came to pass that—
¶ ³⁸ Plainly discern. ¶ ³⁹ *Rom.* 10. 4. *Gal.* 3. 24. That which God aimed at in the Ceremonies, and Legal Administrations, *viz.* to lead 'em to Christ, *Gal.* 3. 24. ¶ ⁴⁰ The Legal Administrations, *v. 7.*

* *Rom.* 11. 8.

¹⁴ But * their minds were ⁴² blinded: for until this day remaineth the same ⁴³ veil untaken away, in the reading of the old testament; which veil is done away ⁴⁴ in Christ.

⁴² *q. d.* And there is also, besides the obscurity of the Law, a blindness upon their Understandings. ¶ ⁴³ *Isa.* 6. 10. *Matt.* 13. 13. *Acts.* 28. 26. They rested in the outward Letter, and never apprehended the Spiritual part, and sense of the Law; (and this they were given up to, for their wilful and malicious rejecting the Light, *John* 9. 39. & 12. 40.) ¶ ⁴⁴ Ignorance of the true and spiritual meaning of the Scriptures of the Old Testament. ¶ ⁴⁵ By the Knowledge and Spirit of Christ.

¹⁵ But even unto this day, when *Moses* is read, the veil is upon their heart.

* *Rom.* 11. 23, 26.

¹⁶ Nevertheless, * when ⁴⁵ it shall ⁴⁶ turn to the Lord, the veil shall be ⁴⁷ taken away.

⁴⁵ *Israel* (*v. 13.*) *i. e.* The Body of the Nation, or, their Heart, *v. 15.* ¶ ⁴⁶ *Hof.* 3. 5. *Matt.* 13. 11. *Rom.* 11. 23, 26. *1 Cor.* 2. 10. Receive the Gospel, and own Christ. ¶ ⁴⁷ *Isa.* 25. 7. *viz.* Both from their Heart, and the Law; so that they shall then understand the Spiritual sense of it.

¹⁷ Now the ⁴⁸ Lord is that Spirit: and where the Spirit of the Lord is, there is ⁵⁰ liberty.

⁴⁸ Christ, (not *Moses*) is He who dispenses the Spirit to you, and thereby takes away that veil. ¶ ⁵⁰ *Rom.* 8. 15. *viz.* Both from the veil of Ignorance, the yoke of the Law, and slavery to Sin.

¹⁸ But * we all with ⁵² open face, beholding * as ⁵³ in a glass * the ⁵⁴ glory of the Lord, * are changed into the same image, ⁵⁶ from glory to glory, ⁵⁷ even as || by the Spirit of the Lord.

* *1 Cor.* 13. 12.
* Chap. 4. 4, 6.
* *Tim.* 1. 11.
* *Rom.* 8. 28.
* *1 Cor.* 15. 49.
Col. 3. 10.
|| Or, of the Lord the Spirit.

⁵² All the People of God, who now under the Gospel have received the Spirit, and believe in Christ. ¶ ⁵³ *1 Cor.* 13. 12. Without the Veil of Types and Shadows, (as *Moses* put off his Veil when he went to appear before the Lord, *Exod.* 34. 34.) ¶ ⁵⁴ Clearly, (in the Ministry of the Gospel, being attended with the Power and Efficacy of the Spirit.) ¶ ⁵⁵ The glorious Nature and Attributes of God, most fully, and perfectly exprest in the Life of Christ, and clearly held forth in the Ministry of the Gospel. ¶ ⁵⁶ Made like unto him in Holiness, and all glorious Qualifications. ¶ ⁵⁷ *Psal.* 87. 4. By the Glory that is in God and Christ (reflected upon, and conveyed to the Soul, by the Gospel) to a proportionable degree of glorious Grace, (according to our measure and manner) communicated to us thereby. Or, growing from one degree of glorious Grace to another, till it come to its perfection, in eternal Glory. ¶ ⁵⁸ Which is done in such a powerful and glorious manner, that nothing but the Almighty Spirit of God could effect it: and this he does, by revealing the Object, by illuminating the eye of the Mind, and by witnessing to us what we have of God, *1 Cor.* 2. 12.

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¹ Paul's sincerity and diligence in preaching, 7 and of the troubles of the same.

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¹ Therefore seeing we have * this ministry, * as we have received * mercy * we faint not:

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* *1 Cor.* 7. 25.

² The Dispensation of so glorious and excellent a Ministry, *ch.* 3. 6, &c. ¶ ³ *Viz.* To be employed in this work, notwithstanding my unworthiness, *1 Tim.* 1. 12. ¶ ⁴ I am not discouraged from doing my duty by all the troubles I meet with therein, but am diligent.

* *Rom.* 1. 16.† *Gr.* *shame.*

² But have renounced the * hidden things * of dishonesty, not walking in craftiness, nor handling the word of God * deceitfully, but by * manifestation of the truth, * recommending our selves to every man's conscience * in the sight of God.

³ *2 Pet.* 2. 3. Those underhand dealings which the false Apostles use, to hide their shameful and dishonest Practices. ¶ ⁴ *Ch.* 2. 17. (See there *n.* 43.) *1 Thess.* 2. 3, 5. ¶ ⁵ Prea-

ching it plainly and sincerely. ¶ ⁷ Chap. 5. 11. & 6. 4. Doing that which all men in their own Consciences cannot but approve of. ¶ ⁸ As knowing that God sees (*ch.* 2. 17.) and so as to approve my self to him too.

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³ But if ¹⁰ our Gospel be ¹¹ hid, * it is hid to them that are ¹² lost:

* *1 Cor.* 1. 18.

Chap. 2. 15.

* *2 Thess.* 2. 10.

⁹ *q. d.* If yet, notwithstanding the plain preaching of the Gospel. ¶ ¹⁰ See on *Rom.* 2. 16. *n.* 71. ¶ ¹¹ *Viz.* From the saving knowledge of any, and their embracement of it. ¶ ¹² Cast-a-ways and Reprobates.

⁴ In whom the ¹³ god of ¹⁴ this world hath ¹⁵ blinded the minds of them which ¹⁶ believe not, left the ¹⁷ light of * the glorious gospel ¹⁸ of Christ, * who is the ¹⁹ image of God, should ²⁰ shine unto them.

* Chap. 3. 18.

¹³ *John* 12. 31. *Eph.* 6. 12. ¶ ¹⁴ Wicked men, who are men of this World, (*Psal.* 17. 14.) and, who freely subject themselves to him. ¶ ¹⁵ *Isa.* 6. 10. Hinders 'em from the saving knowledge of the Truth, by the Efficacy of false Persuasions, and of divers Lusts. ¶ ¹⁶ Wilfully reject the Knowledge and Faith of Christ. ¶ ¹⁷ The clear Discovery of the way of Salvation in the Gospel. ¶ ¹⁸ *2 Thess.* 1. 8. ¶ ¹⁹ *Phil.* 2. 6. *Col.* 1. 15. *Heb.* 1. 3. As he is the Second Person of the Trinity, he is the Substantial, Essential Image, or likeness of God the Father; and as Mediator, he reveals God and his Will to us, *John* 1. 18. & 14. 8. ¶ ²⁰ Be savingly manifested to 'em.

⁵ For we preach not ²¹ our selves, but Christ Jesus the Lord; ²² and our selves ²³ your servants ²⁴ for Jesus sake.

²¹ Our own Delusions, (*Jer.* 23. 16, 26.) Passions, &c. nor for Self-ends, of Vain-glory, &c. ¶ ²² *i. e.* And in preaching we make our selves— ¶ ²³ *Ch.* 1. 24. *1 Cor.* 3. 21. By condescending to the weakest Capacities; considering your Infirmities, and Temptations; assisting you with all needful supplies of Counsel, Comfort, &c. and likewise are willing to perform any Office, or Service for the good of your Souls. ¶ ²⁴ In order to the promoting his Honour and Interest in you.

⁶ For God * who commanded the light to shine ²⁶ out of darkness, † hath * ²⁷ shined in our hearts, ²⁸ to give the light of the knowledge of the glory of God, ³⁰ in the face of Jesus Christ.

* *Gen.* 1. 3.† *Gr.* *is he*

who hath

* *2 Pet.* 1. 19.

²⁵ *q. d.* For, for this end God revealed the Gospel to us, that we might declare it to others. ¶ ²⁶ When there was nothing but darkness in the World. ¶ ²⁷ Bestowed the saving Knowledge of Christ upon us. ¶ ²⁸ To the intent that we should impart to others the clear manifestations of God's glorious Excellencies. ¶ ³⁰ Who is revealed to us in the Person of Christ.

⁷ But we have this ³² treasure in ³³ earthen vessels, ³⁴ that the excellency of the power may be ³⁵ of God, and not of us.

³² *Matt.* 13. 44. The Knowledge of the Gospel, and the Ministry thereof. ¶ ³³ *Ch.* 5. 6. (like *Gideon's* men, *Judg.* 7. 13.) *i. e.* In our Persons, which are frail, contemptible and exposed to many sufferings. ¶ ³⁴ *Ch.* 12. 9. *1 Cor.* 2. 5. That that great power which shews it self in succeeding our Labours, and supporting our Persons may clearly appear to be. ¶ ³⁵ *Ch.* 3. 5, 6.

⁸ We are troubled on every side, yet not ³⁶ distressed; we are ³⁷ perplexed, but not in || despair; || Or, altogether without help, or means.

⁹ Persecuted, but ³⁸ not forsaken; ³⁹ cast down, but not destroyed;

³⁸ *Psal.* 37. 24. *Isa.* 43. 2. ¶ ³⁹ Brought very low.

¹⁰ Always bearing about in the body, the ⁴⁰ dying of the Lord Jesus, ⁴¹ that the life also of Jesus might be made manifest in our body.

⁴⁰ *Gal.* 6. 17. Continual dangers, and Sufferings for Christ's sake, and in Conformity to him. ¶ ⁴¹ *Ch.* 1. 5. *2 Tim.* 2. 11, 12. *Rom.* 8. 10. That it may appear that Christ is alive indeed, by that strength, and power he gives to such frail Creatures, as we are in our selves.

¹¹ For we which ⁴² live, * are always ⁴³ delivered unto death for Jesus sake, ⁴⁴ that the life also of Jesus might be made manifest in our mortal flesh.

* *Psal.* 44. 22.* *Rom.* 8. 36.* *1 Cor.* 15. 31.

49.

⁴² Are enabled thus to hold out, and hold up. ¶ ⁴³ Exposed. ¶ ⁴⁴ That the virtue, and influence of his being alive, *viz.* The supporting, and enabling us to preach the Gospel under all these discouragements, and making it effectual to convey spiritual life to our Hearers.

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12 So then, death ⁶⁶ worketh in us, but ⁶⁷ life in you.

⁶⁸ *Ch.* 13. 9. Is very busie, active, and always at work to bring us under its power, (by these sufferings.) ¶ ⁶⁹ Spiritual Life has been conveyed to you by our Ministry. Or, We undergo many Miseries, and are in continual danger of death; but you flourish and enjoy all the comforts of Life.

* Rom. 1. 12.

2 Pet. 1. 1.

13 ⁶⁸ We having * the ⁶⁹ same spirit of faith, according as it is written, ⁷⁰ I believed, and therefore have I ⁷¹ spoken, we also ⁷² believe, and therefore ⁷³ speak :

⁷⁴ *q. d.* Yet we partake of the same Life too with you, because we have the same Faith. ¶ ⁷⁵ The same Faith, wrought by the same Spirit, as David had (and did express in the following words) and which you, and all Believers have. ¶ ⁷⁶ *Psal.* 116. 10. I had a steadfast confidence in God for deliverance out of all my Troubles. ¶ ⁷⁷ Penned this Psalm, and declared this confidence therein. ¶ ⁷⁸ Have the same confidence that God will also deliver us out of all our Troubles. ¶ ⁷⁹ Declare this our confidence, by preaching the Gospel openly.

* Rom. 8. 11.

1 Cor. 6. 14.

14 Knowing, that * he which raised up the Lord Jesus, shall raise up us also ⁷⁴ by Jesus, and shall present us with ⁷⁵ you.

⁷⁶ *John* 11. 25. *1 Cor.* 15. 22. ¶ ⁷⁷ *Viz.* To God the Father, and bestow the same Glory upon us which you shall have, (though our outward Estate on Earth hath been different.)

* Chap. 1. 11.

15 For ⁷⁶ all things are for your sakes, ⁷⁷ that * the abundant grace, might, through the thanksgiving of many, redound to the glory of God.

⁷⁸ *Ch.* 1. 6. *1 Cor.* 3. 21. *Col.* 1. 24. *2 Tim.* 2. 10. Whatsoever we do or suffer; and whether we continue in trouble, or are delivered out of it. (This Verse, I think, should be read in a Parenthesis.) ¶ ⁷⁹ That so the Benefit having abounded, and the Mercy of God having extended it self to many, in our deliverances.

16 For which ⁷⁸ cause we ⁷⁹ faint not, but though our ⁸⁰ outward man perish, yet the ⁸¹ inward man is ⁸² renewed day by day.

⁷⁸ *Viz.* This firm hope of eternal Glory, *v.* 14. ¶ ⁷⁹ See *Ch.* 3. ¶ ⁸⁰ Bodily strength decay, (by our continual Labours and Sufferings.) ¶ ⁸¹ *Rom.* 7. 22. *Eph.* 3. 16. *1 Pet.* 3. 4. ¶ ⁸² *Ysa.* 40. 32.

* 1 Pet. 1. 6.

& 5. 10.

17 ⁸³ For * our ⁸⁴ light affliction, which is but for a ⁸⁵ moment, ⁸⁶ worketh for us a far more exceeding and eternal weight of glory;

⁸⁷ *q. d.* We faint not, but rather gather spiritual Strength under our Sufferings, because— ¶ ⁸⁸ *Viz.* Comparatively; in respect of the weight of Glory, (*Rom.* 8. 18.) and by reason of that Support God affords, *Rom.* 8. 37. ¶ ⁸⁹ *Psal.* 30. 6. In comparison of Eternity. ¶ ⁹⁰ Procures, and shall be so rewarded by God, *2 Thess.* 1. 5.

18 ⁸⁷ While we look not at the things which are seen, but at the things which are ⁸⁸ not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal.

⁸⁷ *q. d.* And we gather that we shall be such gainers by our Sufferings, by that temper of mind God has wrought in us, having drawn us off from the regard of temporal to eternal things. ¶ ⁸⁸ *Rom.* 8. 24. *Heb.* 11. 1, 26.

C H A P. V.

That in hope of immortal glory, 9 and in expectation of it, and the general judgment, be laboureth to keep a good conscience.

* Job 4. 19.

Chap. 4. 7.

FOR we know, * that if * our * earthly house of this tabernacle were dissolved, we have * a building of God, an house † not made with hands, eternal in the heavens.

⁹ *q. d.* And another reason why we are faithful in our Ministry, (*Ch.* 4. 1, 2, 13.) and faint not under our Sufferings, (*v.* 16.) is, because— ¶ ¹⁰ *i. e.* That when, or, though it be so that— ¶ ¹¹ *2 Pet.* 1. 13, 14. Bodily frame of Nature were taken to pieces by Death. ¶ ¹² *Heb.* 11. 10, 16. A state of Glory provided by God, for the separate Soul to pass unto, and abide in, immediately after Death, *v.* 8. ¶ ¹³ † The work of God's immediate power. (*as Heb.* 9. 11.)

2 For * in this we * grone earnestly, desiring to be clothed upon with our house which is * from heaven :

⁵ *q. d.* And we are assured of our interest in that state, by those earnest desires after it, which are wrought in us by the Holy Spirit, *v.* 5. ¶ ⁶ In respect of our Sufferings; or, while we are in this mortal state. ¶ ⁷ Suitable to that place, *viz.* Glorious and Immortal.

3 ⁸ If so be that * being clothed, we shall not be * found naked. *Rev.* 3. 18. & 16. 15.

⁹ *q. d.* Which state we shall partake of, if we are endued with the image of God, and robe of Holiness (*Matt.* 22. 11. *Rom.* 13. 14. *Rev.* 12. 1. & 19. 14.) and not destitute thereof.

4 For we that are in this tabernacle do * grone, being ¹² burdened: * not for that we would be unclothed, but clothed upon, * that mortality might be swallowed up of life.

¹¹ *Rom.* 8. 23. Earnestly desire that state, and are grieved that we don't yet enjoy it. ¶ ¹² *Rom.* 7. 24. *viz.* With Sin, and many other evils in this Life. ¶ ¹³ *1 Cor.* 15. 51. Yet not so much out of weariness of this Life, or to part with our Bodies for ever, as to have this animal Life changed into a heavenly, and everlasting one, *1 Cor.* 15. 53. ¶ ¹⁴ That so this mortal state may be perfectly taken away by an immortal one, both of Soul and Body, after the Resurrection.

5 Now * he that hath ¹⁶ wrought us for the self- * same thing, is God: who also * hath given unto us * the * earnest of the Spirit. *1 Ia.* 29. 23. *Eph.* 2. 10. *Rom.* 8. 23.

¹⁶ Fitted us to partake of this blessed state, *Col.* 1. 12. (by working Grace in us.) ¶ ¹⁷ *Ch.* 1. 22. (See there, *v.* 55.) *Eph.* 1. 14.

6 Therefore we are always ¹⁸ confident, knowing, that whilest we are at home in the body, we are ¹⁹ absent from the Lord :

¹⁸ Courageous in all dangers and sufferings, and dare venture upon death it self. ¶ ¹⁹ *1 Chron.* 29. 15. *Psal.* 119. 19. *Phil.* 1. 23. *Heb.* 11. 13. *viz.* Comparatively.

7 ²⁰ (For we walk by ²¹ faith, not by ²² sight.)

²⁰ As appears by this, in that— ¶ ²¹ *Hab.* 2. 4. *Rom.* 8. 24, 25. *1 Cor.* 13. 12. Only in a firm belief of this state, and our interest in it. ¶ ²² In the present, full enjoyment thereof.

8 We are ²⁸ confident, I say, and ²⁹ willing rather to be absent from the body, and to be present with the Lord. *Phil.* 1. 23.

9 Wherefore we * labour, that ²⁴ whether present or absent, we may be ²⁵ accepted of him. *Or, endeavour.*

²⁴ Whether we live, or dye. ¶ ²⁵ Partake of his favour here, and be received to Glory by him hereafter.

10 For ²⁶ we must all appear before the judgment-seat of Christ, * that every one may receive the ²⁷ things done in his body, according to that he hath done, whether it be good or bad.

²⁶ *Rom.* 14. 10. See *John* 5. 22. ¶ ²⁷ The due reward of his works. See on *Matt.* 16. 27.

11 ²⁸ Knowing therefore * the terrour of the Lord, we ²⁹ persuade men; ³⁰ but * we are made manifest unto God, and I ³¹ trust also, are made manifest in your consciences. *Jude* 23.

²⁸ Being certain that such a terrible Judgment will come, *Job* 31. 23. ¶ ²⁹ *Viz.* To live like those that must be thus judged. ¶ ³⁰ *q. d.* But however, whether men are persuaded or no. ¶ ³¹ Our Sincerity is evident to God. ¶ ³² *Ch.* 4. 2. I doubt not but you are fully satisfied in your own Consciences of my Sincerity.

12 For we ³³ commend not our selves again unto you, but give you occasion * to glory on our * behalf, that you may have somewhat to answer them which ³⁴ glory † in appearance, and not in † face. *Chap.* 1. 14. *Gr. in the face.*

³³ *Ch.* 3. 1. & 10. 8. *q. d.* And though in what I now say I may seem to commend my self, yet that's not my design, but only to shew you how you may vindicate me, and answer their glorying, by mentioning my sincerity, patience, &c. ¶ ³⁴ Make a fair shew outwardly, (*Ch.* 11. 12, 13, 15.) and pretend to much Zeal, &c. when their Consciences could give little testimony of their sincerity.

13 For ³⁶ whether we be besides our selves, it is ³⁷ to God: or ³⁸ whether we be sober, it is ³⁹ for your cause.

³⁶ *q. d.* What I speak by way of Self-commendation, or wherein I act in such a high strain of Self-denial, and other Graces, that mine Enemies, or persons of an ordinary under-

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understanding, may count me no better than foolish and distracted, *ch. 11. 1, 16, 17. & 12. 16.* ¶ *27* I design his Glory, (*1 Cor. 10. 31.*) and am to stand to his Judgment. *1 Cor. 4. 3, 4.* ¶ *28* What I speak, or do, which they must needs acknowledge to be according to the Rules of Sobriety. ¶ *29* That you may be edified.

14 For the *40* love of Christ *41* constraineth us, because we thus *42* judge, that if one died *43* for all, then *44* were all *45* dead:

40 *Luke 7. 47.* The lively sense of Christ's great love to his Church, and the height of my affection to him. ¶ *41* Strongly inclines and engages me thus utterly to renounce my self, and to lay out my self to the utmost in the Service of God and his Church. ¶ *42* Argue, and conclude. ¶ *43* *Rom. 5. 15.* *1 Tim. 2. 6.* Instead of his whole Church, both of *Jews* and *Gentiles*, *John 11. 51, 52.* ¶ *44* Ought to be so. ¶ *45* *1 Pet. 4. 1, 2.* viz. Either in and with Christ, in regard of the Guilt and Punishment of sin, so as to be free from the Damnation of it; or by way of Conformity to Christ's Death, in dying unto sin, and Crucifying the old Man, so as to shake off the power and strength of it.

15 And that he died for all, that they which *46* live, should not henceforth live *47* unto themselves, but *48* unto him which died for them, and rose again.

46 Are delivered from deserved destruction, and indued with a spiritual Life, (as the purchase of his Death.) ¶ *47* *Rom. 6. 11.* & *14. 7, 8.* *1 Cor. 6. 20.* *1 Thess. 5. 10.* *Tit. 2. 14.* *1 Pet. 4. 2.* ¶ *48* (And therefore I lay out my self for him.)

* John 15. 14.

16 * Wherefore henceforth *49* know we no man after the flesh: yea, *50* though we have known Christ after the flesh, yet now henceforth *51* know we him *52* no more.

49 *Matt. 12. 50.* I regard no man upon any Carnal account, (*Gal. 5. 6.* *Col. 3. 11.* *James 2. 1.*) but only upon Spiritual and Divine accounts, as he lives to Christ, and expresses his Love to him. ¶ *50* If any of us have conversed with Christ, after a Carnal, Natural manner, whilst he was on Earth, (as the false Apostles boast they did, and expect their Doctrine should be received upon that score; and undervalue me and my Ministry, for want thereof.) Or though I my self, while a Pharisee and unregenerate, had Carnal Apprehensions of the Messiah, looking upon him as a Temporal Prince, yet since my Conversion, 'tis otherwise. ¶ *51* Love, Honour, Adhere, and Apply our selves to him. ¶ *52* *John 20. 17.* viz. In that way: but wholly after a Spiritual and Divine manner, befitting his state of Glory, viz. as the King and Lawgiver of his Church, offering and designing to us eternal Life upon our Obedience to him.

Or, let him be.

17 * Therefore if any man be *53* in Christ, *54* he is a *55* new creature: *56* old things are past away, behold, *57* all things are become new.

53 q. d. Since all Christ's Redeemed ones do thus live to him. ¶ *54* United to Christ, by the in-dwelling of the Spirit, (*Rom. 8. 9.*) and so has an interest in his Benefits. ¶ *55* *Isa. 42. 18, 19.* *Rom. 8. 10.* *Gal. 6. 15.* *Eph. 4. 23.* Really and thoroughly renewed and sanctified, (*1 Thess. 5. 23.*) Self being denied, (*Matt. 16. 24.*) and Christ being all in all, *Col. 3. 11.* ¶ *56* The former Administration of Christ's Kingdom, under the legal dispensation. ¶ *57* There's a new Face of affairs in the Gospel-Church; and accordingly Believers ought to be wholly renewed, both as to Principles, Affections, and Practices.

* Col. 1. 20.

1 John 2. 2.

& 4. 10.

18 And *58* all things are of God, * who hath *59* reconciled us to himself by Jesus Christ, and hath *60* given to us the ministry of reconciliation;

58 This renewed state, both in the Church, and every regenerate Person. ¶ *59* *Rom. 5. 10.* *Col. 1. 20.* *1 John 2. 2.* & *4. 10.* put us into a Capacity of Reconciliation with himself. ¶ *60* Instituted the Ministry to bring about an actual Reconciliation.

* Rom. 3.

24, 25.

† Gr. put in us.

19 * To wit, * that God was in *62* Christ, *63* reconciling the *64* world unto himself, *65* not imputing their trespasses unto them; and hath *66* committed unto us the word of reconciliation.

62 q. d. And the tenor of our Commission is to declare, that—
¶ *63* Upon the account of his Merit, and Intercession.
¶ *64* Doing that which belonged to him, and as much as concerned the sufficiency of a Sacrifice, Ransome, and Satisfaction towards an actual Reconciliation. ¶ *65* All Mankind, both *Jews* and *Gentiles*. ¶ *66* Not dealing with 'em according to the desert of their sins, but in a way of Mercy, by providing a sufficient remedy, that sin might be pardoned upon terms of Honour, and Justice.

20 Now then we are * ambassadors *66* for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

66 In his stead, and sent by him.

21 For he hath made him to be *67* sin for us, who *68* knew no sin; that we might be *69* made the righteousness of God *70* in him.

67 *Isa. 53. 10, 12.* *Rom. 5. 19.* & *8. 3.* *Gal. 3. 13.* A Sin-offering, or Sacrifice for Sin, in our stead (as *Lev. 4. 29.* & *5. 6.*) by making him Guilty of our Sins, (i. e. liable to the Curse due to them) and to undergo the punishment thereof, (*Isa. 53. 6.*) and causing him to be treated as a most sinful and criminal Person: (And hereby Christ satisfied the Sanction and Threatning part of the Law, and was made fully conformable to it in that respect.) ¶ *68* *John 8. 46.* & *14. 30.* *1 Pet. 2. 22.* *1 John 3. 5.* Was perfectly Holy (*Luke 1. 35.*) and conformable to the Preceptive part of the Law, (*Matt. 3. 15.*) and free from the Transgression of it, or from the Fault, and consequently from the Filth, Stain, Pollution, and Defilement of sin, *Heb. 7. 26.* *1 Pet. 1. 19.* and so deserved no punishment. ¶ *69* Become righteous by that way of Righteousness which God has Establish'd in the Covenant of Grace, viz. The Righteousness of Faith, See on *Rom. 1. 17. n. 69.* ¶ *70* Upon the account of Christ's undertaking, and performance, and by virtue of our Union with him, when by Faith we are engrafted into him.

CHAP. VI.

1 Of Paul's faithfulness in the ministry. *14* Exhortation to avoid idolaters.

WE * then as workers * together with him, beseech you also, * that ye * receive not the * Heb. 11. 15. grace of God in vain:

1 q. d. Being employed by God on this business, (*ch. 5. 18, 19.*) we prosecute it. ¶ *2* *1 Cor. 3. 9.* ¶ *3* Comply with the offers of Reconciliation.

2 (* For he saith, * I have * heard thee in a time * accepted, and in the * day of salvation * have I succoured thee: behold, * now is the accepted time; behold, now is the * day of salvation)

1 Because this is the time or season foretold by God, wherein he'd make the Preaching of the Gospel effectual to Salvation. ¶ *2* *Isa. 49. 8.* (They are the words of God the Father to Christ, promising to build up his Church by him at his coming.) ¶ *3* Will make it appear that I hear thee, (by granting thy request.) ¶ *4* Wherein I have determined to manifest my free Favour and gracious good will to the Gentiles, by accepting them to Life. ¶ *5* Will assist thee in that work. ¶ *6* This present time is the time there spoken of, wherein such a rich Treasure and Measure of saving, efficacious Grace is dispens'd to the Church, (and therefore lose not this season, but improve it, by labouring for a share in this Grace, that you may approve your selves to be of the number of those that Christ prays for.)

3 * Giving no offence in any thing, that the ministry be not * blamed:

3 See on *1 Cor. 10. 32. n. 79.* Or (We giving) q. d. And that you may not be hindered from a due Improvement of this season, we discharge our Ministry inoffensively. ¶ *4* Disparaged, for want of Success through our default.

4 But in all things † approving our selves * as the ministers of God, * in much patience, in afflictions, in necessities, in *14* distresses,

12 *Ch. 2. 17.* & *4. 2.* *Rom. 2. 29.* ¶ *13* By the patient suffering all sorts of evils, viz. — ¶ *14* *Ch. 12. 10.* *Rom. 8. 35.* See there n. 46.

5 * In stripes, in imprisonments, in * tumults, * Chap. 11. 23. in * labours, in watchings, in fastings. ¶ Or, in toils

15 *Acts 14. 5.* & *16. 22.* & *17. 5.* & *18. 12.* & *19. 29.* & *22. 22.* ¶ *16* *1 Cor. 4. 12.*

6 * By pureness, by *18* knowledge, by long suffering, by kindness, by the * holy Ghost, by love unfeigned.

17 *Acts 20. 26.* q. d. We approve our selves the faithful Ministers of Christ, not only by suffering the forementioned Evils, but by exercising the following Graces of Chastity, or Modesty. ¶ *18* viz. Of the Mysteries of the Gospel, *Eph. 3. 4.* ¶ *19* By exercising the extraordinary Gifts of the Spirit.

Chap. 6. 7 By the ²⁰ word of truth, ²¹ by the power of God, ²² by * the armour of righteousness, ²³ on the right hand and on the left,

^{4036.} ^{10.} 4. 1 Cor. 2. 4. By a due use of that power God gives us to work Miracles, (Heb. 2. 4.) and thereby to convince and convert the Hearers and punish the Rebellious, ch. 10. 6. ¶ ²² By the use of all Just and Righteous means to secure our selves in dangers. ¶ ²³ Whether we be assaulted by Prosperity on the right hand, or Adversity on the left.

8 ²⁴ By honour and dishonour, by evil report and good report, ²⁵ as deceivers, and yet true;

²⁴ q.d. And thus we carry our selves, whether we be honoured by the Good, or dishonoured by the Bad, Acts 17. 32. ¶ ²⁵ Though we are counted by some no better than meer Impostors, Cheats, and Seducers, (as Christ was, Matt. 27. 63.)

9 ²⁶ As unknown, and yet ²⁷ well known; as ²⁸ dying, and behold, we live; as ²⁹ chastened, and ³⁰ not killed;

²⁶ Though we seem to be obscure Persons, and of no account. ¶ ²⁷ We give undoubted proofs of what we are: or, though some look strangely on us, and will take no notice of us, yet others own and value us. ¶ ²⁸ Ch. 1. 3, 9. & 4. 11. & 11. 23. Psal. 118. 18. 1 Cor. 15. 31. In continual danger of death. ¶ ²⁹ When we were scourged by Magistrates, as Malefactors, (as Luke 22. 16.) ¶ ³⁰ Psal. 118. 18. God strangely secured our Lives that we were not out-right slain.

10 ³¹ As sorrowful, yet alway rejoycing; ³² as poor, yet making many ³³ rich; ³⁴ as having nothing, and yet ³⁵ possessing all things.

³¹ In a sad Condition, as to outward appearance. ¶ ³² Acts 3. 6. ¶ ³³ Viz. Spiritually; in Grace. ¶ ³⁴ Mark 10. 28. ¶ ³⁵ 1 Cor. 3. 21. 1 Tim. 4. 8. (1.) We are supplied by God's Providence with all necessities, ch. 11. 9. 1 Cor. 16. 17. Phil. 4. 18. (according to Christ's promise, Mark 10. 30.) (2.) Are as well contented, as if we were Masters of all things. (3.) Are by Faith heirs of all God's Benefits, in and with Christ, 1 Cor. 3. 21, 22.

11 O ye Corinthians, ³⁶ our mouth is open unto you, * our heart is enlarged.

³⁶ We have freely and fully preach'd the Gospel to you, out of that great Affection we bear you.

Chap. 12. 15. 12 ³⁷ Ye are not straitned in us, but * ³⁸ ye are straitned in your own bowels.

³⁷ We have not been sparing in dispensing the Gospel to you. ¶ ³⁸ You receive the Grace of the Gospel but by halves.

1 Cor. 4. 14. 13 Now for a recompence in the same, (* I speak as unto my children) ³⁹ be ye also enlarged.

³⁹ Open your Hearts to receive the Grace of the Gospel according to that fulness in which it is tendered to you.

1 Sam. 5. 2, 3. 1 Kings 18. 21. Eccl. 13. 17. 1 Cor. 10. 21. Eph. 5. 11. 14 ⁴⁰ Be ye not unequally yoked together with unbelievers: for * ⁴² what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

⁴⁰ Deut. 22. 10. 1 Kings 18. 21. 1 Cor. 5. 9. & 10. 21. Eph. 5. 11. Join not voluntarily in any intimate Society, especially Marriage, or in any Work which may draw you into a Communion with them in Evil. ¶ ⁴¹ Heathens and Infidels, v. 15. ¶ ⁴² There can be no profitable, agreeable, comfortable Converse with such.

15 And what concord hath Christ with ⁴³ Belial? or what part hath he that believeth, with an infidel?

⁴³ The Devil, (who has cast off all Obedience to God,) or any of his Children.

16 And what agreement hath the temple of God with Idols? for ye are the ⁴⁴ temple of the living God; as God hath said, * I will ⁴⁵ dwell in them, and ⁴⁶ walk in them; and I will be their God, and they shall be my people.

⁴⁴ 1 Cor. 3. 16. See there n. 55. ¶ ⁴⁵ Lev. 26. 12. See on Rom. 8. 9. n. 45. ¶ ⁴⁶ Observe how they behave themselves, and watch over 'em for good.

17 Wherefore ⁴⁷ come out from among them, and be ye separate, saith the Lord, and ⁴⁸ touch not the unclean thing; and I will ⁴⁹ receive you,

⁴⁷ Isa. 52. 11. Zeck. 2. 6. Acts 2. 40. Rev. 18. 4. Withdraw from all intimate Society with 'em. ¶ ⁴⁸ Keep your selves free from Heathenish Defilements (an allusion to

Lev. 11. 24, 39. & 21. 4-6.) ¶ ⁴⁹ Take you into my special protection and affection.

18 And will be a ⁵⁰ Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

C H A P. VII.

1 He exhorteth to purity, 3 and sheweth what comfort he took in his afflictions.

HAVING * therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and spirit, ² perfecting holiness in the fear of God.

² Mentioned ch. 6. 16, 18. ¶ ² Phil. 3. 12. ¶ ³ By the help thereof; which will keep you from doing any thing that may be displeasing to him.

2 Receive ⁴ us: we have ⁵ wronged no man, we have ⁶ corrupted no man, we have defrauded no man.

⁴ Our Persons into your Houses, and Doctrine into your Hearts. ¶ ⁵ Ch. 12. 17. Acts 20. 33. ¶ ⁶ Viz. With Error.

3 I speak not this to ⁷ condemn you: for * I ⁸ have said before, that you are in our hearts to die and live with you.

⁷ 1 Cor. 4. 14. Viz. As if you charged me with any of these Crimes, (but to vindicate my self from the imputations of the false Apostles.)

4 ⁸ Great is my boldness of speech toward you, great is my ⁹ glorying of you: * I am filled with comfort, I am exceeding ¹⁰ joyful in all our tribulation.

⁸ q.d. And as an Argument of my Love, I deal very freely with you upon all accounts. ¶ ⁹ Phil. 2. 17. 1 Thess. 2. 19. ¶ ¹⁰ Ch. 6. 10.

5 For when we were come into Macedonia, our flesh had ¹¹ no rest, but we were troubled on every side; ¹² without ¹³ were ¹⁴ fightings, within ¹⁵ were fears.

¹¹ Ch. 2. 13.— ¶ ¹² Deut. 32. 25. ¶ ¹³ Contentions with false Brethren, (ch. 11. 26.) or open Enemies. ¶ ¹⁴ Ch. 11. 2.

6 Nevertheless, ¹⁶ God that comforteth those that are cast down, comforted us by the coming of Titus:

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us, your ¹⁷ earnest desire, your ¹⁸ mourning, your ¹⁹ fervent mind toward me; so that I rejoyced the more.

¹⁷ Viz. To see and satisfy me, (by punishing Offenders) ¶ ¹⁸ Viz. For my troubles; or your own disorders; or the reproof I gave you for 'em. ¶ ¹⁹ Earnestness on my behalf against the false Apostles.

8 For though I made you sorry with a letter, I do not repent, * though I ²⁰ did repent: for I perceive that the same epistle made you sorry, though it were but for a season.

²⁰ Viz. Left it should produce some ill effect.

9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ²¹ after a godly manner, ²² that ye might receive damage by us in nothing.

²² So that you received—

10 For godly sorrow worketh ²³ repentance to salvation † not to be repented of: but the ²⁴ sorrow of the world worketh death.

²³ Such a Reformation, as is the way to Salvation. ¶ † Many have repented of their carnal Mirth, never any of their godly Sorrow. ¶ ²⁴ Sorrow occasioned by worldly Troubles, and carnal Considerations usually increases sin and misery, and so tends to the shortning of Life (as in Achitophel, Judas, &c.) and brings eternal Death.

11 ²⁵ For behold, this self-same thing that ye sorrowed after a godly sort, what ²⁶ carefulness it wrought in you, yea, what ²⁷ clearing of your selves, yea, what ²⁸ indignation, yea, what ²⁹ fear, yea, what vehement ³⁰ desire, yea, what ³¹ zeal, yea, what

F f

what

Chap. 8. *note* ¹¹ revenge: in all things ye have approved yourselves to be clear in this matter.

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¹² *q. d.* And it appears that your sorrow was godly, by the excellent Fruits, and Effects thereof. ¶ ¹³ *Viz.* To amend what was amiss. ¶ ¹⁴ Showing that you don't approve of that Fault. ¶ ¹⁵ *Viz.* Against the offender, and your selves, for your neglect. ¶ ¹⁶ *Viz.* Of Divine Vengeance, (if you should persist in that neglect) or, of Transgressing again. ¶ ¹⁷ *Viz.* To take away the Scandal, and give me and all good men satisfaction. ¶ ¹⁸ *Viz.* For the Glory of God, and to perform what I have commanded. ¶ ¹⁹ *Viz.* Against the Offender (by punishing) of him.

¹² Wherefore though I wrote unto you, *I did it* ¹³ not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care ¹⁴ for you in the sight of God might appear unto you.

¹⁵ Not merely to show my Authority, to punish one, and right another. ¶ ¹⁶ To free your Church from Scandal.

¹³ Therefore we were comforted ¹⁴ in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

¹⁵ *Viz.* Since my care has been successful. ¶ ¹⁶ In this Reformation, (which is matter of Comfort both to you and me.)

¹⁴ For if I have boasted anything to him of you, I am not ashamed: but ¹⁵ as we spake all things to you in truth, even so our boasting which *I made* before Titus is found a truth.

¹⁶ As all I said to you of him was true, so all I said to him of you, he has found to be true.

† *Gr. bene.*

¹⁵ And his ¹⁶ inward affection is more abundant toward you, whilst he remembreth the obedience of you all, how with ¹⁷ fear and trembling you received him.

¹⁷ *Phil.* 2. 20. ¶ ¹⁸ Christian watchfulness against miscarriages, (as *Phil.* 2. 12.)

¹⁶ I rejoyce therefore that I have confidence in you in all things.

¹⁷ *Ch.* 2. 9. *Phil.* 2. 12. *1 Theff.* 3. 4. *Philem.* 21.

CHAP. VIII.

¹ He stirreth them up to contribute to the Saints, ¹⁶ and commended Titus and others, that were come to them purposely for this business.

Moreover brethren, we ¹ do you to wit of the ² grace of God bestowed on the churches of Macedonia:

¹ Make known to you. ¶ ² That charitable disposition, (wrought in 'em by Grace.)

² How that ³ in a great trial of affliction ⁴ the abundance of their joy, and ⁵ their deep poverty, ⁶ abounded unto the riches of their ⁷ liberality.

* *Mark* 12. 44.
† *Gr. simpli-*
city.

⁸ Amidst great outward Afflictions. ¶ ⁹ Their cheerful Charity. ¶ ¹⁰ Has produced such an abundantly bountiful contribution.

* *Acts* 11. 29.
† *1 Pet.* 4. 11.

³ For ⁴ to their power (I bear record) yea and beyond their power *they were* willing of themselves.

* *Acts* 11. 29.

† *1 Cor.* 16. 1.

Chap. 9. 1.

* See on

Rom. 15. 25.

n. 87.

⁴ Praying us with much intreaty, that we would receive the gift, and *take upon us* ⁵ the fellowship of the ⁶ ministering to the saints.

⁵ And *this they did*, ⁸ not as we hoped, ⁹ but first gave their own selves to the Lord, and ¹⁰ unto us by the will of God.

⁸ Not only according to that proportion I could have expected, but much beyond it. ¶ ⁹ *Matt.* 25. 40. *Phil.* 4. 18. *Heb.* 12. 16. Having first devoted themselves, and all they have to God. ¶ ¹⁰ To my disposal, and Apostolical care.

⁶ Inasmuch that we desired Titus that as he had begun, so he would also ⁷ finish in you the same ⁸ grace also.

⁹ Compleat this Contribution, (now upon this occasion.)

7 Therefore as ye ¹² abound in every thing, in faith, in ¹³ utterance, and knowledge, and in all diligence, and in your love to us, *see* that ye abound in this ² grace also.

Chap. 8.

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⁸ I speak not ¹⁴ by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

¹⁴ *Philem.* 8, 9. In a commanding way, (See on *1 Cor.* 7. 6. n. 13.) as imposing any absolute necessity upon you, (because Charity ought to be free) and precisely determining the proportion, and such Circumstances.

⁹ For ye know the ¹⁵ grace of our Lord Jesus Christ, ¹⁶ that though he was ¹⁷ rich, yet for your ¹⁸ sakes he became ¹⁹ poor, that ye ²⁰ through his poverty might be rich.

* *Luke* 9. 58.

¹⁵ Love, Bounty, and Favour. ¶ ¹⁶ *Heb.* 1. 2. *Phil.* 2. 6. ¶ ¹⁷ *Matt.* 8. 20. *Phil.* 2. 7, 8. ¶ ¹⁸ Upon the score of his sufferings might be Partakers of all spiritual and heavenly Blessings, (and therefore you should imitate him, and make your poor Brethren partakers of your good things.)

¹⁰ And herein ²⁰ I give my advice: for this is ²¹ expedient for you, who have begun before, not only to do, but also to be ²² forward a year ²³ ago.

† *Gr. willing*
Chap. 9. 2.

²⁰ *1 Cor.* 7. 25. ¶ ²¹ *Prov.* 19. 17. *Matt.* 10. 42. Fitting, to perfect it (*v.* 11.) and not leave it half done.

¹¹ Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also ²² out of that which you have.

²² According to your ability, (be it never so little.)

¹² For if there be first ²³ a willing mind, *it is* ²⁴ accepted according to that a man ²⁵ hath, and not according to that he hath not.

²³ *Ch.* 9. 7. *Exod.* 35. 6. *Prov.* 19. 22. A sincere readiness to do according to his Ability. God sometimes accepts the Will without the Deed, but never the Deed without the Will: We allow grains to true, but not to counterfeit Gold. ¶ ²⁴ *Mark* 12. 43. *Luke* 21. 2. 4. *Heb.* 11. 17. ¶ ²⁵ *1 Pet.* 4. 10.

¹³ For *I mean* not that ²⁶ other men be ²⁷ eased, and you ²⁸ burdened:

²⁶ They that are in want now. ¶ ²⁷ Plentifully supplied. ¶ ²⁸ Straitned, (to relieve them.)

¹⁴ But by ²⁹ an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may be *a supply* for ³⁰ your want, ³¹ that there may be equality,

²⁹ A proportionable distribution according to their necessity, and your own ability. ¶ ³⁰ *Viz.* If God, by his providence, should hereafter change your Conditions. ¶ ³¹ That one have not too much, and another too little.

¹⁵ ³² As it is written, He that *had gathered* much, ³³ had nothing over; and he that *had gathered* little, had no lack.

³² *Exod.* 16. 18. *q. d.* As it was in the gathering of Manna. ¶ ³³ Had but his proportion, (the over-plus being put into a common stock for any that wanted;) so is must be here.

¹⁶ But thanks *be* to God, which put the ³⁴ same earnest ³⁵ care into the heart of Titus for you.

³⁴ *Viz.* Which I have. ¶ ³⁵ *Viz.* To promote this work among you.

¹⁷ For indeed he ³⁶ accepted the exhortation, ³⁷ but being more forward, of his own accord he went unto you.

³⁶ Complied with my desire to promote and perfect this work, *v.* 6. ¶ ³⁷ Yea, afore he was spoken to.

¹⁸ And ³⁸ we have sent with him the brother, ³⁹ whose praise *is* in the gospel, throughout all the ⁴⁰ Churches;

³⁸ Who is highly commended for his excellent ministerial Abilities.

¹⁹ (And not *that* only, but who was also chosen of the Churches to travel with us with this ⁴¹ grace which is administered by us to the glory ⁴² of the same Lord, and *declaration* of your ready ⁴³ mind)

† *Or, gift.*

† *Contribu-*

tion.

Chap. 9. 20 Avoiding this, that no man should ⁴⁰ blame us in this ⁴¹ abundance which is administred by us. ⁴² Charge me with any undue, partial dealing, (which some might have done, if he had had the disposing of it alone.) ¶ ⁴³ Large Collection.

21 ⁴² Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

⁴⁴ Acts 24. 16. Rom. 12. 17. Phil. 4. 8. 1 Pet. 2. 12.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much ⁴³ more diligent, upon the great confidence which ¶ I have in ⁴⁴ you.

⁴⁵ More forward than ordinary, to be employ'd on this occasion. ¶ ⁴⁶ Viz. That you'll answer all our expectations, by a bountiful Contribution, v. 24.

23 ⁴⁵ Whether any do enquire of Titus, he is my partner, and fellow-helper ⁴⁶ concerning you: or ⁴⁷ our brethren be enquired of, they are the ⁴⁸ messengers of the churches, and the ⁴⁹ glory of Christ.

⁴⁹ q. d. If any yet be not satisfied, but desire to know further of these persons. ¶ ⁵⁰ In what I had to deal with you, (either to Convert, Confirm, &c.) ¶ ⁵¹ The other sent with him. ¶ ⁵² Persons intrusted by other Churches, (and therefore may be by you.) ¶ ⁵³ Who by their Conversation bring much Honour to Christ, John 15. 8.

24 Wherefore shew ye to them, and before the churches, the ⁵⁰ proof of your love, and of ⁵¹ our boasting on your behalf.

⁵² An evidence that it is sincere, v. 8. ¶ ⁵³ Viz. That it was not without ground.

CHAP. IX.

1 He sheweth why he sent Titus, 6 and stirreth them up to a bountiful alms, 10 which shall yield them a great increase.

* 1 Cor. 16. 1. Chap. 8. 4. **F**OR as touching * the ¹ ministring to the saints, it is superfluous for me to ² write to you.

³ Contributing to their relief; see on Rom. 15. 26. n. 87. ¶ ⁴ Viz. More largely, and particularly.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that ⁵ Achaia was ⁶ ready a year ago; and your zeal hath ⁷ provoked very many.

* Chap. 8. 10. ⁸ You Christians of that Province, (whereof Corinth was the chief City.) ¶ ⁹ Forward in making preparation. ¶ ¹⁰ 1 Thess. 1. 7, 8.

3 Yet have I sent the brethren, lest our boasting of you should be in ¹¹ vain in this behalf; that, as I said, ye may be ready:

¹² Viz. If you should be unprepared, v. 4.

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and ¹³ make up beforehand your ¹⁴ bounty, ¶ whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But ¹⁵ this I say, He which soweth sparingly, shall reap also sparingly: and he which ¹⁶ soweth bountifully, shall ¹⁷ reap also bountifully.

¹⁸ See on 1 Cor. 15. 50. n. 8. ¶ ¹⁹ Eccl. 11. 1. Matt. 7. 2. Prov. 11. 25. ¶ ²⁰ Prov. 11. 24, 25. & 22. 9. Gal. 6. 9. Be rewarded with degrees of Glory proportionable to his exercise of (this) Grace, Luke 19. 16-19.

7 Every man according as he ²¹ purposeth in his heart, so let him give; * not ²² grudgingly; or of necessity: for God loveth a ²³ cheerful giver.

²⁴ Finds himself inclin'd, from his own bountiful Disposition, (and not as being constrain'd thereto by me, or any other.) ¶ ²⁵ 1 Sam. 25. 16. Deut. 15. 7. ¶ ²⁶ Luke 12. 20. ¶ ²⁷ Exod. 25. 2. & 35. 5. Lev. 1. 3. Rom. 12. 8.

8 And God is ²⁸ able to ²⁹ make all grace abound

towards you; that ye always having ³⁰ all sufficiency, in ³¹ all things, may abound to ³² every good work:

³³ Prov. 10. 22. will do it. See on Rom. 4. 21. n. 63. and on Heb. 2. 18. ¶ ³⁴ To supply you abundantly with means of Liberality. ¶ ³⁵ Enough to enable you to relieve others in their necessities. ¶ ³⁶ Viz. That he sees good for you, Psal. 84. 11. ¶ ³⁷ Matt. 25. 34. Luke 16. 9.

9 (As it is written, ³⁸ He hath dispersed abroad; he hath given to the poor, ³⁹ his righteousness remaineth for ever.

⁴⁰ Psal. 112. 9. ¶ ⁴¹ He shall always have enough wherewith to exercise his bounty in works of mercy (v. 11.) and this act of obedience shall have an eternal Reward v. 10.

10 Now he that ⁴² ministrerth seed to the sower, both minister bread for your food, and ⁴³ multiply your seed sown, and increase the ⁴⁴ fruits of your * righteousness)

⁴⁵ Psal. 104. 13. Isa. 55-10. Furnishes the liberal man with more (as he does the Husbandman, not only for Food, but for Seed.) ¶ ⁴⁶ Make an ample return for what you have given away. ¶ ⁴⁷ Your works of mercy, or the reward of them.

11 Being ⁴⁸ enriched in every thing to all ¶ bountifulness, which ⁴⁹ causeth ⁵⁰ through us thanksgiving to God.

⁵¹ Plentifully furnish'd with all things that may enable you to exercise the greatest bounty, 1 Tim. 6. 18. ¶ ⁵² Ch. 1. 11. & 4. 15. ¶ ⁵³ For our bounty.

12 For the ⁵⁴ administration of this service, not only supplyeth the want of the saints, but ⁵⁵ is abundant also by many thanksgivings unto God;

⁵⁶ The performance of this Duty, (whereby we become helpful to others.) ¶ ⁵⁷ Produces manifold praises to God.

13 (Whilest by the ⁵⁸ experiment of this ministration they glorify God for ⁵⁹ your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men)

⁶⁰ The experience they have of your usefulness in this respect. ¶ ⁶¹ This open testimony of your sincere Obedience to the Gospel (which so strictly enjoyns Charity.)

14 ⁶² And by their prayer for you, which ⁶³ long after you for the exceeding ⁶⁴ grace of God in you.

⁶⁵ Prov. 11. 26. 2 Tim. 1. 18. There must be something supplied from v. 12. thus, [And the Ministration of this Service is abundant also by their Prayer, &c.] i. e. It does also produce many Prayers to God for you by the poor Saints. ¶ ⁶⁶ Have a great affection to you, and are very desirous of your welfare. ¶ ⁶⁷ See on ch. 8. 1. n. 2.

15 ⁶⁸ Thanks be unto God for his unspeakable ⁶⁹ gift.

⁷⁰ Ch. 3. 5. Psal. 115. 1. Rom. 11. 36. ¶ ⁷¹ To give you both Hearts and Estates to relieve the Saints.

CHAP. X.

1 Paul's spiritual might and authority against all adversaries, 7 as well when he is present, as absent.

14 Not to reach beyond our compass.

NOW * I Paul my self beseech you, ¹ by the * Rom. 12. 1. meekness and ² gentleness of Christ, who ¶ in presence am ³ base among you, but being absent ¶ Or, in outward appearance am ⁴ bold toward you.

⁵ As you desire to partake thereof; and whom I desire to imitate therein. ¶ ⁶ Quietness, and backwardness to contend, Isa. 42. 2. ¶ ⁷ Backwardness to punish offenders, or avenge himself, 1 Pet. 2. 23. ¶ ⁸ 1 Cor. 10. 1 Cor. 2. 3, 4. Low spirited, and faint-hearted, (as the false Apostles misconstrue my mild and humble Carriage) not daring to execute those Censures when present, which I threaten when absent. ¶ ⁹ Ch. 13. 10. Imperious, (so they interpret my severity by Letters.)

2 But I beseech you, * that I may not be ¹⁰ bold * 1 Cor. 4. 21. when I am present, with that ¹¹ confidence where- Chap. 13. 10. with I think to be bold against some which ¶ Or, reckon of us, as if we ¹² walked according to the flesh.

¹³ Obligated to exercise that severity. ¶ ¹⁴ Due resolution. ¶ ¹⁵ Were acted only by humane Principles.

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3 For though we ⁹ walk in the flesh, we do not ¹⁰ war after the flesh:

⁹ Live a natural Life, subject to many Infirmities and Calamities, *Gal. 4. 13.* ¶ ¹⁰ *1 Tim. 1. 18.* Manage my office in a weak manner, or with worldly power.

¶ Or, to God.

4 (For the ¹¹ weapons of our warfare *are* not ¹² carnal, but ¹³ mighty ¶ through God, to the pulling down of ¹⁴ strong holds)

¹¹ The means we make use of in the discharge of our Office, *viz.* Zeal, Boldness, Courage, Church-Censures, &c. ¶ ¹² Weak, and such whereby the Interest of the Flesh is like to be promoted. ¶ ¹³ *Jer. 1. 10. Zech. 4. 6, 7. Eph. 6. 13.* ¶ ¹⁴ Whatsoever is used to hinder, or defeat the power and course of the Gospel in the Souls of Men.

¶ Or, reason-
ings.

5 ¹⁵ Casting down ¶ imaginations, and ¹⁶ every high thing that exalteth it self against the knowledge of God, and ¹⁷ bringing into captivity every thought to the obedience of Christ:

¹⁵ Not suffering the corrupt Reason of Man to be Judge in matters of Faith. ¶ ¹⁶ Proud conceits of their own Wisdom and Ability which hinder the propagating of the Gospel, and spreading the knowledge of Christ. ¶ ¹⁷ Restraining the wantonness of mens Wits, so as to bring 'em to stoop to, and acquiesce in the Doctrine of Christ.

6 And ¹⁸ having in readiness to revenge all disobedience, when your obedience is fulfilled.

¹⁸ Having such power, (*viz.* my Apostolical rod, (*1 Cor. 4. 21.*) and Church-Censures) wherewith I am resolved to punish obstinate Offenders when you shall have declared your readiness to obey my Authority.

7 Do ye ²¹ look on things after the outward appearance? ²² if any man ²³ trust to himself, that he is ²⁴ Christ, let him of himself think this again, that as he is Christ, even so *are* we Christ.

²¹ Judge of me, and my Authority, by my outward, humble, and mild behaviour among you, *1 Sam. 16. 7. John 7. 24.* ¶ ²² *1 Cor. 14. 37. 1 John 4. 6.* ¶ ²³ Is confident in himself. ¶ ²⁴ A Minister of Christ, guided by his Spirit.

8 ²⁵ For though I should boast somewhat more of our authority, (which the Lord hath given us ²⁶ for edification, and not ²⁷ for your destruction) I should not be ashamed:

²⁵ *Ch. 12. 6.* ¶ ²⁶ *Ch. 13. 10.* To bring to repentance, (*1 Cor. 5. 5.*) and so to promote Holiness. ¶ ²⁷ To drive the sinner to Despair, *ch. 2. 6, 7.* (by excessive severity.)

9 ²⁸ That I may not seem as if I would terrify you by letters.

²⁸ *q. d.* But I will not mention my power, lest I should seem to fright you by my Letters, and yet not dare to use it, when present, (as my Adversaries suggest.)

† Gr. faith be.

10 For his letters († say they) *are* ²⁹ weighty and ³⁰ powerful, ³¹ but his bodily presence *is* weak, and his speech ³² contemptible.

²⁹ Trust with Strength of Reason. ¶ ³⁰ Full of vehement threats. ¶ ³¹ He is one of no presence, and carries himself, as if he had no Power. ¶ ³² *Ch. 11. 6. 1 Cor. 1. 17. & 2. 1. 1 Thess. 2. 4.*

11 Let such an one think this, that such as we are in word by letters, when we are absent, such *will we be* also indeed, when we are present.

12 For we ³³ dare not ³⁴ make our selves of the number, or compare our selves with some that commend themselves: but they ³⁵ measuring themselves by themselves, and comparing themselves amongst themselves, ¶ *are* not wise.

¶ Or, understand it not.

³³ *Ch. 3. 1. & 5. 12. Prov. 27. 2. q. d.* It is not for me to come high them, nor compare my self with such rare Creatures as they are, (spoken ironically to tax the vain brags of the false Apostles.) ¶ ³⁴ Pretend to be one of their Society. ¶ ³⁵ *Job 12. 2. Luke 18. 11.* Making their own Opinion of themselves the only standard whereby to judge of themselves.

13 But we will not ³⁶ boast of things without ³⁷ our measure, ³⁸ but according to the measure of the ¶ rule, which God hath distributed to us, ³⁹ a measure to reach even unto you.

¶ Or, line.

³⁶ Assume the credit of other mens labours, (*v. 15.*) nor meddle with those Converted by them. ¶ ³⁷ My own bounds (for though the Commission of the Apostles was

unlimited, yet for Peace and Orders sake, each Apostle was content to confine the exercise of his Power to those Churches he had planted himself, (*Rom. 15. 20.*) Whereas the false Apostles ranged about where they listed.) ¶ ³⁸ *1 Cor. 12. 11. Eph. 4. 7.* But I speak only of what has been done by me in those places, where, by God's Providence, I have preached the Gospel. ¶ ³⁹ Among which I am sure you of *Corinth* are of the number.

14 ⁴⁰ For we stretch not our selves beyond our measure, as though we reached not unto you; for ⁴¹ we are come as far as to you also, in preaching the gospel of Christ:

⁴⁰ *q. d.* And though I look upon you as my Charge, yet you can't pretend that I usurp upon other mens rights. ¶ ⁴¹ I was the Person who founded your Church.

15 Not ³⁶ boasting of things without ³⁷ our measure, *that is,* ⁴² of other mens labours: but having hope, when your faith ⁴³ is increased, that ⁴⁴ we shall be ¶ enlarged ⁴⁵ by you according to

¶ Or, magnified in you.

⁴⁶ our rule abundantly, ⁴⁷ *Rom. 15. 20.* ¶ ⁴⁸ Re-establish'd, (which was shaken by the false Apostles) and further confirmed. ¶ ⁴⁹ The limits of my Ministry will be extended to other places beyond you, *v. 16.* (which has been hitherto hindered by your weaknesses and defects.) ¶ ⁵⁰ Through your means and countenance. ¶ ⁵¹ The Rule of my Calling, (to whom the Apostleship of the Gentiles was committed.)

16 To preach the gospel in the regions beyond you, and ⁴⁷ not to boast in another mans ¶ line of things made ready to our hand.

¶ Or, rule.

⁴⁷ Not to meddle with those places where the Gospel has been already preach't, *Rom. 15. 20.*

17 * ⁴⁸ But he that glorieth, let him glory in * *Isaiah 65. 16.* the Lord.

⁴⁸ *Jer. 9. 23, 24. 1 Cor. 1. 31.* (See there.) *q. d.* And even where I have done any thing to glory of, I desire the praise of all may be ascribed to God in Christ.

18 For not he that ⁴⁹ commendeth himself is ⁵⁰ approved, but whom the Lord ⁵¹ commendeth.

⁴⁹ *Prov. 27. 2.* Boasts of any thing done by his own Power, or has a good conceit of himself for any Service he has done. ¶ ⁵⁰ Faithful and sincere, (ever the more for that.) ¶ ⁵¹ *Rom. 2. 29. 1 Cor. 4. 5.* Owns as faithful, and upon whom he bestows his Grace to do that which is Praise-worthy.

C H A P. XI.

1 Paul being inforced, entreteth into a commendation of himself, and comparison with the other Apostles.

W Ould to God you could bear with me a little in my ¹ folly; ² and indeed ¶ bear with me.

¶ Or, ye do bear with me.

¹ *Ver. 16. 23. and ch. 5. 13. and 12. 11.* Self-commendation, (which has indeed a show of Vanity, but is now necessary, (*ch. 12. 11.*) for the maintaining my Authority among you.) ¶ ² And truly so you must do.

2 ³ For I am * jealous over you with godly * *Gal. 4. 17, 18.* jealousy: for I have espoused you to one husband, * ⁴ that I may present you * as a chaste virgin * *Col. 1. 28. Lev. 21. 13.* to Christ.

³ *q. d.* And the reason why I do it is, lest you should be misled, (and so miscarry) by the vilifying Speeches of the false Apostles concerning me, *Jeb 1. 5.* ¶ ⁴ *q. d.* And therefore I would fain keep you pure, and faithful, to present you free from any corrupt, erroneous Principles and Opinions.

3 But ⁵ I fear, lest ⁶ by any means, as * the * *Gen. 3. 4.* serpent beguiled Eve through his ⁷ subtilty, John 8. 44. so your minds should be ⁸ corrupted from the simplicity that is in Christ.

⁵ *Gal. 4. 11.* ¶ ⁶ By some means or other. ¶ ⁷ Devil by the Serpent. ¶ ⁸ Pretence of kindness, and other arts. ¶ ⁹ *Viz.* By the mixture of humane Inventions, and Jewish Observances with the Doctrine of Christ; and so drawn from the plainness of the Christian Doctrine.

4 For if he that cometh, preacheth another Jesus whom we have not preached, or if ye receive

Chap. II. 4036. receive ¹¹ another spirit, which ye have not received, or ¹² another gospel, which ye have not accepted, ye might well ¹³ bear with him.

¹⁴ More excellent Gifts than those by my Ministry. ¹⁵ Gal. 1. 8. Holding forth better promises, and more glad tidings. ¹⁶ Own such a one, and submit to his Authority.

¹⁷ For I suppose I was ¹⁸ not a whit behind the very chiefest apostles.

¹⁹ q. d. But this I think neither you nor they will say, for — ²⁰ Ch. 12. 11. 1 Cor. 15. 10. Gal. 2. 6, 9.

²¹ 1 Cor. 1. 17. & 2. 1, 13. ²² But though ²³ I be ²⁴ rude in speech, yet ²⁵ not in knowledge; but ²⁶ we have been thoroughly made manifest among you in all things.

²⁷ Ch. 10. 10. Accounted by these great Orators, one of a low stile: and be it so, that my Language is plain, and void of the flourishes of humane Art and Wit, 1 Cor. 2. 1. ²⁸ Eph. 3. 4. ²⁹ Ch. 4. 2. & 5. 11. & 12. 12. You have had sufficient Tryal of my Gifts what they are.

³⁰ 1 Cor. 9. 6, 12. ³¹ Have I committed an offence ³² in ³³ abusing my self that you might be ³⁴ exalted; because I have preached to you the gospel of God freely?

³⁵ q. d. And though this be charged on me as a fault, that I have not taken maintenance from you, as if thereby I slighted you. ³⁶ Stooping to work with my own Hands, Acts 18. 3. (which some count a sordid carriage in me.) ³⁷ The sooner drawn to imbrace the Gospel.

³⁸ Ch. 12. 13. ³⁹ I robbed other Churches, taking ⁴⁰ wages of them, to do you service.

⁴¹ And when I was present with you and wanted, I was ⁴² chargeable to no man: for that which was lacking to me, the ⁴³ brethren which came from Macedonia, supplied: and in all things I have kept my self from being burdenson unto you, and so will I keep my self.

⁴⁴ 1 Thess. 2. 9. 2 Thess. 3. 8. ⁴⁵ Phil. 4. 10, 15.

⁴⁶ Gr. this boasting shall not be stopped in me. ⁴⁷ As the truth of Christ is in me, no ⁴⁸ man shall stop me of this boasting in the regions of Achaia.

⁴⁹ Rom. 9. 1. See there. As sure as I am a true Christian, and Apostle. ⁵⁰ See on 1 Cor. 9. 15. v. 38.

⁵¹ John 21. 17. ⁵² Wherefore? because I love you not? ⁵³ God knoweth.

⁵⁴ 1 Cor. 9. 12. ⁵⁵ But what I do, that I will do, ⁵⁶ that I may cut off ⁵⁷ occasion from them which desire occasion, that wherein they ⁵⁸ glory, they may be found ⁵⁹ even as we.

⁶⁰ q. d. But the true reason why I do so, and resolve to continue the same course, is this, That — ⁶¹ Viz. Of reproaching me, or boasting of themselves. ⁶² Viz. Of their Preaching freely; at least, sometimes, or some of 'em, or pretending so; for it may seem by v. 20. that they took maintenance; but perhaps it was secretly. ⁶³ To have no advantage over me in this respect.

⁶⁴ For such are false apostles, ⁶⁵ deceitful workers, transforming themselves into the apostles of Christ.

⁶⁶ q. d. And if you'd know more particularly whom I mean, 'Tis — ⁶⁷ Phil. 3. 2. Who handle the word deceitfully, (ch. 2. 17.) and serve themselves under a pretence of serving Christ, Rom. 16. 18.

⁶⁸ And no marvel; for Satan himself is ⁶⁹ transformed into an angel of light.

⁷⁰ Takes upon him to be a good Angel, pretending kindness, and to do good.

⁷¹ Therefore it is no great thing if his ministers also be transformed as the ⁷² ministers of righteousness; ⁷³ whose end shall be according to their works.

⁷⁴ The Apostles of Christ, (whose business is to bring men to Righteousness: Acts 26. 18.) or, faithful and good Ministers. ⁷⁵ Phil. 3. 19.

⁷⁶ Chap. 12. 6. Or, suffer. ⁷⁷ I say again, Let no man think me a ⁷⁸ fool; if otherwise, yet as a fool ⁷⁹ receive me, that I may boast my self a little.

⁸⁰ Ver. 1. See there. ⁸¹ Hear me patiently without offence.

⁸² That which I ⁸³ speak, I speak it not ⁸⁴ after the Lord, but as it were ⁸⁵ foolishly in this confidence of boasting.

⁸⁶ Viz. In this way of boasting. ⁸⁷ 1 Cor. 7. 6. After the Example of Christ, and in such a way as seems worthy of him. ⁸⁸ In imitation of the folly of my Adversaries, who confidently boast of themselves.

⁸⁹ Seeing that many glory ⁹⁰ after the flesh, I will glory also.

⁹¹ Of their outward Priviledges and Qualifications, Phil. 3. 4.

⁹² For ye suffer fools gladly, seeing ye ⁹³ your selves are wise.

⁹⁴ q. d. You the Disciples of the false Apostles, being such wonderful Wise men, will, I hope, bear with this piece of folly in me, as well as you do in others.

⁹⁵ For ye suffer if a ⁹⁶ man bring you into ⁹⁷ bondage, if a man ⁹⁸ devour you, if a man ⁹⁹ take of you, if a man ¹⁰⁰ exalt himself, if a man ¹⁰¹ finite you on the face.

¹⁰² Any of the false Apostles. ¹⁰³ Viz. To the Jewish Ceremonies, Gal. 5. 1. Or, tyrannize over you, under pretence of Church-power. ¹⁰⁴ Luke 20. 47. Rom. 16. 18. Phil. 3. 19. ¹⁰⁵ Viz. Gifts and Presents, (pretending to exact nothing as due. See v. 30.) ¹⁰⁶ Ch. 1. 24. Insult over you, (as being but Gentiles.) ¹⁰⁷ Should treat you disgracefully, and upbraid you with my meanness, v. 21.

¹⁰⁸ I speak as concerning reproach, ¹⁰⁹ as though ¹¹⁰ Chap. 10. 10. we had been ¹¹¹ weak: howbeit, whereinfoever any is ¹¹² bold, (I speak ¹¹³ foolishly) I am ¹¹⁴ bold also:

¹¹⁵ I mean it of those Reproaches they load me withal. ¹¹⁶ Contemprible (in comparison of them,) and could have used no such Authority over you. ¹¹⁷ Thinks he may value and vaunt himself. ¹¹⁸ Viz. In appearance. ¹¹⁹ Have as much to say for my self.

¹²⁰ Are they ¹²¹ Hebrews? so am I: are they ¹²² Israelites? so am I: are they the ¹²³ seed of Abraham? so am I:

¹²⁴ Phil. 3. 5. Jews living in Judea, and retaining their ancient Language, (Acts 22. 2.) only with a little Variation. ¹²⁵ Rom. 11. 1. Descended from the Patriarch Jacob, who was honoured with the Title of Israel by God himself. ¹²⁶ Rom. 11. 1.

¹²⁷ Are they ministers of Christ? (I speak as a fool) I am ¹²⁸ more: ¹²⁹ in ¹³⁰ labours more abundant, ¹³¹ Acts 9. 16. & 21. 11. in stripes above measure, in prisons more frequent, in ¹³² deaths oft. ¹³³ Chap. 6. 4.

¹³⁴ Viz. Than they, or any ordinary Minister. ¹³⁵ Ch. 6. 5. 1 Cor. 15. 10. ¹³⁶ Per. 25. ch. 1. 10. & 4. 11. 1 Cor. 15. 31. imminent dangers of Death.

¹³⁷ Of the Jews five times received I ¹³⁸ forty stripes save one.

¹³⁹ Deut. 25. 3. (This was by his own Countrymen.)

¹⁴⁰ Thrice was I beaten ¹⁴¹ with rods, once was I ¹⁴² stoned, thrice I suffered ¹⁴³ shipwreck; a night and a day I have been ¹⁴⁴ in the deep:

¹⁴⁵ Acts 16. 23. (This was by the Gentiles.) ¹⁴⁶ Acts 14. 19. ¹⁴⁷ Acts 27. 41. ¹⁴⁸ Tossed on some parcel of a wrack.

¹⁴⁹ In journeying often, in perils of waters, ¹⁵⁰ Rom. 15. 19. in perils of robbers, in perils by ¹⁵¹ mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils amongst false brethren;

¹⁵² In weariness and painfulness, in ¹⁵³ watchings ¹⁵⁴ Acts 20. 11, often, in ¹⁵⁵ hunger and thirst, in fastings often, ¹⁵⁶ 1 Cor. 4. 11. in cold and nakedness.

¹⁵⁷ Besides ¹⁵⁸ those things that are without, that which cometh upon me daily, the ¹⁵⁹ care of all the churches.

¹⁶⁰ Troubles upon my Body, or outward Man. ¹⁶¹ Acts 20. 18, &c. Col. 2. 1.

¹⁶² Who is ¹⁶³ weak, and I am not ¹⁶⁴ weak; who is ¹⁶⁵ offended, and I ¹⁶⁶ burn not?

¹⁶⁷ 1 Cor. 8. 13. & 9. 22. viz. in Grace; and so apt to fall into sin. ¹⁶⁸ 1 Cor. 9. 22. See there, v. 61. ¹⁶⁹ Drawn into sin by others. ¹⁷⁰ Am filled with Grief, and holy indignation, and zeal to have the offence removed.

¹⁷¹ If I must needs glory, I will glory of the things which concern mine ¹⁷² infirmities.

¹⁷³ Sufferings for Christ, ch. 12. 10. (wherein my weakness,

Chap. 12. nefs, and Christ's strength is most evident, *ch. 12. 9.*) rather than of my Priviledges.

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31 ⁷⁶ The God and Father of our Lord Jesus Christ, ⁷⁷ which is blessed for evermore, ⁷⁸ knoweth that I lie not.

⁷⁵ See on *ch. 1. 3. n. 6.* ¶ ⁷⁷ See on *Rom. 1. 25. n. 7.* ¶ ⁷⁸ *Ch. 1. 23. Rom. 1. 9.* See there, *n. 40.*

32 In Damascus the governour under Aretas the King, kept the City of the Damascenes with a garison, desirous to apprehend me:

⁷⁹ *Acts 9. 25.* 33 And through a window in a basket was ⁷⁹ I let down by the wall, and escaped his hands.

C H A P. XII.

1 He commendeth his Apostleship, not by his revelations, but by his infirmities, 11 blaming them for forcing this boasting.

† Gr. For I will come.

IT is not expedient for me doubtless to glory: [†] I will come to ² visions and ³ revelations of the Lord.

¹ *q. d.* It is not fitting, in ordinary cases, to boast of ones Priviledges, as being apt to breed Pride, (*v. 7.*) and too high an esteem by others, (*v. 6.*) yet as the case stands it's necessary, (*v. 11.*) and therefore I'll mention one thing more, *viz.* A vision. ¶ ² Declarations of God's will by certain Images, and Representations, to the Eyes, or fancy. See on *Acts 10. 10.* ¶ ³ A Representation of things to the understanding immediately, without such a sensible manner of conveyance.

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2 I knew a man ⁴ in Christ, above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one ^{*} caught up to the third heaven.

^{*} A Christian, *viz.* my self.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

¶ Or, possible.

* Chap. 11. 30.

5 ^{*} Of such an one will I glory: ^{*} yet of ⁶ my self I will not glory, but in ⁷ mine infirmities.

⁵ *q. d.* I was then as another man; and therefore I may boast of that which befell me then. ¶ ⁶ *Viz.* According to my present Capacity, and the condition I am now in. ¶ ⁷ *Per. 9. 10. ch. 11. 30.* See there, *n. 75.* Sufferings for Christ, *v. 10.*

* Chap. 10. 8. & 11. 16.

6 For ^{*} though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me ⁸ above that which he seeth me to be, or that he heareth of me:

⁶ *1 Cor. 3. 5.* Better than what my constant, and ordinary behaviour may challenge.

7 And lest I should be ⁹ exalted above measure through the abundance of the revelations, there was given to me a ¹⁰ thorn in the flesh, ¹¹ the messenger of Satan to buffet me, lest I should be exalted above measure.

⁹ *2 Chron. 32. 25.* ¶ ¹⁰ *Ezek. 28. 24.* Some racking pain in his Body; or, terrors of Conscience; or rather, some violent Temptation: for (*1.*) the next words seem most applicable to that. (*2.*) It is not so likely that he'd have been so earnest (*v. 8.*) against a bare bodily affliction. (*3.*) God's Grace is especially manifested in supporting the case. ¶ ¹¹ A means which the Devil, by God's permission, made use of to afflict me.

* Dent. 3. 23-27.

8 ^{*} For this thing I besought the Lord ¹² thrice, that it might depart from me:

¹² Divers times.

9 And he said unto me, ¹³ My grace is ¹⁴ sufficient for thee: for my strength is ¹⁵ made perfect in weakness. Most gladly therefore will I rather glory ⁷ in my infirmities, that the power of Christ may ¹⁷ rest upon me.

¹³ *1 Cor. 10. 13. viz.* In thee. ¶ ¹⁴ *Viz.* To uphold thee, (though I don't see fit to remove it yet. ¶ ¹⁵ *Isa. 40. 29, 30.* Manifests it self most eminently, and is bestowed most plentifully in those Sufferings which befall thee, or any other of my Children. ¶ ¹⁷ To shelter and secure me.

10 Therefore I ¹⁸ take pleasure in ⁷ infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am ¹⁹ weak then am I ²⁰ strong.

¹⁸ *Jam. 1. 2.* ¶ ¹⁹ Suffer most in my Flesh, and am most despicable in the eye of the World. ¶ ²⁰ Most supported in my Spirit, and courageous in the work of Christ.

11 ²¹ I am become ^{*} a fool in glorying, ye ^{*} have ²² compelled me: for I ought to have been commended of you: for ²³ in nothing am I behind the very chiefest apostles, though ^{*} I be ²⁴ nothing.

²¹ *q. d.* You see how I have taken upon me the guise of a Fool, or vain Person, in this commending my self. ¶ ²² *Viz.* By harkning to the false Apostles, and their Suggestions against me, and not vindicating me your selves. ¶ ²³ *Ch. 11. 5. 1 Cor. 15. 10. Gal. 2. 6, 9.* In no Gifts nor Power. ¶ ²⁴ *1 Cor. 15. 9.* (*1.*) Of no esteem with some. (*2.*) In my own account. (*3.*) Without God's Grace, *1 Cor. 3. 7.*

12 ^{*} Truly the ²⁵ signs of an apostle were ^{*} wrought among you ²⁶ in all patience, in ²⁷ signs and ²⁸ wonders, and ²⁹ mighty deeds.

²⁵ *Acts 19. 11, 12. 1 Cor. 9. 2.* ¶ ²⁶ *q. d.* And my Patience in all my Sufferings is one sign. ¶ ²⁷ ²⁸ See on *Acts 2. 22.* ¶ ²⁹ The effects of Divine and Supernatural Power.

13 For what is it wherein ye were ³⁰ inferior to other churches, except it be that I myself was not ³¹ burdensome to you? ³² forgive me this wrong.

³⁰ In any Gift, or Privilege. ¶ ³¹ *Ch. 11. 8, 9.* ¶ ³² *q. d.* If it be a wrong, I know you'll easily pardon it. (A pleasant Irony.)

14 Behold, ³³ the third time I am ³⁴ ready to come to you; and I will not be burdensome to you; for I seek not ³⁵ yours, but you: for the children ³⁶ ought not to lay up for the parents, but the parents for the ³⁷ children.

³³ *Ch. 13. 1.* Having purposed it twice afore, *ch. 1. 15, 16. 1 Cor. 16. 5.* ¶ ³⁴ Resolved. ¶ ³⁵ *Acts 20. 33.* ¶ ³⁶ Relieve 'em they may and must (*Mark 7. 10-12.*) but it is not according to the course of Nature for Children to [*lay up*] for their Parents, (who commonly dye before 'em.) ¶ ³⁷ *q. d.* And so I, as your Spiritual Father (*1 Cor. 4. 15.*) don't desire to partake of your Temporals, but to bestow upon you my Spirituals.

15 And ^{*} I will very gladly ³⁸ spend and ³⁹ be ^{*} spent ^{*} for [†] you, though ^{*} the more abundantly ^{*} I love you, the less I be loved.

³⁸ *Viz.* My Time, Strength, &c. ¶ ³⁹ *Acts 21. 13. 2 Tim. 2. 10.* Yea to hazard, and lose even my Life, to promote your Salvation, *John 10. 11. Phil. 2. 17. 1 Thess. 2. 8.*

16 ⁴⁰ But be it so, I did not burden you: nevertheless being ⁴¹ crafty, I caught you with guile.

⁴⁰ *q. d.* True, may some say, Thou receivedst nothing thy self, but yet thou hast craftily imploy'd others that did it, and so hast over-reach'd us. ¶ ⁴¹ *Prov. 11. 30.*

17 ^{*} Did I ⁴² make a gain of you by any of ^{*} them whom I sent unto you?

18 ^{*} I desired Titus, and with *him* I sent a ^{*} brother: did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 ^{*} Again, think you that we ⁴³ excuse our selves unto you? ^{*} ⁴⁴ we speak before God in ^{*} Christ: but *we* do all things, dearly beloved, ⁴⁵ for your edifying.

⁴³ Speak this meely by way of excuse. ¶ ⁴⁴ *q. d.* I have a higher end, *viz.* The Glory of God, in whole presence I speak it. ¶ ⁴⁵ That my Ministry may be the more successful among you.

20 For I fear lest when I come I shall not find you such as I would, and *that* I shall be found

⁴⁶ found

Chap. 13. ⁴⁶ found unto you such as ye would not: left there be ⁴⁷ debates, envyings, ⁴⁸ wraths, ⁴⁹ strifes, back-bitings, whisperings, ⁵⁰ swellings, ⁵¹ tumults,

4049.

⁴⁵ Ch. 10. 2. & 13. 10. 1 Cor. 4. 21. ¶ ⁴⁷ Needless heats in words. ¶ ⁴⁸ A sudden Passion, or Disturbance of the Affections. ¶ ⁴⁹ Quarrels in Actions. ¶ ⁵⁰ The workings of Pride, and interchangeable Difdains. ¶ ⁵¹ Up- roars, and Disturbances.

²¹ And lest when I come again, my God will ⁵² humble me among you, and that I shall ⁵³ be- wail many which have sinned already, and have not ⁵⁴ repented of the uncleanness, and fornication, and ⁵⁵ lasciviousness which they have com- mitted.

⁵² Give me occasion of much shame, and sorrow, when I see so little Fruit of my Labours. ¶ ⁵³ With much grief pass some Church-censure upon 'em, See on 1 Cor. 5. 11. n. 6. ¶ ⁵⁴ Been brought to Repentance by my former warnings. ¶ ⁵⁵ See on Rom. 13. 13. n. 49.

C H A P. XIII.

1 He threatneth obstinate sinners. 5 He adviseth them to a trial of their faith.

THis is ¹ the third time I am ² coming to you. ³ In the mouth of two or three witnesses shall every word be established.

¹ See on ch. 12. 14. n. 33. ¶ ² Viz. To call you to ac- count. ¶ ³ Deut. 17. 6. & 19. 15. q. d. And I'll proceed in a Legal way against Offenders.

² I told you ⁴ before, and foretell you ⁵ as if I were present the second time, and being absent, now I write to them which heretofore have ⁶ sin- ned, and to all other, that if I come again ⁷ I will not spare:

⁴ Viz. Ch. 10. 2. & 1 Cor. 4. 19, 21. ¶ ⁵ Which you ought to regard as much as if I spake it personally to you. ¶ ⁶ And continue still unreformed. ¶ ⁷ Ch. 10. 6. Will certainly punish.

³ ⁸ Since ye seek a proof of Christ ⁹ speaking in me, ¹⁰ which to you-ward is not weak, but is mighty in you.

⁸ q. d. And this Course I am forc'd to take, because you'll not believe that Christ speaks in me, without some manifest proof of it. ¶ ⁹ Giving me Authority, and con- firming my Words by his Judgment, Matt. 18. 18. ¶ ¹⁰ q. d. And this he has done by manifesting his mighty Power in, and among you by my Ministry; in your Con- version, Gifts, &c. and will do it further, by inabling me to punish you.

⁴ For though he was crucified ¹¹ through weak- ness, yet ¹² he liveth by the power ¹³ of God: for ¹⁴ we also are weak ¹⁵ in him, but we shall ¹⁶ live with him ¹⁷ by the power of God toward you.

¹¹ Phil. 2. 7, 8. 1 Pet. 3. 18. As a weak, frail man, left to the frailty of humane Nature. ¶ ¹² Rose again and is advanc'd to Glory. ¶ ¹³ Of his Divine Nature, John 10. 18. (which power you ought to stand in awe of in me his Minister.) ¶ ¹⁴ q. d. Even so, I also in respect of my manifold Sufferings, am no other than a weak ordinary man. ¶ ¹⁵ In Conformity to him, and Communion with him in all Conditions. ¶ ¹⁶ Appear to be alive, and powerful as Christ is. ¶ ¹⁷ Being endued with the same power from God to punish obstinate Sinners.

⁵ ¹⁸ Examine your selves, whether ye be ¹⁹ in the faith, prove your own selves: ²⁰ know ye not your own selves, how that Jesus Christ is ²¹ in you, except ye be ²² reprobates?

¹⁸ 1 Cor. 11. 28. q. d. You may find a sufficient proof of my Calling, and Authority in your selves, if you be true Believers; and therefore try that. ¶ ¹⁹ In the state of true Believers. ¶ ²⁰ q. d. Don't you find that Christ dwells in your Hearts by Faith? (Eph. 3. 17.) which was wrought

by my Ministry; and so is a Confirmation of the truth of it, (1 Cor. 9. 2.) and of Christ's concurrence with it. † See on Col. 1. 27. n. 98. ¶ ²¹ Counterfeit Christians.

⁶ But I trust that ye shall know that we are not ²² reprobates.

²² Counterfeit Apostles.

⁷ Now I pray to God that ye do no evil; ²³ not that we should appear approved, but that ye should do that which is honest, ²⁴ though ²⁵ we be as re- ²⁶ probates.

²³ Which I don't desire only for this end, to evidence the truth of my Apostleship. ¶ ²⁴ However I be account- ed of.

⁸ ²⁵ For we can do nothing against the truth, but ²⁶ for the truth.

²⁵ q. d. And then you shall not need to fear my Power; for I have no power against those that walk uprightly. ¶ ²⁶ To encourage Persons in ways of Holiness, and bring those into them that go astray.

⁹ For we are glad ²⁷ when we are ²⁸ weak, and ye are ²⁹ strong: and this also we wish, even your ³⁰ perfection.

²⁷ Exercised with Sufferings: or, have no occasion to use our Power, (and so seem to have none.) ¶ ²⁸ Viz. In Gifts, and Graces. ¶ ²⁹ That you'd fully reform whatso- ever is amiss, either in Faith or Manners.

¹⁰ ³¹ Therefore ³² I write ³³ these things being absent, lest being present, I should use sharpness, according to the power which the Lord hath given me to ³⁴ edification, and not to ³⁵ destruc- tion.

³¹ Ch. 2. 3. ¶ ³² Viz. By way of Counsel, Caution, Threatning, &c. that you may reform. ¶ ³³ See on ch. 10. 8. n. 26, 27.

¹¹ Finally, brethren, farewell: Be ³⁶ perfect, be of good comfort, be ³⁷ of one mind, ³⁸ live in peace; and the God of love and peace shall be with you.

³⁶ Perfectly joined together in Judgment, Affections and Conversation, (1 Cor. 1. 10.) laying aside all your Factions and Divisions. ¶ ³⁷ Rom. 12. 16. & 15. 5. Phil. 2. 2. & 3. 15, 16. 1 Pet. 3. 8. ³⁸ ¶ Rom. 12. 18. Heb. 12. 14.

¹² ³⁹ Greet one another with an ⁴⁰ holy kiss. ⁴¹ See on Rom. 16. 3. n. 8. ¶ ⁴² See on Rom. 16. 16. n. 23.

¹³ All the Saints salute you.

¹⁴ The ⁴³ grace of the Lord Jesus Christ, and the ⁴⁴ love of God, and the ⁴⁵ communion of the holy Ghost, be with you all. Amen.

⁴³ q. d. I wish you may partake of the Grace of Christ, most eminently manifested in his procuring Grace for us, redeeming us from Hell, reconciling us to God the Father, publishing Grace to us, and being a publick Treasury of Grace for us, John 1. 16, 17. Col. 1. 19. Eph. 1. 22, 23. ¶ ⁴⁴ And of the Love of the Father, which was the first Spring and Source of our Recovery, and which he shewed by ordaining the End, and us to the End, viz. Life and Happinels; and by bestowing on us the Means that may bring to this end, viz. his Son, Spirit, and Word. ¶ ⁴⁵ And of the Communion or Communication of the Holy Ghost, who applies and communicates to us all that good which the Father has purposed to us, and all that Grace which the Son has purchas'd for us, and so gives us Fellowship with himself, and with the Father and the Son. (Not but that there is Grace in the Father and Holy Ghost, and Love in the Son, &c. But in the Oeconomy of the blessed Tri- nity Grace is most eminently ascribed to the Son, Love to the Father, and Communication to the Holy Ghost, for the reasons forementioned.) Or more briefly thus, I wish you may partake of all those benefits which Christ of his free Grace, and favour has purchas'd; the Father out of his Love has purpos'd; and the Holy Ghost does apply, communicate to, and bestow upon the Elect.

¶ The second epistle to the Corinthians, was written from Philippi, a city of Macedonia, by Titus and Lucas.

GALATIANS.

The ARGUMENT.

IN this Epistle St. Paul arms and antidotes the Galatians against certain Errors, into which they had been led by the false Apostles, who (the better to gain credit to their Doctrine) undervalued Paul as if he were no true Apostle. This therefore he first proves, and that his Doctrine was divine; from which therefore they ought not to be removed, (ch. 1.) and that the chiefest Apostles agreed with him in it; and particularly in the Doctrine of Justification by faith in Christ, and not by the works of the Law, (ch. 2.) and this Doctrine he proves at large by divers Arguments, (ch. 3.) and that the Law, as a Covenant of Works, is abrogated to Believers, and that they are freed from it, (ch. 4.) which Christian Liberty they should maintain, and not suffer themselves to be brought under the yoke of the Ceremonial Law, but casting off the works of the Flesh, should walk in the Spirit, ch. 5. Then he exhorts 'em to Meekness, Compassion, Liberality to their Teachers, Constancy in good, showing the Necessity and Benefit of Regeneration; and so concludes, ch. 6.

Chap. I.

CHAP. I.

4061.

1 He wondreth that they have so soon left him and the gospel. **11** Which he learned not of men, but of God.

* Acts 2. 24.

PAUL an apostle (* not of men, neither by man, but by Jesus Christ, and God the Father, * who raised him from the dead)

* See on Matt. 10. 2. ¶ * Ver. 12. which Office is not of humane Institution (as Civil Offices are, 1 Pet. 2. 13.) ¶ Not called immediately by men, (as ordinary Ministers are, Tit. 1. 5.) ¶ * Ver. 12. Tit. 1. 3. Acts 9. 4-6. 2 Cor. 12. 4. ¶ * q. d. I was converted and made an Apostle, by the same Almighty Power which raised Christ from the dead, Eph. 1. 19, 20.

* 1 Cor. 1. 3.

* Eph. 1. 2.

* Phil. 1. 2.

* Col. 1. 2.

* 1 Thess. 1. 1.

* 2 Thess. 1. 2.

* See on Rom. n. 68.

* 1. 7. n. 29.

* See Isa. 65. 17.

* Heb. 2. 5. & 6. 5.

2 And all the brethren which are with me, unto the Churches of Galatia:

3 * Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from * this present evil world, according to the will of God and our Father:

* Ch. 2. 20. Eph. 5. 2. Tit. 2. 14. ¶ * See on Rom. 4. 25. ¶ (1.) From Communion with wicked Men, (by Calling Grace.) (2.) From the Dominion of Sin, (by Converting Grace.) (3.) From the Temptations, and Snares of the World, (by Assisting Grace.) (4.) From the Miseries of the World, (by Protecting Grace.) And (5.) by taking us from Earth to Heaven.

5 To whom be glory forever and ever. Amen.

* See on Rom. 16. 27. Jude 25. q. d. Whose infinite mercy in this work of our Redemption, we ought eternally to acknowledge

6 I marvel, that ye are so soon removed from him that called you into the grace of Christ, unto another gospel:

* Ch. 5. 8. 1 Thess. 5. 24. 2 Thess. 2. 14. 1 Pet. 1. 15. 2 Pet. 1. 3. ¶ * See on Rom. 8. 30. n. 28. ¶ To partake of it. ¶ 2 Cor. 11. 4. Another way of Salvation.

* 2 Cor. 11. 4.

* Acts 15. 1, 24.

* Chap. 5. 10, 12.

7 * Which is not another; but there be some * that trouble you and would pervert the gospel of Christ.

* A true saving Doctrine, but a perverting the Gospel. ¶ * Ch. 5. 12. Acts 15. 1, 5. ¶ Disturb the Peace of the Church, (by seeking to draw Disciples to themselves, and perplexing the Minds of People with their Errors.) ¶ Overthrow the Doctrine of the Gospel, (by teaching Justification, partly by Works, and the observation of the Mosaic Law, and partly by Faith in Christ.)

* 2 Cor. 11. 14.

* 1 Cor. 16. 22.

8 But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you, * than that ye have received, let him be accursed.

10 * For do I now persuade men, or God? or * do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

* q. d. It appears that my Doctrine is the only true Gospel, in that— ¶ I don't persuade you to embrace any humane Inventions, or to make Men the Supreme Judges of Divine Truths. ¶ But I persuade you to rely only on God's Authority for your Faith. ¶ Now that I am become a Christian, (as I did when I was a Pharisee.) ¶ 1 Thess. 2. 4. Made it my business to seek their favour, by suiting my Doctrine to their humour, or concealing any necessary truth.

11 But I certify you, brethren, that the gospel which was preached of me, is not after man.

* Of meer humane Authority and Invention. See n. 2.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

* Viz. Not by Christ in the Flesh, in the way of outward teaching, (as the other Apostles were.) ¶ 2 Cor. 12. 2. Eph. 3. 3.

13 For ye have heard of my conversation in time past, in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it:

* Acts 8. 3. & 9. 13. 1 Cor. 15. 9. 1 Tim. 1. 13.

14 And profited in the Jews religion, above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

* Doctrines, (Matt. 5. 21, &c.) and Customs relating to the Worship of God, (as Matt. 15. 2, 3. Mark 7. 3, 4, 5.) invented by some of the Ancients, and conveyed from Father to Son.

15 But when it pleased God, who separated me from my mothers womb, and called me by his grace,

* Rom. 1. 1. Jer. 1. 5. Designed, set apart, and fitted me for that Office, (by a suitable habit of Body, Education, &c.) ¶ Acts 9. 15. & 13. 2. Eph. 3. 8.

16 * To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.

* Matt. 16. 17. Make known by Vision, (2 Cor. 12. 1, &c.) and inward inspiration, without any outward humane means, (v. 1.) the grace, and knowledge of Christ in my Soul. ¶ Ch. 2. 8. Col. 1. 27. ¶ See Rom. 11. 13. n. 56. ¶ Resolved to lay aside the consideration of all Carnal respects, of Reason, Interest, and whatsoever else.

17 Nei-

Chap. 2. 17 Neither went I up to Jerusalem, ³⁶ to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

4061. ³⁸ To be instructed by, or receive Commission from, them.

³⁷ Acts 9. 26. ³⁸ Or, I returned. 18 Then ³⁷ after three years ³⁸ I went up to Jerusalem, to see Peter, and abode with him fifteen days.

³⁸ Kinsman, (as Mark 6. 3.) 19 But other of the Apostles saw I none, save James the Lords ³⁸ brother.

³⁹ See on Rom. 1. 9. n. 40. 20 Now the things which I write unto you, behold, ³⁹ before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia:

⁴⁰ Rom. 16. 7. 22 And was unknown by face unto the churches of ⁴⁰ Judea, which ⁴¹ were ⁴¹ in Christ:

⁴¹ In other places of Judea besides Jerusalem. ⁴¹ ⁴¹ John 15. 2. 1 Thess. 1. 1. (see there) and 2. 14. make profession of his Name, and are united to him by the Presence, Gifts, and Graces of the Spirit.

23 But they had heard only, That he which persecuted us in times past, now preacheth the ⁴² faith which once he destroyed.

⁴³ The Doctrine of the Gospel, (which is both the object of Faith, and the means to beget it.

24 And they ⁴³ glorified God ⁴⁴ in me.

⁴⁴ Acts 11. 18. Col. 1. 3, 4. ⁴⁴ For this change wrought in me, and for that benefit the Church received by me.

C H A P. II.

1 He sheweth when he went again to Jerusalem, and why. 14 Of justification by faith, and not by works. 20 They that are so justified, live not in sin.

4055. THEN fourteen years ¹ after, I went up again to Jerusalem, with Barnabas, and took Titus with me also.

² Acts 15. 2. viz. Either from his first Conversion; or from that time mention'd, ch. 1. 18.

2 And I went up by ² revelation, and ¹ communicated unto them that gospel which I preach among the Gentiles, but ⁴ privately ⁵ to them which were of reputation, ⁶ lest by any means I should ⁷ run, or had run in vain.

³ Acts 13. 2. & 19. 21. as Acts 16. 9, 10. & 18. 9. & 21. 17, 18. & 23. 11. ³ Acquainted 'em with my Doctrine, that they might give their approbation, (as they did, v. 9.) ⁴ That I might more freely declare it to them, and they might more freely declare their consent. ⁵ The Apostles that were there, viz. Peter, James, and John, (v. 9.) who, though in power were but equal with the other Apostles, (1 Cor. 9. 5.) yet for age, gravity and other respects were generally more esteemed than the rest. ⁶ q. d. And this I did lest my Ministry should be rendred unsuccessful, by this false suggestion, that we did not agree together. ⁷ 1 Cor. 9. 26. Phil. 2. 16.

3 ⁸ But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

⁹ 1 Cor. 9. 21. q. d. And it appears that they approved both of my Doctrine and Practice in laying aside the Jewish Ceremonies among the Gentiles, in that they never urged the circumcising of Titus, afore they associated with him, though the false Brethren pressed it. See on Acts 16. 3.

¹⁰ Cor. 11. 26. 4 ⁹ And that because of ¹⁰ false brethren ¹¹ unawares brought in, who ¹² came in privily to spie out our ¹³ liberty, which we have in Christ Jesus, ¹⁴ that they might bring us into bondage:

¹⁵ q. d. And thus it was carried by us to prevent the hardning of some in their error. ¹⁶ Jews, who profess the Christian Religion, yet urged the observation of the Ceremonial Law as necessary to Salvation, (Acts 15. 1.) and so were real enemies to the Gospel. ¹⁷ Made members of the Church of Jerusalem, (upon their great pretences of Piety) without due consideration, and trial. ¹⁸ Privately conveyed themselves to that meeting that I had with the other Apostles to observe whether I would stand to the defence of that liberty from the Ceremonial Law, before the Apostles, which I preach among the Gentiles. ¹⁹ That in case I had not maintain'd our li-

berry, they might thence take occasion to bring back the Christian Gentiles, and whole Church under the yoke of the Ceremonial Law, Acts 15. 10.

5 To whom we ¹⁷ gave place by subjection, not for an hour; that ¹⁸ the ¹⁹ truth of the go-²⁰ spel might continue with ²⁰ you.

²¹ Yielded not a whit to them in allowing the Ceremonies so much as once. ²² The purity of the Doctrine of the Gospel. ²³ And other Churches.

6 But of these, who ²⁴ seemed to be somewhat (whatsoever they ²⁵ were, ²⁶ it maketh no matter to me: ²⁷ God accepteth no man's person) for ²⁸ they who seemed to be somewhat, ²⁹ in conference added nothing to me.

³⁰ Were most esteemed among the Apostles, and boasted of by my adversaries, as my Superiors. ³¹ Viz. In respect of any personal Prerogatives, as, having seen Christ in the Flesh, being Apostles afore me, &c. ³² q. d. I am as good an Apostle as they for all that. ³³ See on Rom. 2. 11. ³⁴ Said nothing but what I knew afore.

7 But ³⁵ contrariwise, ³⁶ when they saw that ³⁷ the ³⁸ gospel of the uncircumcision was ³⁹ committed unto me, as ⁴⁰ the gospel of the circumcision was unto Peter;

⁴¹ i. e. Instead of blaming me for any thing, agreed with me. ⁴² The Apostolical Office of preaching to the Gentiles. ⁴³ See Rom. 11. 13. n. 56. ⁴⁴ Preaching chiefly to the Jews, (for Acts 10.)

8 (For ⁴⁵ he that wrought effectually in Peter to the apostlehip of the circumcision, ⁴⁶ the same was ⁴⁷ mighty in me towards the Gentiles)

⁴⁸ The same Lord Jesus, who accompanied the Ministry of Peter with the powerful operations of the Spirit, to the discharge of his Office to the Jews. ⁴⁹ Viz. To assist, and succeed.

9 And when James, Cephas, and John, who ⁵⁰ seemed to be ⁵¹ pillars, perceived the ⁵² grace that was given unto me, they ⁵³ gave to me and Barnabas the right hands of fellowship; that we ⁵⁴ should go unto the heathen, and they unto the circumcision.

⁵⁵ Were commonly, and deservedly, reputed. ⁵⁶ See on Rom. 1. 5. n. 21. ⁵⁷ Own'd us as their Fellow-Apostles, and maintainers of the same Truths, and agreed with us in dividing our charge.

10 Only ⁵⁸ they would that we should ⁵⁹ remember the poor; the same which I also was ⁶⁰ forward to do.

⁶¹ Acts 11. 30. & 24. 17. make some collection for the poor Jews turn'd Christians, Rom. 15. 26. (who were sadly wasted, and spoiled by their own Country-men, 1 Thess. 2. 14. Heb. 10. 34.) ⁶² 1 Cor. 16. 1, 2. 2 Cor. 8. 1, &c. & 9. 1, &c.

11 But when Peter was come to Antioch, I ⁶³ withstood him to the face, because he was to be blamed.

⁶⁴ Boldly reprov'd him for his sinful compliance.

12 For before that ⁶⁵ certain came from James, he did ⁶⁶ eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

⁶⁷ Some Christian Jews of Jerusalem, (tenacious of the Ceremonial Law.) ⁶⁸ Acts 10. 28. & 11. 3. viz. of any kind of meat; and convert freely with.

13 And the ⁶⁹ other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

⁷⁰ Jewish Converts of Antioch acted contrary to their judgments herein, (following his example.)

14 But when I saw that they walked not uprightly, according to the ⁷¹ truth of the gospel, I said unto Peter ⁷² before them all, ⁷³ If thou, being a Jew, ⁷⁴ livest ⁷⁵ after the manner of Gentiles, and not ⁷⁶ as do the Jews, ⁷⁷ why compellest thou the Gentiles to live as do the Jews?

⁷⁸ True Doctrine of the Gospel, concerning freedom from the Ceremonial Law. ⁷⁹ 1 Tim. 5. 20. ⁸⁰ Without regard to the Ceremonial Law. ⁸¹ In the observation of it. ⁸² Why dost thou endeavour now to draw the Christian Gentiles, by thy example, to the observation of it?

Chap. 2.

4055.

Ver. 14.

Acts 10. 34.

Acts 13. 46.

1 Tim. 2. 7.

2 Tim. 1. 11.

Acts 9. 15.

& 13. 2.

& 22. 21.

Chap. 1. 16.

Matt. 16. 18.

Eph. 2. 20.

Rev. 21. 14.

Acts 10. 28.

Chap. 3.

15 We who are * Jews be nature, and not ⁴⁸ sinners of the Gentiles,

4055.
* Acts 15. 10.

⁴⁸ Eph. 2. 12. Guilty of such notorious sins as the Gentiles commonly are.

11.
* Acts 13. 38.

16 * ⁴⁹ Knowing that a man is not justified by the works of the Law, but by the ⁵⁰ faith of * Jesus Christ, ⁵² even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: ⁵³ for by the works of the law shall no flesh be justified.

⁴⁹ Psal. 143. 2. Rom. 3. 20. See there, n. 56, 57, 58. ¶ ⁵⁰ Rom. 3. 28. See there, n. 91. ¶ ⁵¹ Fixed on him, required, and wrought by him. ¶ ⁵² Thereupon we Jews are fain to take this course, that we may be justified. (How much more then ought the Gentiles so to do, who can less plead works than we?) ¶ ⁵³ See on Rom. 3. 20. q. d. For so faith the Spirit of God in Scripture, viz. Psal. 143. 2.

* 1 John 3. 8, 9.

17 ⁵⁴ But if while we seek to be justified by Christ, we our selves also are found * sinners, is therefore Christ the minister of sin? God forbid.

⁵⁴ q. d. Though Christ justify such as are transgressors of the Law, yet it does not follow, as some say, that he is a countenancer of Sin.

18 For ⁵⁵ if I build again the things which I destroyed, I make my self a transgressor.

⁵⁵ q. d. If my Doctrine do beside sin, (which I have always hitherto preach't down) I should be unfaithful in my place, (which I'd be loath to be: and therefore it implies no such thing.)

19 For I ⁵⁶ through the law am ⁵⁷ dead to the law, ⁵⁸ that I might live unto God.

⁵⁶ Through a better understanding of its Spirituality, and the perfection it requires, and of God's design in it, (which is, (not to justify, but) to convince of sin, (Rom. 3. 20.) and to send to Christ, ch. 3. 24. Rom. 10. 4.) ¶ ⁵⁷ Rom. 6. 11, 14. & 7. 4, 6. & 8. 2. & 14. 7, &c. 2 Cor. 5. 15. 1 Thess. 5. 10. 1 Pet. 4. 2. taken off from expecting justification and life by it, Phil. 3. 9. (which he did afore, Rom. 7. 9.) ¶ ⁵⁸ Rom. 14. 8. 1 Pet. 4. 6. that I might live a life of Faith in Christ, to the Glory of God's free Grace.

20 ⁵⁹ I am crucified with Christ: Nevertheless I live: yet ⁶⁰ not I, but ⁶¹ Christ liveth in me: and ⁶² the life which I now live in the flesh, I live ⁶³ by the faith of the Son of God, * who loved me, and ⁶⁴ gave himself for me.

* Eph. 5. 2.
Tit. 2. 14.

⁵⁹ Ch. 5. 24. & 6. 14. Rom. 6. 6. Christ dying as a publick Person, in the room of his Elect, and purchasing for 'em virtue and power to mortifie sin, (1 Pet. 2. 24.) they are not onely thereby obliged to mortifie it, but shall in God's way receive strength to subdue it. ¶ ⁶⁰ Not by any power of my own. ¶ ⁶¹ Col. 3. 4. I am wholly govern'd by the motions of his Spirit; which excites to, (Cant. 5. 2.) inables for, (John 15. 5. Phil. 4. 13.) and makes me to persevere in (Phil. 1. 6.) the practice of every Duty. ¶ ⁶² The affairs of my natural Life are all order'd by a principle of Faith. ¶ ⁶³ Hab. 2. 4. ¶ ⁶⁴ See on ch. 1. 4.

21 ⁶⁴ I do not ⁶⁵ frustrate the ⁶⁶ grace of God: for * ⁶⁷ if righteousness come by the Law, then Christ is dead in vain.

* Rom. 11. 6.
Chap. 5. 4.

⁶⁴ Viz. By my Doctrine of Justification by Faith. ¶ ⁶⁵ Render useless, (as they do, who teach Justification by the works of the Law) but on the contrary, assert it as the only way of Salvation. ¶ ⁶⁶ Viz. In giving Christ to us, and accounting us righteous by Faith in him. ¶ ⁶⁷ Heb. 7. 11. If any Obedience we can yield be sufficient for our Justification, then there's no need of Christ's death to purchase a discharge from the condemnation of the Law.

CHAP. III.

1 He asketh what moved them to leave the faith, and hang on the law. 6 They that believe are justified, 9 and blessed with Abraham.

* Chap. 5. 7.

O ¹ Foolish Galatians, * who hath ² bewitched you, that you should not ³ obey the truth, ⁴ before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

¹ Judging falsely of things. ¶ ² Deluded your understandings. ¶ ³ Continue in the belief of, but make defection from the Doctrine of Justification by Faith, and not by works of the Law, ch. 2. 16. ¶ ⁴ Who have been so

fully, and clearly informed of the nature, and design of Christ's Sufferings, as if all had been transacted in your sight.

Chap. 3.

2 This only would I learn of you, Received ye ³ the ⁴ Spirit ⁵ by the works of the Law, or ⁶ by ⁷ the hearing of faith?

4055.

⁴ His extraordinary Gifts and Graces, v. 5. ¶ ⁵ By the Doctrine of the necessity of the works of the Law for Justification, (but this cannot be, because this Doctrine was not first preach't to you.) ¶ ⁶ Rom. 10. 16. By receiving, and obeying that Doctrine, that teaches Justification by Faith in Christ.

* Acts 2. 38.
& 8. 15.
& 15. 8.
Eph. 1. 13.

3 Are ye so ¹ foolish? having ² begun in the Spirit, ³ are ye now made perfect by the flesh?

² Entred upon your profession of Christianity with such notable Gifts of the Spirit. ¶ ³ Do you now think it necessary to the making you compleat Christians, and perfecting your Justification, and attaining Salvation, to take in the fleshly Doctrine of Justification by Works, and the carnal Ceremonies (Heb. 9. 10.) of the Law?

4 ¹ Have ye suffered ² so many things ³ in vain? ⁴ Or, ⁵ so great, ⁶ if it be yet in vain.

⁴ q. d. If you renounce this Doctrine, then all you have suffered upon the account thereof will do you no good. ¶ ⁵ Ezek. 18. 24. 2 John 8. ¶ ⁶ q. d. But I hope you will not renounce it, and so lose all.

5 ¹ He therefore that ² ministrerth to you the Spirit, and ³ worketh miracles among you, ⁴ doeth he it ⁵ by the works of the law, or ⁶ by the hearing of faith?

⁴ God. ¶ ⁵ Is continually giving out additional supplies of Grace by his Spirit. ¶ ⁶ Bestows the extraordinary gifts of the Spirit upon you.

6 ¹ Even as * Abraham believed ² God, and ³ it was ⁴ accounted to him for righteousness.

* Gen. 15. 6.
Jam. 2. 23.

³ q. d. And it appears farther that this Doctrine is true, because Abraham was so justified, (and therefore so must we.) ¶ ⁴ See on Rom. 4. 3. n. 8, 9.

7 Know ye therefore, that they which are ¹ of faith, the same are the ² children of Abraham.

² Of the number of those that seek for Justification by Faith, and live in the exercise thereof. (as v. 9. 10.) ¶ ³ John 8. 39. Rom. 4. 12-16. & 9. 8. His spiritual Seed, who walking in his steps, do inherit the blessing he enjoy'd, of Justification by Faith, ch. 4. 28.

8 And * the ¹ scripture foreseeing that God ² would justify the heathen through faith, preached ³ before the ⁴ gospel unto Abraham, saying, * ⁵ In thee shall ⁶ all nations be ⁷ blessed.

* See Rom. 9.
Ver. 22.
Eccl. 44. 21.
Acts 3. 25.

² The Spirit of God, (speaking in Scripture.) ¶ ³ Formerly, viz. in the time of the Old Testament. ¶ ⁴ The glad tidings of Justification and Salvation, by Faith in Christ, called, [the Covenant] (Acts 3. 25.) i. e. the sum of it. ¶ ⁵ Gen. 12. 3. i. e. In thy Seed, (as Gen. 22. 18. & 26. 4.) viz. Christ, (v. 16.) i. e. By Faith in him. ¶ ⁶ Gentiles, as well as Jews. ¶ ⁷ Psal. 32. 2. Obtain Justification and all other blessings.

9 So then they which be ¹ of faith, are ² blessed with faithful Abraham.

* As he was.

10 For as many as are ¹ of the works of the law, are ² under the curse: for it is written, ³ Cursed is ⁴ every one that ⁵ continueth not in ⁶ all things which are written in the book of the law to do them.

³ Rom. 10. 3. Of the number of those that seek for Justification thereby. See on Rom. 4. 14. n. 34. ¶ ⁴ Deut. 27. 26. liable to the Curse. See n. 43. ¶ ⁵ The Law requires Personal Obedience: and ⁶ Perpetual. And ⁷ Universal.

11 But * that no man is justified by the law in the sight of God, it is evident: for, * ¹ The just shall live by faith.

* Chap. 2. 16.
Hab. 2. 4.
Heb. 10. 38.

12 And * ¹ the law is not ² of faith: but, ³ The man that ⁴ doeth them, shall ⁵ live ⁶ in them.

* See on Rom. 1. 17.
Rom. 4. 4, 5.
& 11. 6.

³ Viz. Strictly considered; as a Copy of the Law of Nature written in Adam's Heart. ¶ ⁴ Promises nothing upon condition of believing, but of doing. ¶ ⁵ See on Rom. 10. 5. n. 15, 16, 17, 18.

13 * Christ hath redeemed us from the ¹ curse of the law, ² being made a curse ³ for us: for ⁴ it

* Rom. 8. 3.
2 Cor. 5. 21.

Chap. 3. it is written, ⁴⁶ Cursed is every one that hangeth on a tree:

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⁴⁷ *Dent. 21. 23.* All that punishment which the Law threatens to the transgressors of it. ¶ ⁴⁸ By undergoing all that wrath and displeasure of God, which was due to us for our sins; and particularly, the cursed death of hanging. ¶ ⁴⁹ In our room and stead. See on *Luke 22. 19. n. 18.* ¶ ⁵⁰ *Dent. 21. 23.* Devoted to disgrace, and destruction, and rejected by God, viz. Ceremonially or Typically, as a Type of that curse Christ underwent for us.

14 ⁴⁷ That the blessing of Abraham might come on the Gentiles through ⁵¹ Jesus Christ, ⁵² that we might receive * the ⁵³ promise of the Spirit through faith.

* *Heb. 9. 15.*

& *44. 3.*

Jer. 31. 33.

& *32. 40.*

Ezek. 11. 19.

& *36. 27.*

Joel 2. 28, 29.

Zech. 12. 10.

⁴⁷ *i. e.* Christ by his sufferings has purchas'd this privilege for us, that Justification by Faith, (as *v. 9. n. 27.*) bestow'd on Abraham, might be vouchsaf'd to Believers of all Nations. ¶ ⁵¹ Who is the promised Seed (*v. 16.*) in whom all Nations should be blessed. ¶ ⁵² *g. d.* And Christ has further purchas'd this for us, that both Jews, and Gentiles. ¶ ⁵³ *Luke 24. 49. Acts 1. 4. & 2. 33.* A plentiful communication of the Spirit, promis'd in Gospel-times, *Acts 10. 44. & 19. 6.*

15 ⁵⁵ Brethren, ⁵⁶ I speak after the manner of men; * though it be but a ⁵⁷ mans ¶ ⁵⁸ covenant, yet if it be ⁵⁹ confirmed, ⁶⁰ no man disannulleth, or addeth thereto.

* *Heb. 9. 17.*

¶ *Or, testam.*

ment.

⁵⁵ Here he shews that God's Promise, or Covenant with Abraham, and the way of Justification establish'd thereby, was not alter'd by the giving of the Law. ¶ ⁵⁶ *Rom. 6. 19.* I make use of a comparison taken from the custom of men in their civil affairs. ¶ ⁵⁷ (Who is a mutable Creature, and short-sighted to foresee inconveniences.) ¶ ⁵⁸ Bargain, and agreement. ¶ ⁵⁹ *Viz.* With mutual Promises, Oaths, Seals, and the like. ¶ ⁶⁰ Not even he that made it can of right, either make it void, or any way alter it, (much more is God's Covenant perpetual and unalterable.)

16 ⁶² Now to Abraham and his seed were the ⁶³ promises made. He faith not, ⁶⁴ And to seeds, ⁶⁵ as of many; but ⁶⁶ as of one, And to thy seed, which is * ⁶⁷ Christ.

* *1 Cor. 12. 12.*

⁶² *g. d.* Now God did enter into Covenant with, and made promises to Abram, and to his Seed, (which Covenant therefore is unalterable.) ¶ ⁶³ *Viz.* Of the Land of Canaan, as a Type of Heaven, *Gen. 12. 3, 7. & 13. 15. & 17. 7.* ¶ ⁶⁴ (Paul speaks not this by way of argumentation from those words, but interpretation of 'em) ¶ ⁶⁵ As if the Promise did belong to all his Seed, both natural and spiritual. ¶ ⁶⁶ As belonging only to one of these Seeds, *Rom. 9. 7, 8.* ¶ ⁶⁷ *Viz.* Mystical, *i. e.* the Church; or whole body of true Believers, both Jews and Gentiles, who are the mystical body of Christ, and spiritual Seed of Abram.

17 And ⁶⁸ this I say, that the covenant that was ⁶⁹ confirmed ⁷⁰ before of ⁷¹ God in ⁷² Christ, the ⁷³ law * which was four hundred and thirty years after, cannot ⁷⁴ disannul, * that it should make the ⁷⁵ promise of none effect.

* *Exod. 12. 40,*

¶ Rom. 4. 13,

14.

⁶⁸ *1 Cor. 1. 12.* See there *n. 43. g. d.* This is it I mean, by the foregoing Example of humane Covenants. ¶ ⁶⁹ *Gen. 12. 2. & 15. 18. viz.* By Witnesses, (*Heb. 2. 3.*) Miracles, (*Heb. 2. 4.*) Oath, (*Heb. 6. 13, 17.*) and Seals, *Matt. 26. 28. & 28. 19.* with *Rom. 4. 11.* ¶ ⁷⁰ Before the Law was given. ¶ ⁷¹ Not only by Man, (See *n. 57.*) (which yet would be unalterable) but by God. ¶ ⁷² With relation to Christ, (who is both the substance and head of it.) ¶ ⁷³ Given by Moses, as a political Covenant. ¶ ⁷⁴ By bringing in a new way of Justification, *viz.* by works. ¶ ⁷⁵ The Covenant made so long before with Abram.

18 For * if the ⁷⁶ inheritance be of the law, ⁷⁸ it is no more of promise: but God ⁷⁹ gave it to Abraham by promise.

* *Rom. 8. 17.*

⁷⁶ *Rom. 4. 14.* Heaven, (whereof the Land of Canaan was a type, and pledge.) be obtain'd by works of the Law, *v. 10.* ¶ ⁷⁸ It is not bestow'd by virtue of that Promise, or Covenant made with, and to, Abram. ¶ ⁷⁹ Entitled him to it by that Covenant, and those Promises, (and therefore the giving the Law must be to some other, and subordinate end: as he shews in the next Verse.)

19 Wherefore then *serveth* the law? * It was ⁸⁰ added ⁸¹ because of transgressions, ⁸² till the seed should come, to whom the promise was made; and it was ⁸³ ordained by angels in the ⁸⁴ hand * of a mediator.

* *John 15. 22.*

Rom. 4. 15.

& *5. 20. & 7. 8.*

1 Tim. 1. 9.

John 1. 17.

Acts 7. 38.

1 Tim. 2. 5.

⁸⁰ Annexed, by way of subserviency, to the Promise, or Covenant of Grace, to make it more effectual. ¶ ⁸¹ To

discover, and condemn for sin, (*Rom. 3. 19, 20. & 5. 20. & 7. 13.*) and so to render God's Grace the more desirable, (*Rom. 5. 20, 21.*) as also, to represent, (though obscurely) the way, and means whereby Sin might be expiated. ¶ ⁸² Till the spiritual Seed of Abram, both Jews and Gentiles, should be gather'd into one Body, or Church, after Christ's Incarnation, (and then the Law or old Covenant should cease. ¶ ⁸³ Proclaim'd by Angels, *Acts 7. 53. Heb. 2. 2.*) or among Angels, (*Dent. 33. 2.*) or, the Tables of the Law were given by Angels to Moses. ¶ ⁸⁴ Deliver'd to, and entrusted with, Moses, as a representative, Typical or National Mediator to that People, *Dent. 5. 5.* (which shews the Law was publish'd in mercy: for a Mediator is for Peace, not for Revenge, primarily.)

20 Now a mediator is not a mediator ⁸⁵ of one; but God is ⁸⁶ one.

⁸⁵ Of parties that are agreed, and between whom there's no difference. (But it implies a breach between God and Man; which the Law was given to convince men of.) ¶ ⁸⁶ *Mt. 3. 6. i. e.* God in sending this Mediator does declare, that he is at peace, and unity with mankind again, if they'll accept of reconciliation.

21 Is the ⁸⁷ law then ⁸⁸ against the promises of God? God forbid: ⁸⁹ for if there had been a law given which could have given life, verily righteousness should have been by the law.

⁸⁷ Which requires perfect Obedience, and condemns for every failing. ¶ ⁸⁸ Contrary to the Covenant of Grace that promises pardon. ¶ ⁸⁹ *g. d.* The design of the Law was not to give Justification and Life, (for then it had been against the Promise; but, by convincing men of sin, to drive 'em to Christ, (*v. 22.*) whereby it becomes subordinate to the Promise.

22 But ⁹⁰ the scripture hath ⁹¹ concluded all under sin, that the ⁹² promise by faith of Jesus Christ might be given to them that ⁹⁴ believe.

⁹⁰ The Law, or the Spirit of God in Scripture, as *n. 22.* ¶ ⁹¹ *Rom. 3. 9, 23. & 11. 32.* (See there *n. 30.*) Discover'd, and declar'd, all men, by Nature since the Fall, to be guilty of sin and in a state of damnation. ¶ ⁹² The thing promised, *viz.* Righteousness, Pardon, Life, which we partake of by Faith. ¶ ⁹⁴ *John 3. 16.* (and not to those that seek to be justified by their Works.)

23 But before ⁹⁵ faith came, ⁹⁶ we were kept ⁹⁷ under the law, ⁹⁸ shut up unto the faith, which should afterwards be ⁹⁹ revealed.

⁹⁵ The Gospel-state, wherein is the full manifestation of the Doctrine of Faith. ¶ ⁹⁶ The Nation of the Jews. ¶ ⁹⁷ Under that Dispensation. ¶ ⁹⁸ Detain'd at present under the sense of sin, and fear of wrath, (*Rom. 8. 15.*) That we might afterwards be brought more readily to believe in Christ, and so be justified, *v. 24.* ¶ ⁹⁹ *Viz.* More clearly and fully, (which before was but darkly manifested.)

24 Wherefore * the law was ² our ³ schoolmaster * *Rom. 10. 4.* to bring us unto Christ, that we might be justified by ⁴ faith.

² Of us Jews, (who were under it, *v. 23.*) ¶ ³ The moral Law, by discovering sin, and the curse, did drive to Christ for pardon; the ceremonial Law, by many sensible and ceremonious pollutions, and outward purifications, taught us our spiritual defilement by sin, and cleansing by the blood of Christ; who therefore was to be sought unto for that end. ¶ ⁴ See on *Rom. 3. 28. n. 91.*

25 But after that ⁹⁵ faith is come, we are no longer ⁵ under a schoolmaster.

⁵ Under that legal Dispensation.

26 For ⁶ ye are all the ⁷ children of God by faith in Christ ⁸ Jesus.

⁶ Galatians, and the whole Christian Church, both of Jews and Gentiles. ¶ ⁷ *Ch. 4. 5. John 1. 12.* come to ripper age, (and therefore are freed from the Mosaic Dispensation) and have some peculiar dignity in reference to your adoption, above what they had formerly, *viz.* a clearer insight into those privileges, which belong to you, as the children of God. ¶ ⁸ *Viz.* Already come (and not only, to come, as formerly.)

27 ⁹ For as many of you as have been ¹⁰ baptized into Christ, ¹¹ have put on Christ.

⁹ Here he shews that Baptism succeeds now in the room of Circumcision, and is useful for the same ends: (and therefore Circumcision was not to be retain'd, as the false Apostles taught.) ¶ ¹⁰ *Rom. 6. 3.* See there *n. 7.* ¶ ¹¹ *Rom. 13. 14.* See there *n. 50.*

28 ¹² There is neither Jew nor Greek, there is neither

Chap. 4. neither bond nor free, there is neither male nor female: for ye are all ¹ one in Christ Jesus.

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¹² Rom. 10. 12. ¹ Cor. 12. 13. Eph. 2. 14, 15. Col. 3. 11. *q. d.* No one has greater interest in Christ than another, upon account of his Nation, Condition, Sex, or the like, (and therefore Circumcision is not now of any force.) ¹³ *Numb.* 27. 7. ¹⁴ *Acts* 10. 34. One Body and spiritual Society, and reputed to be of one, and the same condition, (as a King and Beggar make the same shadow in the Sun.)

* Gen. 21. 12.
Rom. 9. 7.
Heb. 11. 18.
* Eph. 3. 6.

29 And * if ¹⁴ ye be Christs, then are ye ¹⁵ Abrahams feed, and * ¹⁶ heirs according to the promise.

¹⁷ *Galatians*, and all Believers, though *Gentiles*, be Members of Christ's Body. ¹⁸ *His* true, and spiritual Seed, (though not circumcised.) ¹⁹ *Tit.* 2. 7. Have a right to the heavenly Inheritance by virtue of the promise made to *Abraham*.

C H A P. IV.

1 We were under the law till Christ came. 5 But Christ freed us. 31 We are the sons of Abraham by the free woman.

NOW I say, that the heir as long as he is a child, differeth nothing from a ¹ servant, though he be lord of all:

² *Viz.* In point of Subjection, *v.* 2.

2 But is under tutors and governours, until the time appointed of the father.

3 Even so ² we, when we were ³ children, were in ⁴ bondage under the ⁵ elements of the ⁶ world:

⁷ The Church of the Jews. ⁸ *In* its Infant-state under the Old Testament; when the Spirit was sparingly bestowed, and Believers generally had little knowledge of spiritual things. ⁹ *Ch.* 5. 1. Col. 2. 20. Tied to a number of observances, (which were a kind of bondage to the outward Man, *Acts* 15. 10.) ¹⁰ The Ceremonies of the Law, given to the Jewish Church to bring 'em by degrees to the knowledge of spiritual Mysteries. ¹¹ Whereby the Church was instructed by resemblances taken from worldly, and sensible things.

4 But * when the ⁷ fulness of the time was come, God ⁸ sent forth his Son * ⁹ made * of a woman, * ¹⁰ made under the law,

¹¹ That time which God had appointed (*v.* 2.) as the fittest season for that work. See on *Mark* 1. 15. *n.* 31. ¹² Will'd that he should appear, invested with humane Nature (which afore he was not.) ¹³ *Rom.* 1. 3. (See there.) whose Body was miraculously formed of *Mary's* substance, *Luke* 1. 35. ¹⁴ Disposed of in such a condition as to be subject, both to the Precepts, (*Matt.* 3. 15.) and Curse of the Law, *Phil.* 2. 8.

5 ¹¹ To redeem them that were under the law, * that ¹² we might receive ¹³ the adoption of sons.

¹⁴ *Ch.* 3. 13. To purchase freedom for the Church, from that rigour, and servitude under which she was. ¹⁵ *Viz.* Who were so redeemed. *i. e.* The Church of the New Testament. ¹⁶ *Eph.* 1. 5. Such privileges as belong to Sons come to age.

6 And because ye are ¹⁴ sons, God hath ¹⁵ sent forth the ¹⁶ spirit ¹⁷ of his Son into your hearts, ¹⁸ crying, Abba, Father.

¹⁹ Grown up now to riper years. ²⁰ *See* on *John* 15. 26. *n.* 77. ²¹ *2 Cor.* 1. 22. a larger measure of his Gifts and Graces. ²² *See* on *Rom.* 8. 9. *n.* 46. ²³ *Rom.* 8. 15. See there *n.* 72. teaching, and inabling, both *Jews* and *Gentiles*, to love God as a Father, and carry themselves to him accordingly. (Acts are sometimes put for inclinations, and dispositions whence they flow.)

7 Wherefore ¹⁸ thou art no more ¹⁹ a servant, but ²⁰ a son; and if a son, then ²¹ an heir of God, ²² through Christ.

²³ *Viz.* Who believeth in Christ, and art a Member of the Gospel-Church. ²⁴ Under bondage to the legal dispensation, and treated like a Servant, as Minors are, *v.* 1. ²⁵ *Rom.* 8. 17. Haft a right to the everlasting inheritance. ²⁶ By his actual satisfaction, and thy interest therein by Faith

8 ²² Howbeit, then when ye knew not God, Chap. 4. * ye did service unto them which by nature are no gods.

²³ *q. d.* That which I have spoken of bondage to the Law, concerns the Jews: but as for you *Galatians*, being Heathens and Idolaters, you never regarded the Law, nor were bound to it, how then comes it to pass, that you should now betake your selves to the observation of it?

9 But now after that ye have known God, or rather are ²³ known of God, * how ²⁴ turn ye * ²⁵ again to * the ²⁶ weak and ²⁷ beggerly ²⁸ elements, ²⁹ whereunto ye desire ³⁰ again to be in bondage?

³¹ *1 Cor.* 8. 3. & 13. 12. approved, accepted, and effectually called (some of you) not by your own Abilities, but by his free Grace. ³² *Viz.* From Gospel-grace received. ³³ Have no virtue to make men thrive in Grace, and Holiness. ³⁴ Not able to afford any solid comfort. ³⁵ To inflave your selves again, as formerly, to false Gods, so now to these Ceremonies. See *ch.* 5. 1. *n.* 5.

10 ²⁸ Ye observe ²⁹ days, and ³⁰ months, and ³¹ times, and ³² years.

³³ *Rom.* 14. 5. Col. 2. 16. ³⁴ The Jewish Sabbaths, and New Moons. ³⁵ *Viz.* The first (*Numb.* 28. 16.) and the seventh, *Numb.* 29. 1. ³⁶ Anniversary Feasts, of the Passover, Pentecost, Tabernacles. ³⁷ The seventh, of Release, and fiftieth, of Jubile.

11 I am ³³ afraid of you, lest I have bestowed upon you labour in ³⁴ vain.

³⁵ *2 Cor.* 11. 2, 3. ³⁶ As it will be if you continue the use of these Ceremonies, and think to be justified by them, together with Christ, *ch.* 5. 2.

12 Brethren, I beseech you, ³⁵ be as I am, for ³⁶ I am as ye are? * ³⁷ ye have not injured me * ³⁸ at all.

³⁹ *Gen.* 34. 15. Follow my example, in laying aside your opinion of the necessity of the Law, ⁴⁰ *Phil.* 3. 7, 8. or, [*I was as ye are*] *i. e.* I was once as zealous of the Law as you are: but by the Grace of God I am now of another mind: Be you so too. ⁴¹ *q. d.* What I have spoken proceeds purely out of love, and not from any ill will, which I have no occasion for, for—

13 ³⁸ Ye know how ³⁹ through infirmity of the flesh, I preached the gospel unto you at the first.

⁴⁰ *q. d.* Yea, you have been so far from injuring me, that you have shew'd extraordinary kindness to me. ⁴¹ *1 Cor.* 3. 3. *2 Cor.* 11. 30. My bodily strength being much impaired through the labours, and sufferings of the Gospel, *2 Cor.* 4. 16.

14 And ⁴⁰ my temptation which was in my flesh ye despised not, nor ⁴¹ rejected; but received me * as an ⁴² angel of God, * even as Christ ⁴³ Jesus.

⁴⁴ *Acts* 20. 19. *Jam.* 1. 2. The trials wherewith I was exercised, you slighted not but laid 'em to heart. ⁴⁵ *Viz.* Neither my person, nor ministry, upon that account. ⁴⁶ *Gen.* 18. 2, 3. & 19. 1, 2. *Mal.* 2. 7. *2 Cor.* 5. 20.

15 ⁴⁴ Where is then the blessedness you spake ⁴⁵ of? for I bear you record, that if ⁴⁶ it had been possible, ye would have plucked out your own eyes, and have given them to me.

⁴⁷ *q. d.* Since you once thought your selves so happy in my presence and preaching, how comes it about you are so alienated from me now?

16 ⁴⁵ Am I therefore become your enemy, because I tell you the truth?

⁴⁶ *1 Kings* 22. 8. *q. d.* I am the same still, and you have no reason to think otherwise, except it be for my declaring the truth to you, against the errors of the false Apostles.

17 ⁴⁶ They * zealously affect you, but ⁴⁷ not ⁴⁸ well; yea, they would ⁴⁹ exclude ⁵⁰ you, that you ⁵¹ might ⁵² affect them.

⁵³ *q. d.* True; the false Apostles pretend much love to you, and great Zeal for your welfare. ⁵⁴ 'Tis not of the right kind, nor duly ordered. ⁵⁵ *Viz.* From dependence upon me, or any other faithful Pastors. ⁵⁶ Wholly depend upon, and adhere to, them.

18 But ⁵⁰ it is good to be zealously affected always in a good thing, and not only when I am present with you.

⁵¹ *q. d.* You should retain your Zeal for my Doctrine, and kindness for my Person, even in my absence.

19 ⁵¹ * My

Chap. 4.

19 ¹⁹ My little children, of whom I travail in birth again until Christ be formed in you.

²⁰ *Philom.* 10. Converted to the Faith by my Ministry, (as *1 Cor.* 4. 15.) for whom I am as solicitous, and industrious, as I was at your first Conversion, till the pure Doctrine of Christ (from which you have made defection) be establish'd again among you, and you give testimony that you sincerely embrace the truth.

20 I desire to be present with you now, and to ²¹ change my voice, for ²² I stand in doubt of you.

²³ So to order the matter, as that (if it be possible) I may have occasion to rejoice with you, instead of complaining, and reproving.

21 ²⁴ Tell me, ye that desire ²⁵ to be under the law, ²⁶ do ye not hear the law?

²⁷ Here he comes further to clear the Doctrine of Justification by Faith, and of the abolishing of the legal dispensation, by the History of *Abram's* Family, where this was prefigur'd: the plain import whereof is this, That as in *Abram's* Family there were two Mothers, and two sorts of Issue, and they were differently dealt withal: So in the Church, there are two sorts of Professors, some that seek Justification by the works of the Law, and these are in a servile, miserable, and cursed condition, and shall at last be cast out from the presence of God, and society of the Saints: others that seek Justification by Faith in Christ alone: and these are free Sons of the Family of God, and blessed, and shall at last certainly obtain the inheritance of life eternal. ¶ ²⁸ To subject your selves to the Mosaical dispensation, and seek to be justified by the works thereof. ¶ ²⁹ *q. d.* Pray consider what is recorded in the Law concerning *Abram's* Family, and thereby you'll see what to judge of your own act.

22 For it is ²³ written, that Abraham had ²⁴ two sons; ²⁵ the one by ²⁶ a bond-maid, ²⁷ the other by a ²⁸ free-woman.

²⁹ *Gen.* 16. 15. & 21. 1, 2. ¶ ³⁰ *Viz.* Who were especially design'd by God to prefigure this matter, (for he had more Sons by *Keturah*, *Gen.* 25. 2.) ¶ ³¹ *Viz.* *Ishmael*. ¶ ³² Or, Servant, *viz.* *Hagar*. ¶ ³³ *Viz.* *Isaac*. ¶ ³⁴ *Viz.* *Sarah*; (who was always a Mistress, and never a Servant.)

23 But he ²⁴ who was of the bond-woman, ²⁵ was born ²⁶ after the flesh: but he of the free-woman ²⁷ was ²⁸ by promise.

²⁹ According to the ordinary course of nature, and by the meer, and sole efficacy thereof. ¶ ³⁰ By virtue of the promise made to *Abram*, *Gen.* 17. 16. (when his Mother was naturally past conception.)

24 Which things are an ²⁵ allegory; for ²⁶ these are the two ²⁷ covenants; the one from mount ²⁸ *† Sinai*, which ²⁹ gendreth to bondage, ³⁰ which is *Agar*.

³¹ *i. e.* Such a kind of Speech wherein, besides the literal, historical sense of the words, God intended that they should shadow forth the state of his Church in the following particulars. ¶ ³² *i. e.* These two Women signifie, and represent both the old Covenant, or legal dispensation by *Moses*, (*Heb.* 8. 7.) and the new Covenant, or Covenant of Grace, under the new administration, by Christ, (*Heb.* 8. 8.) that is, the Law and the Gospel. ¶ ³³ Begets Children to bondage, that is, they who adhered to this Covenant, were not thereby freed from their bondage to Sin, Satan, and God's wrath, (*eb.* 3. 10.) and were of a servile, mercenary disposition, doing what they did in God's Service, not from love, but slavish fear, (*Rom.* 8. 15.) and thinking to merit heaven by their works. ¶ ³⁴ *i. e.* And this Covenant was prefigur'd by *Agar* the bondwoman.

25 For ²⁶ this *Agar* is mount *Sinai* in Arabia, and ²⁷ answereth to ²⁸ *Jerusalem* which now is, and is in ²⁹ bondage with ³⁰ her children.

³¹ *i. e.* Mount *Sinai* is called *Agar* by the *Arabians*, and so the Covenant made there is fitly resembled by *Agar*. ¶ ³² The present State of the Jewish Church. ¶ ³³ *† Aets* 15. 10. In a servile condition. See *n.* 68. ¶ ³⁴ All the members of, and adherents to, that Church-state.

26 But ²⁷ *Jerusalem* which is ²⁸ above, ²⁹ is free, ³⁰ which is the mother of us all.

³¹ The true Church, consisting of those who adhere to the new Covenant, (typified by *Jerusalem* in its best times.) ¶ ³² *† Isa.* 2. 2. *Heb.* 12. 22. *Rev.* 3. 12. & 21. 2, 10. Whose original is from Heaven, and whose members have their conversation there, *Phil.* 3. 20. ¶ ³³ *† John* 8. 36. *viz.* From the bondage of sin, (*Rom.* 6. 18.) the curse of the Law, (*Rom.* 8. 1.) and the yoke of the legal dispensation, (*Eph.* 2. 15.) and may be justified without the works of the Law.

¶ ³⁴ *† Psal.* 87. 4. And all sincere Believers, whether Jews or Gentiles are members of it, being both begotten to, and nourish't in, the Faith, by the word dispensed there.

27 For it is written, ²⁸ Rejoyce thou ²⁹ barren that bearest not; ³⁰ break forth and cry, thou that travailest not: for ³¹ the desolate ³² hath many more children than she which hath an husband.

³³ *† Isa.* 54. 1. ¶ ³⁴ The Christian Church, seeking Salvation by Christ alone, (which at present, hath but a few Converts, comparatively.) ¶ ³⁵ *Viz.* Into singing, (as it is in *Ezay*) that is, Rejoyce abundantly. ¶ ³⁶ The Christian Church, (which was once in a forlorn condition.) ¶ ³⁷ *† Matt.* 8. 11, 12. Shall have in due time more Converts and Members, than the Jewish Church, (which enjoy'd God's presence, favour, and protection, in the Prophet's ³⁸ when this was utter'd by him.)

28 ²⁹ Now ³⁰ we, brethren, as *Isaac* was, are the ³¹ children of promise.

³² Here he applies this allegory. ¶ ³³ I my self, and all true Believers, who seek Justification and Salvation by Christ alone. ¶ ³⁴ *† Rom.* 9. 8. See there, *n.* 29. Persons to whom the promised Inheritance belongs, being *Abram's* spiritual, though not natural, Seed, *Rom.* 4. 16.

29 But as then he that was born ³⁰ after the flesh, ³¹ persecuted him that was born ³² after the Spirit, ³³ even so it is now.

³⁴ *† Job* 19. 28. *viz.* By bitter mocking, *Gen.* 21. 9. ¶ ³⁵ By the spiritual operation of the Spirit, above the strength of nature. ¶ ³⁶ *† q. d.* So the false Apostles, and such as adhere to the Jewish Synagogue, persecute the true Members of the Christian Church, (and therefore let us be comforted, since 'tis no more than befall God's People formerly.)

30 Nevertheless, what faith ³¹ the scripture? ³² Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

³³ *† Gen.* 21. 10. *John* 18. 35. *q. d.* As *Hagar* and *Ishmael* were cast out of *Abram's* Family, so shall the Jewish Synagogue, and all that adhere to the Doctrine of Justification by Works, be cast out of the true Church, and from having any part in the Kingdom of Heaven.

31 So then, brethren, ³² we are not ³³ children of the bond-woman, but of ³⁴ the free.

³⁵ Members of that Society prefigur'd by *Hagar*, and so in danger of the former sentence. ¶ ³⁶ Members of that Church prefigur'd by *Sarah*, and so have a right to the heavenly Inheritance; and so let us continue.

CHAP. V.

1 He moveth them to stand in their liberty, 3 and not to observe circumcision, 13 but rather love, 19 The works of the flesh, the fruits of the Spirit.

1 Stand fast ² therefore in the ³ liberty where- with Christ hath made us ⁴ free, and be not intangled ⁵ again with the ⁶ yoke of bondage.

⁷ Maintain stedfastly, and constantly, both in your judgment, and practice. ¶ ⁸ Since, *eb.* 4. 31. ¶ ⁹ Freedom from the Mosaical Dispensation. ¶ ¹⁰ *† John* 8. 32, 36. *Rom.* 6. 18. *1 Pet.* 2. 16. ¶ ¹¹ *Viz.* As the Jewish Nation was formerly, and as your selves were, with the yoke of Idolatry. See *ch.* 4. 9. *n.* 29. ¶ ¹² *Aets* 15. 10. *Matt.* 23. 4. Your opinion, and observation of the Law, as necessary to Salvation.

2 Behold, I Paul say unto you, that ³ if ye ⁴ be circumcised, Christ shall profit you nothing. ⁵ See *Aets* 16.

⁶ If you look upon Circumcision, or any part of the Ceremonial Law, as your righteousness, and necessary to Salvation, (as the false Apostles taught, *Aets* 15. 1.)

3 For I testify again to every man ⁴ that is circumcised, that he is a debtor to do the whole ⁵ law.

⁶ Suffers himself to be circumcised now, (being a Heathen before. ¶ ⁷ *Viz.* As the condition of Life, (and so virtually disclaims all pardon by Christ.)

4 Christ is become ⁵ *†* of no effect unto you, whosoever of you ⁶ are justified by the law; ye are fallen from ⁷ grace.

⁸ *† Ch.* 2. 21. ¶ ⁹ Seek to be justified by the observation of it. ¶ ¹⁰ The gracious way of Justification by Faith, and do renounce the Gospel, and the favour of God declar'd therein.

5 For

Chap. 5.

4055.

4055.

† *Jan.* 1. 18.

† *O. i. 20.*
† *placed for*
† *you.*

† *Gen.* 16. 15.
† *Gen.* 21. 2.
† *Heb.* 11. 11.

† *Rom.* 9. 7, 8.

† *O. i. 20.*
† *placed for*
† *you.*

† *O. i. 20.*
† *placed for*
† *you.*

Chap. 5. 5 For ¹² we ¹³ through the Spirit wait for ¹⁴ the hope ¹⁵ of righteousness by faith.

4055.

¹² I Paul, and other believing Jews, who were circumcised formerly. ¶ ¹³ By his assistance. ¶ ¹⁴ The thing hoped for, viz. Heaven, (as Tit. 2. 13.) ¶ ¹⁵ 2 Tim. 4. 8. Which is attained, not in a Legal-way, by our own works, but in a Gospel-way, by the righteousness of Faith, (and therefore so should you too.)

6 For ¹⁶ in Jesus Christ, ¹⁷ neither circumcision availeth any thing, nor uncircumcision, but * faith which ¹⁸ worketh by love.

¹⁶ Ch. 6. 15. Rom. 3. 30. 1 Cor. 7. 19. & 8. 8. Col. 3. 11. In the state of the Church under the Gospel, and for the procuring an interest in Christ. ¶ ¹⁷ These outward respects, and considerations, render us neither the more, nor less acceptable to God, nor conduce one way or other to our Justification and Salvation. ¶ ¹⁸ Shews it self by producing in us love to God and our Neighbour: or, is perfected by love, Jam. 2. 22.

* Chap. 3. 1. 7 ¹⁹ Ye did run well, * ¶ who did hinder you, that ye should not ²⁰ obey the truth?

¶ Or, who did drive you back.

¹⁹ Matt. 13. 21. 1 Cor. 9. 24. q. d. You were forward, formerly, in adhering to the true Doctrine of Justification, and Christian Liberty, and practising accordingly. ¶ ²⁰ Continue to obey.

8 ²¹ This persuasion cometh not of him that ²² calleth you.

²¹ viz. Of seeking Justification and Salvation by the Law. ¶ ²² Ch. 1. 6. See there n. 11. viz. To the enjoyment of Gospel-privileges, (but from the Devil.)

9 ²³ A little leaven leaveneth the whole lump. ²⁴ 1 Cor. 5. 6. See there n. 21. A little false Doctrine (Matt. 16. 12.) may soon corrupt the judgment in other points: and a small number of scandalous, or seduced persons, (1 Cor. 5. 6.) may soon infect the whole Church, (and therefore beware of it, and them.)

* Chap. 1. 7. 10 I have ²⁴ confidence in you ²⁵ through the Lord, that you will be ²⁶ none otherwise minded: but * he that ²⁷ troubleth you, shall ²⁸ bear his judgment, whosoever he be.

²⁴ 2 Cor. 2. 7. & 8. 22. ¶ ²⁵ Reclaimed from your error, and be of the same opinion which I now declare to be the truth. ¶ ²⁶ Disquiets your Consciences, with false and strange Doctrine, and disturbs the peace of the Church. ¶ ²⁷ Suffer, and be censur'd for it.

* 1 Cor. 15. 30. 11 And I, brethren, if I yet ²⁸ preach circumcision, * why do I yet ²⁹ suffer persecution? ³⁰ then is the offence of the cross ceased.

²⁸ Maintain it as the only way to Salvation, and urge it upon the believing Gentiles, (as it seems the false Apostles had suggest, because he circumcised Timothy, Act. 16. 3.) ¶ ²⁹ Ch. 6. 12. viz. by the Jews, as one apostatized from their Religion. ¶ ³⁰ 1 Cor. 1. 23. then the Jews need not take such exceptions at my preaching Salvation by Christ crucified, (for that Doctrine most offended 'em, because by it, Circumcision, and the whole frame of the legal administration, was laid aside.)

* Jos. 7. 25. 1 Cor. 5. 13. 12 * ³¹ I would they were even cut off which trouble you.

³¹ q. d. It were very fit, were it seasonable, that they that thus seduce you, should be Excommunicated.

* 2 Pet. 2. 19. Jude 4. 13 For, brethren, ye have been called unto liberty; ³² only * use not liberty for an occasion to the flesh, but ³⁴ by love serve one another.

³² 1 Cor. 8. 9. & 9. 19. 1 Pet. 2. 16. i. e. Take heed of running into the other extream, so as to nourish any corruption, either in your selves, or others, 1 Cor. 8. 9. ¶ ³⁴ Use your liberty so as may best manifest your love to your Neighbour, (by seeking his edification, or at least, doing nothing contrary thereto, Rom. 14. 13, 15.)

* Matt. 7. 12. Jam. 2. 8. Lev. 19. 18. 14 For * ³⁵ all the law is fulfilled ³⁶ in one word, even in this; * ³⁷ Thou shalt love thy neighbour as thy self.

³⁵ Rom. 13. 8. viz. which prescribes the duty of man to man; and which you pretend so much respect to. ¶ ³⁶ By the observation of this one command. ¶ ³⁷ See on Matth. 22. 39.

15 But if ye ³⁸ bite and ³⁹ devour one another, take heed ⁴⁰ that ye be not consumed one of another.

³⁸ Use stripes, backbitings, railings, reproaches. ¶ ³⁹ Seek roundo. ¶ ⁴⁰ That your Divisions don't end in the total ruine of your Church.

16 ⁴¹ This I say then, * ⁴² Walk in the Spirit Chap. 5. and ye shall not fulfil the ⁴⁴ lust of the flesh.

⁴¹ q. d. I know what I say: I speak not at random; but have well weighed the matter: or, I enjoin you, (as Rom. 12. 3.) See on 1 Cor. 1. 12. n. 43. ¶ ⁴² Rom. 8. 1. Order your actions according to the inclinations of the new nature, and give up your selves to the conduct of the Spirit, and you shall be kept, for the most part, from a compliance with your corrupt inclinations and affections, so that they shall not so easily be consented to, nor so often break out into shameful acts. ¶ ⁴³ Rom. 13. 14. 1 Joh. 2. 16.

17 For * the ⁴⁵ flesh lusteth against the Spirit, * Rom. 7. 23. and ⁴⁷ the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot ⁴⁹ do the things that ye would.

⁴⁵ The unrenewed part, has contrary inclinations to, and opposes what we have a mind to do, according to the direction of the Spirit. ¶ ⁴⁷ The renewed part, stirs up motions, and desires in the Saints, contrary to those of the flesh, and inclines 'em to desire, and endeavour the utter destruction of it. ¶ ⁴⁹ Rom. 7. 19. Fully and freely accomplish what you would do, either way.

18 But * if ye be ⁵⁰ led by the Spirit, ye are * Rom. 6. 14. not under the ⁵¹ law. & 8. 2.

⁵⁰ See on Rom. 8. 14. n. 66. Guided by his motions, and by the inclinations of the renewed part. ¶ ⁵¹ It's condemning (Rom. 8. 1.) and commanding power, (Rom. 6. 14.) so as to fulfil the lusts of the flesh, v. 16.

19 Now * the ⁵² works of the flesh ⁵³ are manifest, which are these, ⁵⁴ Adultery, fornication, Jam. 3. 14. ⁵⁵ uncleanness, ⁵⁶ lasciviousness,

⁵² The practice of these sins in the life. ¶ ⁵³ Isa. 3. 9. Plainly discover the prevalence of corruption in the heart. ¶ ⁵⁴ 1 Cor. 6. 9, 10. ¶ ⁵⁵ All other sorts of filthy lusts; particularly, that against nature, Rom. 1. 24. ¶ ⁵⁶ See on Rom. 13. 13. n. 49.

20 Idolatry, witchcraft, hatred, variance, emulations, ⁵⁷ wrath, ⁵⁸ strife, ⁵⁹ seditions, ⁶⁰ heresies,

⁵⁷ See on 2 Cor. 12. 20. n. 48, 49. ¶ ⁵⁸ A renting of those into divers Factions, who ought to be join'd in one common Civil Society. ¶ ⁵⁹ See on 1 Cor. 11. 19. n. 59.

21 Envyings, murders, ⁶¹ drunkenness, ⁶² revelings, and such like: of the which I tell you before, as I have also told you in time past, that * they which do such things, ⁶³ shall not inherit the kingdom of God. * 1 Cor. 6. 9. Eph. 5. 5. Col. 3. 6. Rev. 22. 15.

⁶¹ Such drinking as unfits us for the duties, either of our general, or particular calling. ¶ ⁶² See on Rom. 13. 13. n. 47. ¶ ⁶³ 1 Cor. 6. 11. Rev. 21. 27.

22 But the ⁶⁴ fruit of the Spirit is love, ⁶⁵ joy, ⁶⁶ peace, ⁶⁷ long-suffering, ⁶⁸ gentleness, ⁶⁹ goodness, ⁷⁰ faith,

⁶⁴ Eph. 5. 9. The work of the Spirit in the Soul, whereby regeneration is known. ¶ ⁶⁵ Rom. 14. 17. Delight in God, arising from a sense of our interest in him. ¶ ⁶⁶ Rom. 5. 1. ¶ ⁶⁷ Patiently bearing, and forgiving, even many provocations and injuries, Col. 3. 12, 13. ¶ ⁶⁸ An affableness, and easiness to be intreated, when any one has wronged us. ¶ ⁶⁹ Kindness, friendliness, or readiness to do good to others. ¶ ⁷⁰ Faithfulness, to speak nothing but the truth, and to perform all our engagements.

23 ⁷¹ Meekness, ⁷² temperance: against such there is no ⁷³ law.

⁷¹ Not easily provok'd, but for just causes, and soon pacified. ¶ ⁷² 2 Pet. 1. 6. A curbing of all carnal desires, and a sparing use of all sensual delights, Prov. 23. 1, 2, 3. 1 Tim. 6. 8. Tit. 2. 12. 2 Sam. 23. 16. Matt. 3. 4. & 11. 18. 1 Tim. 5. 23. ¶ ⁷³ 1 Tim. 1. 9. viz. to charge 'em with guilt, (for c. 3. 19.) nor consequently to condemn, and punish 'em.

24 And they that are ⁷⁴ Christs, * ⁷⁵ have crucified the flesh, with the ⁷⁶ affections and ⁷⁷ lusts. * Chap. 2. 20. ¶ Or, passions.

⁷⁴ Who walk in the Spirit, and are led by the Spirit, v. 16, 18. ¶ ⁷⁵ Rom. 6. 6. Have taken a course to break the strength, and suppress the motions, and breakings out of corrupt Nature. ¶ ⁷⁶ Those affections which belong to the irascible part of the Soul; which are the Passions whereby the mind suffers, as anger, wrath, hatred, envy, malice. ¶ ⁷⁷ Those affections which belong to the concupiscible part, which are stir'd up by fleshly, carnal baits and pleasures; as Drunkenness, Covetousness, Ambition, Wantonness, &c.

25 If we ⁷⁸ live in the Spirit, let us also walk in the Spirit.

78 Rom. 8. 5.

Chap. 6.

4055.

⁷⁸ Rom. 8. 5. Are endued with a principle of spiritual Life, let us shew it in our Conversation; for Newness of Heart is seen in Newness of Life.

26 Let us not be desirous of ⁷⁹ vain glory, provoking one another, envying one another.

⁷⁹ Phil. 2. 3. Applause for what is not in us, or more than we deserve, or more than to be approved of God.

C H A P. VI.

1 He willeth them to deal mildly with a brother that slippeth: 6 To be liberal to their teachers, 9 and not to be weary of well-doing.

*Rom. 14. 1. & 15. 1.
|| Or, although.

Brethren, * || if a man be overtaken in a fault, ye which are ² spiritual, ³ restore such an one in the spirit of meekness, considering thy self, lest thou also ⁴ be tempted.

² 2 Sam. 11. 2. || ³ 1 Cor. 2. 15. The guides of the Church, or any other that have a larger measure of knowledge, and Grace to preserve you from such falls. || ³ Endeavour to bring him to a sight of his sin, a sense of God's pardoning Grace, and amendment of life. * || ⁴ i. e. Being tempted, shouldst fall into a like, or greater sin, Matt. 7. 1-5. Jam. 3. 1, 2.

2 Bear ye one anothers ⁶ burdens, and so fulfil * the law of Christ.

* John 4. 11.

⁵ Exod. 23. 5. Rom. 15. 1. 1 Thess. 5. 14. viz. By way of Sympathy, Christian forbearance, and a diligent use of means to reclaim the person fallen: or, refuse not to do any office of love for one another, because of their infirmities, but shew kindness to them, notwithstanding any offensive, or displeasing carriage in 'em. || ⁶ Failings, infirmities, (which lye upon 'em as a heavy load.) || ⁷ Observe, practise the command of mutual love which Christ, by his Word and Example, has eminently recommended, John 13. 14. & 15. 12.

3 For if a man ¹⁰ think himself to be ¹¹ something, when he ¹² is nothing, he deceiveth himself.

¹⁰ Luke 18. 11. 1 Cor. 8. 2. || ¹¹ Able to resist a temptation by his own strength, or by the strength of inherent Grace, and thereupon insults over, or despises a fallen Brother in comparison of himself, and is not friendly to him. || ¹² Has no good in, or of, himself, for which he should be puffed up.

4 But let every man ¹³ prove his own work, and ¹⁴ then shall he have ¹⁵ rejoicing in himself alone, and * not ¹⁷ in another.

* See Luke 18. 11.

¹³ 1 Cor. 11. 28. 2 Cor. 13. 5. Not busie himself so much about the failings of others, but try his own carriage by the rule of the word, and not by the carriage of others worse than himself. || ¹⁴ If it be agreeable to the rule, and so, approved by God. || ¹⁵ 2 Cor. 1. 12. Matter of comfort in the testimony of a good conscience, (2 Cor. 1. 12.) and not only in the opinions of others, or, because he is not so bad as others.

* 1 Cor. 3. 8.

5 For * every man shall ¹⁸ bear his own burden.

¹⁸ Psal. 62. 12. Ezek. 18. 4. Matt. 16. 27. See on Rom. 2. 6. Receive Sentence from God according as his works are in themselves, and not only, as compar'd with others, (and therefore he need not concern himself so much about other men's.)

6 Let him that is taught in the word, ¹⁹ communicate unto him that teacheth in all good things.

¹⁹ Matt. 10. 10. 1 Cor. 9. 7, 11, 14. (See there n. 34.) 1 Tim. 5. 17. & 3. 2.

7 ²⁰ Be not deceived; ²¹ God is not mocked: for * ²² whatsoever a man soweth, that shall he also reap.

* Luke 16. 25. Rom. 2. 6. 2 Cor. 9. 6.

²⁰ Matt. 24. 4. Luke 21. 8. 1 Cor. 6. 9. & 15. 33. Eph. 5. 6. 2 Thess. 2. 3. 1 John 3. 7. Jer. 37. 9. 1 Cor. 3. 18. James 1. 16. q. d. Don't delude, and flatter your selves, as if you might withhold from your Teachers their maintenance, and yet be blameless. || ²¹ q. d. For though you may deceive them by your excuses and pretences, yet you can't deceive God. || ²² Of what kind, or nature soever his works are, of the same shall be his reward.

8 For he that ²³ soweth to his flesh, shall ²⁴ of the flesh reap corruption: but he that ²⁵ soweth to the Spirit, shall ²⁷ of the Spirit reap life everlasting.

²³ Amos 6. 4-6. Rom. 8. 13. Leads such a course of life as is agreeable to his corrupt Nature; bestows all his time and

pains in the service of the flesh, and so makes provision only for this present life. || ²⁴ By such a compliance therewith, that at best gain only some temporal, perishing advantage thereby at present, and meet with nothing but loss and eternal destruction at last, Rom. 6. 23. & 8. 13. || ²⁵ Uses his Estate about spiritual things, and particularly, for upholding the Gospel-Ministry, and employs himself about such things whereby the Spirit of God may receive honour and praise, i. e. is fruitful in good works, (which are the seed of everlasting life.) || ²⁷ For a life so led, and of his gift.

9 And let us not be ²⁸ weary in well-doing: for in due season we shall reap, * if we ²⁹ faint not. * Heb. 12. 3, 5.

²⁸ 1 Cor. 15. 58. 2 Thess. 3. 13. Discouraged from doing our duty in any kind, and particularly, from works of Charity, though we meet not presently with our reward. || ²⁹ Through impatience, or carelessness forsake the ways of God.

10 * As we have therefore opportunity, let us * Joh. 12. 35. do good unto all men, especially unto them who are * ³⁰ of the household of faith. * Eph. 2. 19.

³⁰ Members of the Church, (which is God's Family,) where the true Faith is professed.

11 Ye see how large a letter I have written unto you with mine ³² own hand.

³² As a testimony of my great love to you.

12 As many as desire to ³³ make a fair shew in the flesh, they ³⁴ constrain you to be circumcised; * ³⁵ only lest they should suffer persecution for the * Phil. 3. 18. cross of Christ.

³³ 2 Cor. 11. 13. To appear outwardly to be Religious, (by observing the rites of the Ceremonial Law.) || ³⁴ Press it upon you, as necessary to Salvation. || ³⁵ Not out of sincere love to you, but only to escape persecution from the Jews, by seeming earnest for Judaism, and which they'd be expos'd to, if they did preach Salvation only by Christ crucified. See on ch. 5. 11. n. 30.

13 For neither they themselves who are circumcised ³⁷ keep the law; but desire to have you circumcised, that they may ³⁸ glory in your flesh.

³⁷ Matt. 23. 3. viz. in other points of greater concernment, (whereby it appears that it is not Conscience, or Zeal to the Law of God, but a politick design, that makes 'em urge the observation of the Law) viz. That they may glory or, || ³⁸ Acts 20. 30. Have whereof to boast in the multitude of profelytes among the Gentiles, who received this badge of Judaism in their flesh, at their instigation.

14 But God forbid that I should ³⁹ glory, save in the ⁴⁰ cross of our Lord Jesus Christ, || ⁴¹ by || Or, whereby. whom the world is * crucified unto me, and ⁴⁴ I * Rom. 6. 6. unto the world. Chap. 2. 20.

³⁹ Boast of, and put confidence in, any thing to procure acceptance with God. || ⁴⁰ 1 Cor. 2. 2. The Sacrifice of Christ upon the Cross, (with the whole work of Redemption by him.) || ⁴¹ By the power of whose sufferings, (being effectually applied by Faith,) all the enjoyments of the world are undervalued, and despised by me as dead things, to which I have no more affection than a living man to a dead woman. || ⁴⁴ I am, no more wrought upon by worldly things, than a dead man is by the most alluring delights. They are dead to me, and I to them.

15 For * ⁴⁵ in Christ Jesus ⁴⁶ neither circumcision availeth any thing, nor uncircumcision, but * 1 Cor. 7. 19. Col. 3. 11. a new creature.

⁴⁵ See ch. 5. 6. n. 16, 17. || ⁴⁷ 2 Cor. 5. 17. See there n. 55. the renovation of the whole man, by God's Almighty power.

16 * And as many as walk according to ⁴⁸ this * Psal. 125. 5. rule, ⁴⁹ peace be on them, and ⁵⁰ mercy, and upon * the ⁵¹ Israel of God. * Rom. 2. 29. & 4. 12. Chap. 3. 9, 29.

⁴⁸ Viz. Of the new Creature, (without laying so much stress on these externals.) || ⁴⁹ I wish 'em all manner of spiritual blessings; and especially Reconciliation with God, and assurance thereof in their own Souls. || ⁵⁰ The favour of God, as the fountain of all good. || ⁵¹ All true believers.

17 From henceforth let no man ⁵² trouble me; for I bear in my body ⁵³ the marks of the Lord Jesus.

⁵² Viz. By such calumnies, as if I were a friend to Circumcision, and the Ceremonial Law, ch. 5. 11. || ⁵³ The Scars

Chap. 6. Scars and Prints made by my sufferings for Christ, 2 Cor. 4. 10. & 11. 23. (which are yet visible in my body, and a real confutation of this calumny.)
4055. 18 Brethren, ⁵⁴ the grace of our Lord Jesus Christ ⁵⁵ be with your Spirit. Amen.

⁵⁴ See on Rom. 16. 20. n. 40, 41. and on 2 Cor. 13. 14. n. 39. ¶ ⁵⁵ 2 Tim. 4. 22. Phil. 25. g. d. I pray that you may feel the effects, and have the sense of it on your hearts, and whole Souls.

Chap. 6. 4055.

¶ Unto the Galatians, written from Rome.

EPHESIANS.

The ARGUMENT.

IN this Epistle St. Paul (after his Salutation) describes in a lofty style the deep mysteries of Election and Predestination, together with the several Benefits flowing from it; which he prays they may be experimentally acquainted with, ch. 1. And this he illustrates by shewing the misery of a natural, and happiness of a Converted condition, into which we are brought by Christ through the Spirit, ch. 2. Then he sets forth the dignity of his Office in respect of the Gentiles; which was to call and bring 'em into the Communion of the Church by the saving knowledge of Christ, which was so great a mystery that the Angels themselves admire at it: and then he prays again for 'em, ch. 3. After these Doctrinal points he exhorts 'em to the exercise of several Graces and performance of several Duties both Personal and Relative (ch. 4, & 5, & 6. 1-9.) and to arm themselves for their spiritual warfare, and so concludes, ch. 6, 10, &c.

Chap. 1.

CHAP. I.

4055. 4 Of election, 6 and adoption, 11 which is the fountain of salvation.

PAUL an ² apostle ³ of Jesus Christ, ⁴ by the will of God, to the ⁵ saints which are at Ephesus, and to the ⁶ faithful ⁷ in Christ Jesus:

¹ See on Acts 13. 9. ¶ ² See on Matt. 10. 2. ¶ ³ See on 1 Cor. 1. 1. ¶ ⁴ 2 Cor. 1. 1. Phil. 1. 1. Col. 1. 2. Such as are separated from the world, and dedicated to God by profession of his name, and covenant, to be his. ¶ ⁵ Such as continue constant in their profession and covenant, and walk answerably thereto. ¶ ⁶ Ch. 2. 10. 1 Thess. 1. 1. 2 Tim. 3. 12. who act all their graces by strength from Christ. 2 Tim. 2. 1.

* Gal. 1. 3.

2 ⁸ Grace be to you, and ⁹ peace ¹⁰ from God our Father, and from the ¹¹ Lord Jesus Christ.

⁸ 9 ¹⁰ 11 See on Rom. 1. 7.

¶ Or, things.
Chap. 6. 12.

3 ¹² Blessed be the ¹³ God and ¹⁴ Father of our Lord Jesus Christ, who hath ¹⁵ blessed us with ¹⁶ all spiritual blessings in ¹⁷ heavenly ¹⁸ places ¹⁹ in Christ: ²⁰ 2 Cor. 1. 3. 1 Pet. 1. 3. ¶ ²¹ Ver. 17. Matt. 27. 46. John 20. 17. Heb. 1. 9. Psal. 45. 7. Isa. 49. 4, 5. God is the God of Christ, as man. (1.) Because he chose the humane nature to that dignity, to be united to the second person, Isa. 42. 1. 1 Pet. 1. 20. (2.) Because he made a covenant with him, (Isa. 49.) and is thereupon called his God, v. 4, 5. there. (3.) Because he was his only refuge in all times of distress, Matt. 27. 46. compar'd with Psal. 22. 1-5. (4.) Because God is the Author, and immediate matter of Christ's blessedness, as man, Psal. 45. 2, 7. & 16. 5. John 20. 17. ¶ ²² See on 2 Cor. 1. 3. ¶ ²³ Gen. 12. 2, 3. & 22. 17. ¶ ²⁴ If thou hast one Grace, thou hast all, and all gracious privileges therewith. ¶ ²⁵ Greek [heavenlies] either [heavenly places] as v. 20. ch. 2. 6. & 3. 10. i. e. (1.) Which blessings have their original from thence. (2.) Where they all have their full accomplishment, and perfection. (3.) Where they are enjoyed, and where there is room enough for all God's holy ones, John 14. 1. or [heavenly things] as ch. 6. 12. (See there.) i. e. (1.) With the same good things which Christ (who is the Lord from heaven, 1 Cor. 15. 47. and to whom we are married) doth partake of. (2.) With those Graces whereby we are fitted not only for Communion with God on Earth, (as Adam was with his Graces) but for the enjoyment of him in Heaven. ¶ ²⁶ For his sake, and by virtue of our Union with him. See n. 21.

4 ¹⁹ According as he hath ²⁰ chosen us ²¹ in him, ²² before the foundation of the world, ²³ that we

should ²⁴ be ²⁵ holy, and without blame ²⁶ before Chap. 1. him ²⁷ in love:

²⁸ 2 Tim. 1. 9. i. e. God bestows spiritual blessings in time, according to his decree of Election from Eternity. * 4055. ¶ ²⁹ Deut. 10. 14. John 15. 16. Rom. 8. 29, 30. 2 Thess. 2. 13. 2 Tim. 1. 9. 1 Pet. 1. 2. Separated us from other men, and taken us Believers out from among the rest of mankind; yea, of all that he could have made. ¶ ³⁰ Ch. 3. 11. 2 Tim. 1. 9. With respect to him as a common person, or our representative and head; that is, When God the Father elected, (Isa. 42. 1.) or fore-ordain'd, (1 Pet. 1. 20.) the second person of the Trinity to assume our nature, and become a common person, and Head of his Church, not only together with him, and at the same time (as it were) but with respect to him, that he might have an intire body (which is his Fulness, v. 23. See there,) and so be a compleat Head, he chose also such a certain number of particular persons to be his Members, and to share in, and inherit the same Glory he did partake of, John 17. 22. ¶ ³¹ i. e. (1.) From Eternity, as Psal. 90. 2. John 17. 24. 2 Tim. 1. 9. (2.) Before (in order of nature) that he decreed to make the world, (which was made for the Elect, 1 Cor. 3. 21, 22.) ¶ ³² With a design and purpose to make us so. ¶ ³³ Viz. Perfectly, hereafter in Heaven, with a perfection of degrees (ch. 5. 27.) and sincerely, here in this World, in the mean while, with a perfection of parts, 1 Thess. 5. 23. ¶ ³⁴ Gen. 17. 1. Not only outwardly before men, (as unregenerate persons sometimes are, Phil. 3. 6.) but inwardly, and in sincerity. ¶ ³⁵ Living in the exercise of love to God, and one another.

5 ²⁷ Having ²⁸ predestinated us ²⁹ unto ³⁰ the ³¹ Rom. 8. 15. adoption of children ³² by Jesus Christ ³³ to him- Gal. 4. 5. self, according to ³⁴ the good pleasure of his will.

³⁵ g. d. He has also blest us, (v. 3.) as by choosing us to be holy, (v. 4.) so by predestinating us to be his Children. ¶ ³⁶ Ver. 11. Acts 4. 28. Rom. 8. 29. i. e. Determin'd, appointed, ordain'd from all Eternity, that we should be partakers of such an End (Eternal Glory) by such Means and in such a way. Election (v. 4.) do's chiefly respect the term [from which] i. e. all others past by; but Predestination more eminently notes out the ultimate state [unto which] we are ordain'd: Election having singled us out from all others, and decreed us a representative Being in Christ, as Members in a head, Predestination then further imports a second act of ordaining us to a glorious well-being in Him, as the End God means to bring us to. ¶ ³⁷ Rom. 8. 23. That in due time we should be brought, by effectual Calling, to be his adopted Children, or Children-in-law, and so have a right to the heavenly inheritance, and partake of all the privileges of Children. ¶ ³⁸ By virtue of our relation to him. ¶ ³⁹ Psal. 4. 3. & 135. 4. Isa. 43. 21. i. e. (1.) To be his own peculiar people, 1 Pet. 2. 9. Deut. 32. 9. John 17. 9. (2.) Consecrated to his service and worship, Acts 9. 15. Rom. 11. 4. (3.) For his own Glory, v. 6, 12, 14. (4.) And principally, for the nearest oneness, and Communion with himself.

¶ ⁴⁰ Rom.

Chap. I. ¶ 33 Rom. 9. 11. That which is most highly pleasing to him, Jer. 32. 41.

4055. 6 33 To the praise of the glory of his grace, 34 wherein he hath 35 made us accepted 36 in * the beloved :

¶ 33 Ver. 12. 14. Rom. 9. 23. i. e. That his free Grace, (which is glorious and praise worthy) may be magnified by Men and Angels. ¶ 34 Or [whereby.] ¶ 35 Ingratiate, rendred us acceptable or gracious, and has freely cast his favour upon us. ¶ 36 Matt. 3. 17. As consider'd in him. (See n. 30.) Prov. 8. 30, 31.

7 * 37 In whom we have 38 redemption 39 through his blood, 40 the forgiveness of sins, according to * the 41 riches of his grace ;

¶ 37 Col. 1. 14. See n. 18, 21. ¶ 38 1 Cor. 1. 30. Heb. 9. 12. Deliverance from Sin, Satan, and the wrath of God, and recovery of all that good we had forfeited, and lost by Sin. ¶ 39 Acts 20. 28. Heb. 9. 12. 1 Pet. 1. 18, 19. Rev. 5. 9. By the merit of his sufferings. ¶ 40 Luke 1. 77. Acts 10. 43. Col. 2. 13. q. d. Upon the account of the price that he has paid, God has now actually deliver'd us Believers both from the guilt and punishment of Sin. ¶ 41 Ch. 2. 7. Rom. 3. 24. Col. 1. 27.

8 Wherein he hath 42 abounded towards us in all 43 wisdom and 43 prudence.

¶ 41 Tim. 1. 14. 1 Pet. 1. 3. Manifested not only riches of Grace, (v. 7.) but abundance of riches, or treasures thereof. ¶ 42 i. e. (1) In finding out a way (by his Wisdom) for the recovery of fallen mankind ; and then (by his prudence) in disposing the way of Salvation into so good, and convenient a method, or order, that it might be commodious for our acceptance ; and then (2) in working a principle of saving Grace, (which is wisdom, v. 17. Col. 1. 9.) whereby we are enabled to discern, and believe all the truths of the Gospel, and thereby become wise unto Salvation, (2 Tim. 3. 15.) and also, in working a principle of spiritual Prudence, which enables a man to approve of the ways of holiness, and to practise accordingly, Rom. 12. 2. Phil. 1. 9, 10. Col. 1. 9, 10.

9 44 * Having made known unto us the 45 mystery of his will, according to his 46 good pleasure, 47 which he hath purposed in himself :

¶ 44 Ch. 3. 9. Col. 1. 26. q. d. And this wise, and prudent method, he has not conceal'd within his own bosom, but has discover'd it in, and by the Gospel. ¶ 45 See on Matt. 13. 11. His secret counsel, and purpose, concerning the redemption, and salvation of sinners by Christ. ¶ 46 Matt. 11. 27. ¶ 47 Which counsel and purpose he took up, and resolv'd upon, not for any thing in us, but merely in and from himself, (2 Tim. 1. 9.) of his own infinite wisdom and according to his own good pleasure.

10 48 That in the dispensation of * the 49 fulness of times, he might 50 gather together in one * 51 all things 52 in Christ, both which are in † heaven, and which are on earth, even 52 in him :

¶ 48 That in that time which God appointed, disposed, order'd as the fittest for this work. ¶ 49 Gal. 4. 4. When the time appointed by God was fully expired and run out : in the fittest season both for the manifestation of his own glory ; and in respect of the Church, when the condition both of Jew and Gentile call'd for it. ¶ 50 Col. 1. 20. Make peace, and reconciliation between God, Angels and Men, and unite 'em all into one body, society, or family, Heb. 12. 22-24. ¶ 51 God, Angels and Men ; and that of all sorts or orders of Angels, and all sorts of Men, of all Nations, Jews and Gentiles ; of all ranks, rich and poor, young and old, and all sorts of sinners, even the greatest, 1 Tim. 1. 13, 15. ¶ 52 In whom they are all (1.) Summ'd up in his person ; he partaking in his person of all these. (2.) Gather'd unto, and under him, as their Head, v. 22. Col. 2. 10.

11 53 In whom also 54 we * 55 have obtained an inheritance, being 56 predestinated according to the 57 purpose of him who 60 worketh 61 all things 62 after the counsel of his own will :

¶ 53 Col. 1. 12. Here he applies the former Doctrine both to Jews and Gentiles, that both were sav'd of free Grace. ¶ 54 I, and other Believers among the Jews. ¶ 55 Or [were inheritanc'd] (as I may say) i. e. been chosen, or made to be God's peculiar, proper portion and lot, (Deut. 32. 9.) and also gotten a right to, and possession of Heaven, in Christ our Head. ¶ 56 Unalterable will, Rom. 9. 11. ¶ 60 Phil. 2. 13. Brings to pass powerfully, and effectually, Psal. 135. 6. Isa. 46. 10. ¶ 61 Exod. 21. 13. Matt. 10. 29. All things in general, and especially such as concern the Salvation of the Elect. ¶ 62 Psal. 104. 24. Isa. 28-29. As he has most wisely, and freely decreed.

12 That 54 we 63 should be 64 to the praise of his glory, who 65 first † trusted in Christ.

¶ 63 Should aim at this, and make it our great end. ¶ 64 Ver. 6. 14. To live so that his free Grace may be magnified thereby. ¶ 65 To whom the Gospel was first preach'd, (Acts 3. 26. & 13. 46. Rom. 1. 16.) and accordingly many of whom were first converted to the Faith of Christ, Acts 2. 41.

13 In whom 66 ye also trusted 67 after that ye heard the word of 68 truth, 69 the gospel of your salvation : 70 in whom also after that ye believed, ye were 71 sealed with that 72 holy Spirit of 73 promise.

¶ 66 Believing Ephesians, and all believing Gentiles. ¶ 67 Rom. 10. 17. i. e. As soon as you heard, (as it was with the Colossians, Col. 1. 6.) ¶ 68 1 Tim. 1. 15. Rev. 19. 9. Which contains most excellent truths, and most clearly reveal'd ; particularly, that great truth, that Christ is the Son of God, and Saviour of the world. ¶ 69 i. e. That word (1.) which brings you this good news, that Salvation is to be had, and (2.) offers it to you. (3.) Shews upon what terms it may be had, and the way how to attain it. (4.) Works Grace to fit you for it, and bring you to it, Rom. 1. 16. ¶ 70 i. e. Ye were sealed in him as your head and representative. ¶ 71 Ch. 4. 30. 2 Cor. 1. 22. Gal. 4. 6. Assured and ascertain'd (by his immediate testimony) of your peculiar interest in this inheritance. See on 2 Cor. 1. 22. ¶ 72 Who makes us holy. ¶ 73 See on Luke 24. 49. n. 49.

14 74 Which is the 75 earnest of our inheritance, 76 until * the 77 redemption of the 78 purchased possession, 79 unto the praise of his glory.

¶ 74 Or [Who] viz. The Holy Ghost. ¶ 75 2 Cor. 1. 22. & 5. 5. An Assurance that in due time, we shall obtain the full inheritance of Glory in Heaven. [Seal] and [Earnest] though they both imply assurance, yet they differ thus, Sealing, especially refers to the Understanding, Earnest to the Affections. Though the Seal assures us, yet it is not part of the inheritance ; but the Earnest so assures us, that it gives a part of the inheritance : it works that Joy in the heart, which is a foretast of Heaven, and which the Saints there do feel. ¶ 76 To assure us till then ; and which we must be content with till then, when we shall receive the full payment. ¶ 77 Ch. 4. 30. The application of the redemption wrought by Christ, (which shall be at the day of Judgment, when Christ fully delivers us from death, and all the penal effects of sin, by raising us up, and bringing us to the possession of Heaven, Rom. 8. 23.) ¶ 78 That People whom Christ has purchas'd with his blood, (Acts 20. 28.) to be his peculiar possession, Deut. 32. 9. 1 Pet. 2. 9. ¶ 79 Ver. 6. 14. Which redemption of his People shall tend to magnifie, and exalt his glorious Grace, and Power.

15 80 Wherefore I also, * after I 81 heard of * Col. 1. 4. 82 your faith 83 in the Lord Jesus, and love unto 84 all the saints,

¶ 80 i. e. (1.) In respect of all the benefits foremention'd, Election, Predestination, &c. and the certainty of your interest in all these. (2.) In respect of your Faith and Love, (mention'd in the following words, and so express, Col. 1. 4.) ¶ 81 1 Thess. 3. 5-8. Philem. 5. ¶ 82 Your being endued therewith, and your perseverance therein. ¶ 83 See on Acts 20. 21. n. 25. ¶ 84 Psal. 16. 3. Poor as well as rich, weak in Grace as well as strong, though peevish, forward, and guilty of many failings.

16 * Cease not to give 85 thanks for you, making * Rom. 1. 9. mention of you in my prayers :

17 That * the 86 God of our Lord Jesus Christ, 87 the Father of glory, may give unto you the 88 Spirit of wisdom and 88 revelation, † 89 in the knowledge of him :

¶ 86 Acts 7. 2. (1.) Infinitely glorious in himself. (2.) The fountain of the Godhead, and all the glorious Divine Attributes in the Son and Holy Ghost. (3.) The Author of all that Glory which the Saints have in Heaven, and of the Glory of Christ too, v. 20-22. Matt. 16. 27. (4.) The object to whom all Glory is due from the Creatures, Psal. 19. 1. ¶ 87 Col. 1. 6. A more clear, intimate, experimental knowledge of, and communion with God in Christ, by the help of the Spirit : and this in a discursive, rational way, making use of sanctified reason, by laying several truths together, and working them upon the heart by meditation, and so raising up the Soul to admiration of God, and delight in him. ¶ 88 In a kind of Angelical, intuitive way, inlightning you with some beams of Divine light ; the former is like seeing things in a cloudy day, the latter in a Sun-shiny. ¶ 89 2 Pet. 1. 2. That you may have a more exact, intimate, and perfect knowledge

Chap. I. of your interest in him, and thereupon may acknowledge him, cleave to him, and delight in converse with him.

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18 ⁹⁰ The eyes of your understanding being ⁹¹ enlightened, that ye may ⁹² know ⁹³ what is the hope ⁹⁴ of his calling, and ⁹⁵ what the riches ⁹⁶ of the glory of ⁹⁷ his ⁹⁸ inheritance in ⁹⁹ the fairs,

⁹⁰ Or, [To give you also eyes of your understanding enlightened] Deut. 29. 4. Psal. 119. 18. 1 John 5. 20. New eyes in your understanding or mind, i. e. ability to understand spiritual things in a spiritual manner; and also—¶ ⁹¹ 2 Cor. 4. 6. A new light in your eyes. ¶ ⁹² Be able clearly to apprehend. The Holy Ghost must not only give a new faculty, or eye, and a new light, but also draw it forth to action, (Prov. 20. 12. 2 Cor. 3. 5.) especially in this case, Rom. 8. 16. & 15. 13. ¶ ⁹³ (1.) What great, what infallible, what a multitude of, grounds of hope or assurance you may have, that Heaven is yours, and (2.) what a great and glorious inheritance it is you have an interest in, and (3.) what the exceeding greatness of his power is, that keeps you for all that Glory. ¶ ⁹⁴ From the consideration of your state and condition, That you are called effectually, and converted by Grace. ¶ ⁹⁵ Ver. 7. & ch. 2. 1, 7. & 3. 8, 16. Matt. 13. 44. What the greatness of that Glory in Heaven is, where God lays forth all his riches in making you happy, Phil. 4. 19. 2 Cor. 8. 9. ¶ ⁹⁶ An extraordinary, transcendent, superlative excellency, beyond the common rate: All there is glorious; the Sight, (1 Cor. 13. 12.) the Place, (2 Cor. 12. 4.) the Company, (Heb. 12. 22, 23.) Soul and Body, (Phil. 3. 21.) the Exercise, viz. To give Glory to God, Rev. 7. 9, 10. ¶ ⁹⁷ Whereof he is (1.) the Bestower, (and therefore it must needs be glorious, Phil. 4. 19.) (2.) In a special manner the possessor, and maker of it, Psal. 115. 15, 16. Heb. 11. 16. ¶ ⁹⁸ That condition in Heaven which Christ has purchas'd for his People, and is communicated to 'em through him, 1 Pet. 1. 4. ¶ ⁹⁹ Which is prepar'd for 'em, bestow'd upon 'em, and whereof they only are possessors.

* Col. 2. 12. power ² to us-ward, who believe, * ³ according to the working of [†] his mighty power;

† Gr. the might of his power.

* And what an Almighty Power he puts forth in regenerating us, and carrying on the work of Grace, (in spite of all opposition) from one degree to another, till it be perfected in Glory. ¶ [†] Both [in us] for the present, and [towards us] for the future, in keeping us for Heaven, and raising us up at the last day. ¶ [†] Ch. 3. 7. & 4. 10. Phil. 3. 21. 1 Pet. 1. 5. q. d. Even the same Almighty Power is manifested in our spiritual and corporal Resurrection, and in our Glorification, as was in Christ's Resurrection and Exaltation.

* Acts 2. 24.

* Psal. 110. 1. raised him from the dead, and * ⁵ set him at his own right hand in the heavenly places,

* See on Acts 3. 15. ¶ [†] Exalted him, and invested him (as his eldest Son) with all God-like excellencies; communicating to him (1.) all Blessedness, in an infinite manner, Psal. 16. 11. (2.) Fulness of Honour and Glory, 1 Kings 2. 19. Heb. 2. 9. (3.) Rule, power, and dominion over all things, Mark 14. 62. (4.) All Royal, and glorious Endowments, and abilities to make him fit to be Governor of all the World.

* Rom. 8. 38. Col. 1. 16.

21 ⁶ Far above all * ⁷ principality, and ⁸ power, and ⁹ might, and ¹⁰ dominion, and ¹¹ every name that is named, not only in this world, but also in ¹² that which is to come:

* Col. 2. 10. Heb. 7. 26. ¶ [†] All Powers whatsoever, whether supreme, or subordinate; both among good Angels, (ch. 3. 10. 1 Pet. 3. 22.) and bad, (ch. 6. 12. Col. 2. 15.) and Rulers on Earth, Tit. 3. 1. ¶ [†] Several degrees of inferior Magistrates. ¶ [†] Phil. 2. 9. Any other Authority, Dignity, or Excellency whatsoever, Heb. 1. 4. ¶ [†] i. e. (1.) The future state of Glory. (2.) That which is peculiarly Christ's World; when all the Kingdoms of the World shall become his, (spoken of Heb. 2. 5-8. 2 Pet. 3. 7.)

22 And hath put ¹³ all things ¹⁴ under his feet, and ¹⁵ gave him to be ¹⁶ the head ¹⁷ over all things to the church,

* Psal. 8. 6-8. Matt. 28. 18. 1 Cor. 15. 27. Phil. 2. 10. Heb. 2. 8. All creatures whatsoever; both Friends (as his creatures) to worship him; and Enemies (1 Cor. 15. 25.) to be destroy'd by him. ¶ [†] In the lowest degree of subjection to him, Heb. 2. 5. ¶ [†] It was a Gift (first, and chiefly) to Christ, to be made a Head, and to have a Church to be his Body; and (2.) to the Church to have such a Head, and her to be his Body. ¶ [†] Ch. 3. 15. & 5. 23.

(the Head to the Church) in respect of (1.) Eminence, Col. 1. 18. (2.) Influence, communicating Life, (Gal. 2. 20.) Motion, (Phil. 2. 13.) Strength, Phil. 4. 13. ¶ [†] John 17. 2. i. e. above and besides all his other Dignities: He that was Lord of all before, had this added to him, to be a Head to the Church.

23 * Which is his ¹⁸ body, the ¹⁹ fulness of him * [†] 1 Cor. 12. 27. that ¹⁸ filleth ¹⁹ all in ²⁰ all.

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* Ch. 5. 30. Rom. 12. 5. Col. 1. 18. viz. Mystical; being more nearly united to him than the natural Body is to the Head, and more carefully regarded by him. ¶ [†] (1.) Which makes him a compleat, and perfect Head, and without which he'd account himself but empty and maimed, as it were: (for though he has a natural, and personal fulness, as God, yet as Mediatour, he is not full and compleat without his mystical Body, (as a King is not compleat without his Subjects) but receives an outward, relative, and mystical fulness from his Members.) And (2.) which do's manifest, and set forth his fulness, serving as an empty Vessel for him to fill, and to shew his fulness in; and this he do's (1.) by bringing every Member to his full stature. (2.) By dispersing all variety of Gifts and Graces among 'em. (3.) By bringing 'em all to Heaven at last, so that not one shall be wanting, John 17. 12. ¶ [†] Ch. 4. 10. 1 Cor. 12. 6. & 15. 28. Col. 3. 11. Supplies all defects, by degrees, in all his Members; filling them (1.) With his Spirit, ch. 5. 18. (2.) With the fruits of Righteousness, Phil. 1. 11. (3.) With the knowledge of his Will, Col. 1. 9. Yea, (4.) With all the fulness of God, ch. 3. 19. ¶ [†] All his Members. (1.) Every particular Saint. (2.) All sorts of Saints, Col. 3. 11. (3.) All the powers, and faculties both of Soul, and Body. ¶ [†] With all sorts of Gifts and Graces, among 'em all, 1 Cor. 12. 6.

CHAP. II.

1 ¹ What we were ³ by nature, and what we are ⁵ by grace. 10 ¹⁰ We are created to good works.

AND ¹ you hath be ² quickned who were ³ dead in ⁴ trespasses and sins,

* Believing Ephesians, and other Gentiles. ¶ [†] Brought you into a State of Spiritual Life, by enduing you with a Principle of Grace and Spiritual Life, in Sanctification, and delivering you from the guilt of Sin by Justification, Col. 2. 13. ¶ [†] In a State of Spiritual Death, being void of Grace, lying under the power of Sin, and as unable to do any thing that is spiritually good, (Rom. 8. 7.) or to convert and raise your selves, (Rom. 9. 16.) as Christ's dead Body was to quicken it self, ch. 1. 19. ¶ [†] In all sorts of Sin both Original and Actual.

2 * Wherein in time past ye walked ⁵ according [†] 1 Cor. 6. 11. to the course of this world, ⁶ according to Col. 3. 7. the ⁷ prince of the power of the air, ⁸ the spirit that ⁹ now worketh in ¹⁰ the ¹⁰ children of disobedience. * Col. 3. 6.

* As other unregenerate Men are wont to do. ¶ [†] Being led by the suggestions and instigations of the Devil, John 8. 44. 2 Tim. 2. 26. ¶ [†] Ch. 6. 12. John 12. 31. & 14. 30. 2 Cor. 4. 4. The chief of the whole Army or Body of Devils, who are all but one power, or force, as it were, being united into one Kingdom, under one Prince or Chief, (Rev. 12. 7.) and are in the Air, which is the seat of their Kingdom and Rule. ¶ [†] According to that disposition, violent inclination, and bitter frame of spirit (acted by Satan) that is in wicked men against Christ, and his ways. ¶ [†] Is continually tempting, and driving 'em on to all manner of evil. ¶ [†] Ch. 5. 6. (See there.) Such as disobey the Gospel, and are addicted thereto.

3 * Among whom also ¹¹ we all had our con- * Tit. 3. 3. versation in times past, in the ¹² lusts of our ¹³ flesh, ¹⁴ fulfilling the [†] desires of the flesh, and [†] Gr. wills. of the ¹⁵ mind; and ¹⁶ were ¹⁶ by nature the ¹⁷ children of wrath, even ¹⁸ as others. * Rom. 5. 12, 14.

* We Jews, as well as you Gentiles. ¶ [†] Violent desires after some sensual good. ¶ [†] Proceeding from the corruption of Nature, and which is always carried out to some sensual object, or Creature-enjoyment. ¶ [†] So as that we lived in the actual commission of those Sins, which our fleshly part resolv'd upon. ¶ [†] Which our nobler faculties of Understanding and Will, carried us to. ¶ [†] i. e. (1.) By reason of our natural inclinations to all sorts of evil; and this (2.) even from, and by reason of, our Birth; (Psal. 51. 5.) as soon as we had the Nature of Men. ¶ [†] Liable to the wrath of God, and under the sentence of Condemnation. ¶ [†] As well as the Gentiles.

4 But

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4 But God who is ¹⁹ rich in mercy, for his ²⁰ great love wherewith he ²¹ loved us,

¹⁹ Ver. 7. *ch. 1. 7.* & 3. 8. 16. *Rom. 10. 12.* *Luke 1. 78.*
2 *Cor. 1. 3.* *Jam. 5. 11.* 1 *Pet. 1. 3.* *Psal. 51. 1.* & 69. 13.
Mic. 7. 18. ¶ ²⁰ Love in God was the cause why he resolved to shew mercy, and guides his mercy to such particular persons. Love is a desire to communicate good to us, consider'd simply as Creatures; but Mercy respects us as fallen into sin and misery. ¶ ²¹ *Viz.* From everlasting.

5 Even when ²² we were ³ dead in sins, hath ²³ quickned us ²⁴ together with Christ, ¶ ²⁵ (by grace ye are ²⁶ saved)

* *Rom. 6. 4, 5.*
¶ *Or, by whose grace.*

²² Jews, and Gentiles, and all. ¶ ²³ *Rom. 5. 6, 8.* *Col. 2. 13. i. e.* (1.) By virtue of our relation to him, and union with him; as the Godhead is a quickning Spirit to the humane nature of Christ, so it quickens us as his Members. (2.) By virtue of his Resurrection, *Phil. 3. 10.* (3.) As our Representative, and Head. See on *Rom. 6. 4. n. 10.* ¶ ²⁴ *Ver. 8.* *Acts 15. 11.* *Tit. 3. 5.* (1.) In respect of God's everlasting purpose, looking to nothing in the Creature, but decreeing, and purposing all benefits to 'em out of that free favour that is in his own heart, 2 *Tim. 1. 9.* (2.) Because all the parts of our Salvation are from this Grace, as Conversion, (1 *Tim. 2. 9.*) *Gal. 1. 15.* Justification, (*Rom. 3. 24.* *Tit. 3. 7.*) All the good we do, (1 *Cor. 15. 10.*) and Eternal Life, *Rom. 6. 23.* 1 *Pet. 3. 7.* ¶ ²⁵ Deliver'd from Sin and Wrath, and brought into a state of Salvation, and have right and title to whatever God means to bestow upon us.

6 And hath ²⁶ raised us up together, and ²⁷ made us sit ²⁸ together in heavenly places, ²⁹ in Christ Jesus.

²⁶ 1 *Cor. 15. 20.* *Rom. 6. 5.* *Col. 1. 18.* *viz.* In the Resurrection of Christ, who rose as a common Person, and our Head, and so we were raised up in him. See on *Rom. 6. 4. n. 10.* ¶ ²⁷ Made us partakers of the same pleasures, honour, power and glory, which Christ himself possesses, *Matt. 8. 11.* & 26. 29. *Luke 22. 29, 30.* *Rev. 3. 21.* ¶ ²⁸ We all together, Jews and Gentiles, Apostles, and all Saints else, 2 *Cor. 4. 14.* ¶ ²⁹ Raised in him, and sit in him, *i. e.* by virtue of our Union with him. See *n. 23, 26, 27.*

7 ³⁰ That ³¹ in the ages to come he ³² might shew the exceeding riches of his grace, ¶ in his kindness towards us, through Christ Jesus.

³⁰ *q. d.* And his great Design and End in doing all this for us, is that— ¶ ³¹ *q. d.* And this design he do's accomplish in two periods, partly, in all succeeding Generations in this world; by dispensing the like Grace to his Elect all the world over, as he has done to you *Ephesians*, and whereof he has made you the patterns, precedents, and pledges; but chiefly, in all Ages of the world to come, after the day of Judgment; when he has a new Treasure of Grace to break up, (as the last design of all) and which will ask an Eternity of time to spend. ¶ ³² 1 *Tim. 1. 16.* Give evident proof of his infinite mercy; for the encouragement of poor sinners to come to him. ¶ *q. d.* And all this he do's with all imaginable heartiness, sweetness, and communicativeness of himself.

8 ³³ For by ³⁴ grace are ye ³⁵ saved, ³⁶ through faith; and that ³⁷ not of your selves: * ³⁸ it is the gift of God:

* *Matt. 16. 17.*
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³³ *q. d.* And it appears to be God's great End in the Salvation of Men, to shew the exceeding riches of his Grace, because he has contriv'd all so, that the whole shall manifest it self to be by Grace. ¶ ³⁴ 2 *Tim. 1. 9.* The free favour of God. See *n. 24.* ¶ ³⁵ *Rom. 4. 16.* Not by means of the works of the Law, (*v. 9.* *Gal. 3. 12.*) but by means of Faith, as the condition on your parts, whereby you come to partake of the foremention'd benefits. ¶ ³⁶ That you believe, is not by any ability of your own; and that you are saved, is not for any worth in your selves. ¶ ³⁷ That you believe, and are saved, *Phil. 1. 29.* *Tit. 3. 5.*

9 ³⁸ Not of works, lest any man should ³⁹ boast:

³⁸ *Rom. 3. 20, 27.* & 4. 2. & 11. 6. 2 *Tim. 1. 9.* *Tit. 3. 5.* *viz.* Done by our own natural ability. ¶ ³⁹ *Rom. 3. 27.* (See there *n. 88.*) & 4. 2. 1 *Cor. 1. 29.*

10 ⁴⁰ For ⁴¹ we are ⁴² his workmanship, ⁴³ created ⁴⁴ in Christ Jesus ⁴⁵ unto good works, which God hath ⁴⁶ before ¶ ordained that we should ⁴⁷ walk in them.

¶ *Or, prepared.*

⁴⁰ *q. d.* And it appears that it is not by any ability of our own, because all the spiritual ability we have is from God, 2 *Cor. 3. 5.* ¶ ⁴¹ *Viz.* As new Creatures. ¶ ⁴² *Psal. 100. 3.* *Isa. 29. 23.* ¶ ⁴³ *Ch. 4. 14.* 2 *Cor. 5. 17.* *Col. 3. 10.* Renewed, and thereby spiritually enabled to the performance of good works.

¶ ⁴⁴ By virtue of his undertaking, and performance; who by his Merit has purchas'd, and by his Spirit applies, this benefit to us. ¶ ⁴⁵ *Ch. 1. 4.* *Tit. 2. 14.* ¶ ⁴⁶ Appointed in his Eternal Decree. We are elect'd, and predestinated to the Means, as well as to the End. ¶ ⁴⁷ Live in the exercise of all Graces, and performance of all Duties, requir'd of us.

11 ⁴⁸ Wherefore ⁴⁹ remember that ye *being* in time pass'd Gentiles ⁵⁰ in the flesh, who are ⁵¹ called uncircumcision ⁵² by that which is called the circumcision in the flesh made by hands;

⁴⁸ *q. d.* Since you Gentiles, (who were formerly out of the road of Mercy) have now received so many spiritual Blessings, as well as we Jews, you should compare your former, and present condition together, that you may be quickned to the greatest thankfulness. ¶ ⁴⁹ *Ch. 5. 8.* 1 *Cor. 6. 11.* & 12. 2. *Col. 1. 21.* & 3. 7. *Tit. 3. 3.* ¶ ⁵⁰ Lying in the corruption of your Natures, and destitute even of Circumcision, the outward sign of the renewing of your Natures, and of your Interest in the Covenant of Grace, and consequently of all other Ordinances, and means of Salvation. ¶ ⁵¹ Reproached, and upbraided for it by the carnal Jews. ¶ ⁵² By those who partake of the outward Ordinance bestow'd by Men, according to the letter of the Law, (*Rom. 2. 27, 29.*) and rest upon that, and seek no further; but don't partake of the inward part, bestow'd by the Spirit of God.

12 That ⁵³ at that time ye were ⁵⁴ without Christ, * *being* ⁵⁵ aliens from the commonwealth * *See Ezek. 13. 9.* of Israel, and ⁵⁶ strangers from * the ⁵⁷ covenants ⁵⁸ of promise, having ⁵⁹ no hope, and ⁶⁰ without * *Rom. 9. 4, 8.* God in the world:

⁵³ During your Heathenism. ¶ ⁵⁴ Without any knowledge of him, or offers of him, in the Ministry of the Gospel, much more without an actual interest in him, (without whom there is no Salvation, *John 14. 6.* *Acts 4. 12.*) ¶ ⁵⁵ Having neither Union, nor Communion with the true Church, which is the Body of Christ, to whom alone he communicates his Graces. ¶ ⁵⁶ Without all title to, or interest in, either the outward Privileges, or saving Blessings of the Covenant. ¶ ⁵⁷ The Covenant of Grace, and Promise of Christ, and Eternal Life through Faith in him; which Covenant was frequently renewed with the Patriarchs, (therefore called [Covenants]) though always one, and the same for substance. ¶ ⁵⁸ Founded on, and consisting in Promises of Christ and Life. ¶ ⁵⁹ No good ground to hope for mercy. ¶ ⁶⁰ Taking little or no notice of him, or of his Providence in the government of the World, nor owning your dependance upon him.

13 But now ⁶¹ in Christ Jesus, ye who sometimes were ⁶² far off, are ⁶³ made nigh ⁶⁴ by the blood of Christ.

⁶¹ By virtue of your Union with him, and interest in him by Faith. ¶ ⁶² From Christ, God, the Church, &c. (as *v. 12.*) and out of the way of Salvation. ¶ ⁶³ United to the Church, and so brought into the way of Salvation. ¶ ⁶⁴ Not by Circumcision, or any Mosaical Ceremony, but by the Merit of Christ's Death (signified thereby) whereby the difference of Nations is now taken away, *Gal. 3. 28.*

14 For * he is ⁶⁵ our peace, * who hath ⁶⁶ made * *John 16. 33.* both one, and hath ⁶⁷ broken down the middle * *Gal. 3. 28.* wall of partition between us;

⁶⁵ *Isa. 9. 6.* *Mic. 5. 5.* *Acts 10. 36.* *Rom. 5. 1.* *Col. 1. 29.* Both the Author, and Procurer, and also the matter of it, by the Sacrifice of himself, whereby Reconciliation was wrought. ¶ ⁶⁶ *John 10. 16.* Reconciled both God and Man, Jew and Gentile, (who were at difference before.) ¶ ⁶⁷ Abolish'd Circumcision, and the Ceremonial Law, (*v. 15.*) which was the occasion of a standing strife between Jews and Gentiles, (*Eph. 3. 8.* *Acts 10. 28.*) while the Jews reproacht the Gentiles as unclean, and the Gentiles condemn'd the Jews for the observance of those things they counted absurd.

15 Having ⁶⁸ abolished ⁶⁹ in his flesh the ⁷⁰ enmity, even the ⁷¹ law of commandments, ⁷² contained in ordinances, for to make ⁷³ in himself, ⁷⁴ of twain, ⁷⁵ one * new man, so ⁷⁶ making * *2 Cor. 5. 17.* peace; *Gal. 6. 15.*

⁶⁸ Taken away the binding power. ¶ ⁶⁹ By his sufferings on the Cross, *v. 16.* *Col. 2. 14.* & 1. 20. ¶ ⁷⁰ That which occasioned the enmity between Jew and Gentile. (See *n. 67.*) *viz.* ¶ ⁷¹ The Ceremonial Law, which did enjoin a multitude of Ceremonies, or external Observances. ¶ ⁷² *Heb. 9. 10.* Consisting in many institutions, and appointments concerning the outward worship of God. ¶ ⁷³ By uniting them to himself as their Head. ¶ ⁷⁴ Those

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who

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who were at such distance before. ¶ 75 One Church, renewed by the Holy Ghost, and joining together in a new way of Gospel-worship, Rom. 7. 6. ¶ 76 Viz. Between the two Nations.

16 77 And that he might 78 reconcile both unto

* Col. 1. 22. God * 79 in one body 80 by the cross, * having 81 slain
* Rom. 6. 6. & the enmity ¶ thereby :

8. 3. 77 Moreover. ¶ 78 Col. 1. 20. ¶ 79 q. d. He did collect, and gather together in one Body, all the People of God, both Jews and Gentiles, i. e. did sustain their persons, and stand in their stead, as one common person in whom they all met, representing 'em equally, and alike unto God, and so reconcil'd 'em unto God in his own Body. In the Body of Christ Personal, (as the Body representing) the whole Body of Christ mystical (as the Body represented) was met in one before God, and unto God; and in that one Body of Christ personal, were all these persons (thus represented) reconcil'd unto God together, as in one Body, by virtue of this representation. ¶ 80 By the sacrifice of himself on the Cross. See n. 69. ¶ 81 By taking these our enemies against God on himself, and he being slain, and sacrific'd for 'em, thereby he slew 'em, and reconcil'd us to God.

* Zec. 9. 10. 17 And came, and * 82 preached peace to you which were 83 afar off, and to them that 84 were nigh.

82 Isa. 57. 19. By his Apostles and Embassadors, published, and offered terms of Reconciliation, and eternal Welfare; and effectually inclin'd some to accept thereof. ¶ 83 The Gentiles. See n. 62. ¶ 84 The Jews, who are in a nearer capacity of Salvation, Psal. 148. 14.

18 For 85 through him we 86 both have 87 an access 88 by one Spirit unto the 89 Father.

85 Ch. 3. 12. John 10. 9. & 14. 6. Rom. 5. 2. Heb. 10. 19. 1 Pet. 3. 18. Through his Mediation. ¶ 86 Jew and Gentile. ¶ 87 Heb. 7. 19. Liberty to approach unto God in duty. ¶ 88 By the assistance of the holy Spirit, (who is one and the same in all Believers.) ¶ 89 As our reconciled Father.

* Phil. 3. 20. 19 Now 90 therefore 91 ye are no more 92 strangers and 93 foreigners, but * 94 fellow-citizens with the saints, and 95 of * the household of God;

90 Being thus changed, renewed and reconcil'd. ¶ 91 Believing Gentiles. ¶ 92 Such who neither live in a City, nor are free of it. ¶ 93 Such who, though they live in a City, yet are not free of it. ¶ 94 Gal. 4. 26. Heb. 12. 22. Have a right to all the Privileges of the Church. ¶ 95 Members of the Catholick Church.

20 And 96 are built upon the foundation of the apostles and prophets, Jesus Christ himself being the 98 chief corner-stone;

96 Matt. 16. 18. 1 Cor. 3. 10. 1 Pet. 2. 5. Your Faith is grounded upon the Doctrine deliver'd by them, (which is the foundation of Salvation, 1 Cor. 3. 10. Rev. 21. 14.) ¶ 98 Psal. 118. 22. Isa. 28. 16. He in whom both Jews and Gentiles meet, and that binds 'em both together.

* 1 Cor. 3. 17. 21 In whom 99 all the building 1 fitly framed together, 4 groweth unto * an holy temple 5 in the Lord :

1 In conjunction with whom, and by virtue derived from him. ¶ 2 The Catholick Church, consisting of Jews and Gentiles. ¶ 3 Ch. 4. 16. Psal. 122. 3. Being united to Christ by Faith, and among themselves by Love, so as to be serviceable to one another, 1 Cor. 12. 25, 26. ¶ 4 Becomes and continues to be a Society, where God is served, and manifests himself, (as in Solomon's Temple.) ¶ 5 Deriving strength from him for every duty, Phil. 4. 13.

* 1 Pet. 2. 5. 22 * 6 In whom you also 96 are builded 8 together 9 for an habitation of God through the Spirit.

6 Upon Christ the foundation; or, by whose virtue and strength you believing Ephesians, and all true Christians in general. ¶ 8 With all sincere Christians. ¶ 9 Ch. 3. 17. John 14. 23. A company of persons to whom God communicates himself by the saving operations of his Spirit.

C H A P. III.

5 The hidden mystery: 6 that the Gentiles should be saved. 9 This was Paul to teach.

* Col. 1. 24. 1 Tim. 2. 10. FOR this cause, I Paul, the 2 prisoner 3 of Jesus Christ * 4 for you Gentiles:

* q. d. Since you have received the Gospel, and are become Members of Christ, and Temples of God, (ch. 1. 19, &c.) I pray that you may proceed answerably to your good beginnings, (as it is v. 14. where the sentence begun here is carried on) and also I beseech you to walk worthy thereof, (as it is ch. 4. 1.) ¶ Ch. 4. 1. Phil. 1. 13. Col. 4. 3. ¶ 3 In his cause, for his sake, and during his pleasure. ¶ 4 For preaching the Gospel to you.

2 5 If ye have heard of * the 6 dispensation of * 1 Cor. 4. 1. the grace of God, * 7 which is given me to you- * Gal. 1. 16. ward :

* q. d. And you cannot but have heard. Here, by way of digression, he sets out the Dignity of his Apostolick Office toward the Gentiles, as Rom. 11. 13. ¶ Ver. 8. Acts 9. 15. & 13. 2. Col. 1. 25, 26. Tit. 1. 5. Authority to distribute the Doctrine of free Grace by Christ, in the Gospel. ¶ 7 Which Grace is given me, and which Office is committed to me, chiefly with relation to you Gentiles, to be employ'd for your edification.

3 How that by 8 revelation * he made known * Rom. 16. 25. unto me the 9 mystery, * 10 (as I wrote ¶ afore in Col. 1. 26. few words, * Chap. 1. 9, 10. Or, a little before.

8 Acts 26. 16, 17. Gal. 1. 12. ¶ 9 That holy Secret of the Calling of the Gentiles, v. 6. ¶ 10 Concerning which I hinted something afore, ch. 2. 13, &c. and more especially, v. 19.

4 Whereby when ye read, ye may understand my knowledge in the mystery 11 of Christ)

11 Revealed to me by Christ, and wherein the hidden riches of his Grace is display'd.

5 * Which in other ages was not made 12 known * Acts 10. 28. unto the 13 sons of men, as it is now revealed unto his holy apostles and 14 prophets by the Spirit ;

12 Viz. So clearly and fully. ¶ 13 No not to the Jews themselves, Matt. 13. 17. ¶ 14 Viz. Of the New Testament. See on 1 Cor. 12. 28.

6 That the Gentiles should be 15 fellow-heirs, and * 16 of the same body, and * partakers of his * Chap. 1. 15, 16. promise 18 in Christ by the 19 gospel :

15 Ch. 2. 19. viz. With the believing Jews, (Gal. 3. 29.) and Christ himself, (Rom. 8. 17.) of the heavenly inheritance. ¶ 16 Incorporated into the Church. ¶ 17 Viz. Of Pardon, and Adoption. ¶ 18 Purchas'd by him, and enjoyed by virtue of your Union with him. ¶ 19 Viz. Preacht to you.

7 Whereof I was made a minister, * 20 according to the gift of the grace of God given unto me, 21 by * the effectual working of his power. * Chap. 1. 19.

20 To which Office he called me of his meer free Grace. ¶ 21 And in the discharge whereof he do's powerfully assist me with extraordinary Gifts, and blesses my Labours with success.

8 Unto me, * who am 22 less than the least of * 1 Cor. 15. 9. all faints, is this 23 grace given, that * I should * Gal. 1. 16. preach 24 among the Gentiles the 25 unsearchable & 26 riches 26 of Christ :

22 1 Cor. 15. 9. 1 Tim. 1. 5. viz. Consider'd in my self, and in respect of what I have been formerly, (spoken out of a deep sense of his own unworthiness.) ¶ 23 Office of Apostleship given of Grace, and Grace to execute it. See on Rom. 1. 5. n. 21. ¶ 24 See on Acts 22. 21. ¶ 25 1 Cor. 13. 12. ¶ 26 Purchas'd by him for his Church and People.

9 And to make all men see, 27 what is the fellowship of * the mystery, which from the beginning of the world, hath been 28 hid in God, * who ver. 3. 29 created all things 30 by Jesus Christ. * Psal. 33. 6. Col. 1. 16. Heb. 1. 2.

27 How that they were sharers and partakers of this privilege, to become Members of the Church (which has been a secret hitherto. ¶ 28 Rom. 16. 25. Col. 1. 26. kept secret in his purpose. ¶ 29 (and therefore no wonder if he saves the Gentiles, as well as the Jews, Rom. 3. 29.) ¶ 30 See on John 1. 3. n. 8, 9.

10 To the intent that now unto * the 11 principalities, and 12 powers 13 in heavenly places, might be 14 known 15 by the church the 16 manifold wisdom of God,

11 1 Pet. 1. 12. The good Angels, who have a preeminence in governing the world, Dan. 4. 13, 14. & 10. 12, 13. ¶ 12 Who have great power to execute the Will of God, Psal. 103. 20. ¶ 13 Whose ordinary Residence is in Heaven, Matt. 18. 10. ¶ 14 Or, [made known.] ¶ 15 By what God

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God has done in the Church, and revealed to the Church. ¶ ¹⁰ Manifested in the several ways of his ordering the Church in the several Ages of the World, (*Heb. 1. 1.*) and especially by admitting the *Gentiles* into the bosome of the Church.

¹¹ According to the eternal purpose which he purposed ¹² in Christ Jesus our Lord:

¹³ To execute, in and through him. See on *cb. 1. 4. n. 21.*

¹² In whom we have ¹³ boldness and ¹⁴ access with ¹⁵ confidence ¹⁶ by the faith of him.

¹⁷ Liberty to open our minds freely to him, as a Father. ¶ ¹⁸ See on *cb. 2. 18.* ¶ ¹⁹ A well-grounded persuasion of Audience and Acceptance. ¶ ²⁰ All which Privileges are enjoyed by those that truly believe in Christ.

²¹ Wherefore I desire that ye ²² faint not at my tribulations ²³ for you, which is ²⁴ your glory.

²⁵ *q. d.* Since by my Ministry you have been called to the Fellowship of the Gospel. ¶ ²⁶ *Phil. 1. 14. 1 Thess. 3. 3.* Be not discouraged, or disheartened. ¶ ²⁷ Matter of glorying, and rejoicing to you (in as much as hereby it appears how much God esteems you; not only to send his Apostles to preach the Gospel to you, but to confirm it by their Sufferings.)

²⁸ For this cause I bow my knees ²⁹ unto the Father of our Lord Jesus Christ,

³⁰ Here he proceeds in the matter he began, *v. 1.* (See there) or, I pray that you faint not, *v. 13.* ¶ ³¹ See on *2 Cor. 1. 3.*

³² Of whom the whole family in heaven and earth is ³³ named,

³⁴ From whom the whole Body of the Elect, both Angels, and Men, (³⁵) Is owned by him; and own their dependence upon, and relation to him.

³⁶ That he would grant you ³⁷ according to the ³⁸ riches of his glory, to be ³⁹ strengthened with might, by his Spirit in ⁴⁰ the inner man;

⁴¹ *Phil. 4. 19.* Answerable to that glorious abundance of Grace, Love, Power, &c. which resides in him, and is his Glory. ¶ ⁴² *Col. 1. 11.* Endued with a high degree of Courage, and spiritual Abilities, so as to be able, both to do, and to suffer greater things for God, than the common fort of Believers can.

⁴³ That Christ may ⁴⁴ dwell in your hearts ⁴⁵ by faith; that ye being ⁴⁶ rooted and ⁴⁷ grounded in love,

⁴⁸ Be always present with you, by his gracious operations, to quicken (*Rom. 8. 10.*) rule, (*Acts 9. 6.*) and live in you, *Gal. 2. 20.* See also on *John 17. 23.* ¶ ⁴⁹ By means of a continual Exercise of Faith upon him, as its more immediate and special Object, *Acts 20. 21.* ¶ ⁵⁰ Stedfastly fixed in an experimental knowledge; and fully assured of God's love to you, and fixed in your love to God.

⁵¹ May be able to ⁵² comprehend ⁵³ with all faints, what is the ⁵⁴ breadth, and ⁵⁵ length, and ⁵⁶ depth, and ⁵⁷ height;

⁵⁸ *Col. 2. 7.* Clearly to apprehend, and firmly to believe, and be affected with the immense love of Christ to his People, and the unspeakableness of the work of Redemption by him. ¶ ⁵⁹ Which is that, which all, who are truly sanctified and renewed, do in some measure attain unto here, and shall fully understand hereafter. ¶ ⁶⁰ *Job 11. 8, 9.* The extent of it to all Ages, (*Matt. 28. 20.*) Nations and Ranks of Men, *1 Tim. 2. 4.* ¶ ⁶¹ The continuance of it, from everlasting to everlasting, *Psal. 103. 17.* ¶ ⁶² Its stooping to the lowest condition, to deliver from the depth of sin and misery, *Psal. 86. 13.* ¶ ⁶³ Its lifting up of us, to heavenly happiness, *John 14. 3.*

⁶⁴ And to ⁶⁵ know the love of Christ, which ⁶⁶ passeth knowledge, ⁶⁷ that ye might be filled with all the fulness of God.

⁶⁸ To feel in your selves the power, virtue, sweetness, and efficacy. ¶ ⁶⁹ *Phil. 4. 7.* Cannot be fully comprehended in its nature, extent, and excellency, by any; and is not known at all by unregenerate persons. ¶ ⁷⁰ Till you arrive at the highest degree of the knowledge, and enjoyment of God, and immediate influences from him, and an intire conformity to him, *1 Cor. 15. 28.*

⁷¹ Now ⁷² unto him that is ⁷³ able to do exceeding abundantly ⁷⁴ above all that we ask or think, ⁷⁵ according to the power that worketh in us,

⁷⁶ *q. d.* These things I have here pray'd for, for you, are great things, beyond the ordinary thoughts of Chris-

tians, and which only an Almighty God can bestow. ¶ ⁷⁷ *1 King. 3. 13. 2 Sam. 7. 19.* ¶ ⁷⁸ *q. d.* A proof whereof we have already, in what he has done in us.

⁷⁹ Unto him be glory ⁸⁰ in the church by Christ Jesus throughout all ages, world without end. Amen.

⁸¹ See on *Rom. 16. 27.* ¶ ⁸² In the Assemblies of the Saints, and by every particular Member of the Church.

C H A P. IV.

¹ He exhorteth to unity, ²⁴ to put on the new man, ²⁵ to cast off lying, ²⁹ and corrupt communication.

¹ therefore the ² prisoner ¶ ³ of the Lord, be- ¶ ⁴ seech you that ye walk ⁵ worthy of the voca- ¶ ⁶ tion wherewith ye are called, ¶ ⁷ Or, in the Lord.

⁸ Considering the excellent State whereto you are called. ¶ ⁹ See on *cb. 3. 1. n. 2, 3.* ¶ ¹⁰ *Phil. 1. 27. Col. 1. 10. 1 Thess. 2. 12.* Answerably to the privileges you enjoy, and to the state of Grace to which you are brought by the preaching of the Gospel; or, at least, which you make profession of.

¹¹ With ¹² all lowliness and ¹³ meekness, with ¹⁴ long-suffering, ¹⁵ forbearing one another in love;

¹⁶ *Col. 3. 12. Phil. 2. 3.* The meanest thoughts of your selves. ¶ ¹⁷ See on *Gal. 5. 23.* ¶ ¹⁸ Patient bearing of injuries, without seeking revenge. ¶ ¹⁹ *Col. 3. 13.* Bearing with their infirmities, (*Gal. 6. 2.*) out of a principle of love, and so far forth as is consistent with endeavours to reform 'em.

²⁰ Endeavouring to keep the ²¹ unity of the Spirit in the bond of peace.

²² That agreement in judgment and affection with all the people of God, which is the fruit of the Spirit, and which will tie you together, and make you live peaceably, and friendly one with another.

²³ There is one body, and ²⁴ one Spirit, e- ¶ ²⁵ ven as ye are called ²⁶ in one hope of your calling; ¶ ²⁷ Or, in the same hope.

²⁸ *q. d.* Considering that the Catholic Church is all but one mystical Body of Christ. ¶ ²⁹ *1 Cor. 12. 13.* The same holy Spirit, who by his Gifts and Graces, quickens, moves, and governs this Body. ¶ ³⁰ To partake of the same happy estate in Heaven.

³¹ One Lord, ³² one faith, ³³ one baptism, ¶ ³⁴ *1 Cor. 8. 6.* The same Doctrine of Faith, or fundamental Truths & ³⁵ *12. 5.*

³⁶ contain'd in the Scriptures, and the same Grace of Faith, (*viz.* Faith in Christ) whereby both *Jews* and *Gentiles* are saved, *Rom. 3. 30. 2 Cor. 4. 13.* ¶ ³⁷ The same Sacramental Covenant, whereby we engage our selves to Christ, and become Members of the Church.

³⁸ One God and ³⁹ Father of all, who ⁴⁰ is ⁴¹ above all, and ⁴² through all, and ⁴³ in you all. ¶ ⁴⁴ *Mal. 2. 10. 1 Cor. 12. 6.*

⁴⁵ Who owns all the true Members of the Church for his Children. ¶ ⁴⁶ Has dominion over all Creatures, especially his Church. ¶ ⁴⁷ Who by his presence and powerful providence runs through all his Creatures to uphold, and govern 'em. ¶ ⁴⁸ Specially present in all true Believers, by his Spirit, and special Grace.

⁴⁹ But ⁵⁰ unto every one of us is given ⁵¹ grace ⁵² according to the measure of the gift of Christ. ¶ ⁵³ *1 Cor. 12. 11.*

⁵⁴ *q. d.* But though there be so many things wherein the Members of the Church agree, (which should engage 'em to unity) yet there are some things wherein they differ, (*viz.* diversity of Gifts and Graces:) and yet even these should breed no difference, since they all come from the same Author, (*v. 8-11.*) and tend to the same end, *v. 12-14.* ¶ ⁵⁵ *Rom. 12. 6.* Some Gift or Grace, in some kind, or degree, or other, for the mutual help of one another. ¶ ⁵⁶ In such a measure as seems good to Christ to bestow upon every one.

⁵⁷ Wherefore he saith, When he ascended up on high, he ⁵⁸ led ¶ ⁵⁹ captivity ⁶⁰ captive, and ¶ ⁶¹ gave ⁶² gifts unto men. ¶ ⁶³ Or, a multitude of captives.

⁶⁴ *q. d.* And that these different measures of Gifts, and Graces, are bestowed by Christ, appears from that Speech of *David*, who foretels that Christ should do thus, *Psalms 68. 18.* See there. ¶ ⁶⁵ *Col. 2. 15.* Conquer'd, and triumph'd over. ¶ ⁶⁶ *Judg. 5. 12.* All our spiritual enemies, (who brought us into Captivity before.) ¶ ⁶⁷ A large measure of Gifts, and Graces to his Church.

⁶⁸ (Now that he ascended, what is it but ⁶⁹ John 3. 13. that he also descended first into the ⁷⁰ lower parts of the earth?)

⁷¹ *q. d.* Now

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* Ver. 1.

* Rom. 9. 23.
Chap. 1. 7.
Col. 1. 27.
* Rom. 7. 22.
2 Cor. 4. 16.

* Rom. 16. 25.
Jude 24.

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¹⁹ *g. d.* Now when it is said, that he ascended, this implies, that he first descended; (which Christ only did among all the Persons of the Trinity; and therefore he only is meant in that place.) ¶ ²⁰ The Womb of the Virgin (as *Psal.* 139. 15.) at his Incarnation; and the Grave (as *Matt.* 12. 40.) at his Passion; and all the other steps of his humiliation.

* *Acts.* 2. 33.
|| *Or, fulfil.*

¹⁰ He that descended, is the same also that ascended up far above all heavens, * that he might fill ³¹ all things)

³¹ *Ch.* 1. 23. All the Members of his Church, with Gifts and Graces suitable to their several conditions, whether publick or private.

* *Acts.* 21. 8.
* *Tim.* 4. 5.
* *Rom.* 12. 7.

¹¹ And he ³² gave some ³³ apostles: and some ³⁴ prophets: and some * ³⁵ evangelists: and some ³⁶ pastors and * ³⁷ teachers;

³² *1 Cor.* 12. 28. Set up these Offices in his Church, at his Ascension: (for though he sent forth some of 'em afore, (*Matt.* 10. 1.) yet some were added then; (*Acts.* 1. 26. & 9. 15.) and all of 'em were solemnly installed, and publicly confirmed in their Office by his visible pouring forth of the Holy Ghost in an extraordinary manner, and measure upon 'em, (*Acts.* 2. 3, 4.) ¶ ³³ See on *Matt.* 10. 2. ¶ ³⁴ See on *1 Cor.* 12. 28. Such who foretold things to come, and expounded the Writings of the old Prophets by extraordinary assistance. ¶ ³⁵ Such whom, being ordain'd by the Apostles, (*2 Tim.* 1. 6.) they took for their Companions in Travel, (*Gal.* 2. 1.) and sent 'em out to settle, and establish such Churches as the Apostles 'emelves had planted, (*Acts.* 19. 22. *1 Tim.* 1. 3.) and to remain there till recall'd, *2 Tim.* 4. 9. Such were *Timothy, Titus, Philip, Apollos*, and others. ¶ ³⁶ The Office of ordinary Pastors to open, and apply the Word: and these are both join'd together, to shew, that they are both but one Office. See on *1 Cor.* 12. 28.

* Chap. 1. 23.
Col. 1. 24.

¹² ³⁷ For the perfecting of the saints, ³⁸ for the work of the ministry, ³⁹ for the edifying of * the body of Christ:

³⁷ To bring 'em into an orderly spiritual frame, and state, by Faith in Christ, and love to one another, and then to strengthen and confirm 'em therein more and more. ¶ ³⁸ To dispense the Word, and diligently to perform all other Ministerial duties. ¶ ³⁹ To build up the Church; by increase of their Graces, and addition of new Members.

|| *Or, into.*

|| *Or, age.*

¹³ ⁴⁰ Till we all come || in the unity of the faith, and of the ⁴¹ knowledge of the Son of God, ⁴² unto a perfect man, ⁴³ unto the measure of the || stature of the fulness of Christ:

⁴⁰ Which Gifts and Offices, (some of 'em) are to continue in the Church (for these ends) till the end of the world, (*Matt.* 28. 20.) That so all true Believers, and Elect persons; successively, one after another, may meet together by means of the same Faith, (for kind) *viz.* Faith in Christ. ¶ ⁴¹ Owning and acknowledging of him for our Mediator, with all due honour, trust and obedience. ¶ ⁴² To our full Growth of Gifts and Graces; free from those childish infirmities, we are at first subject to. ¶ ⁴³ To a certain proportion of growth, which we are to attain unto, and is to be derived to us out of Christ's fulness.

¹⁴ That we henceforth be no more ⁴⁷ children, tossed to and fro, and ⁴⁸ carried about with every wind of doctrine, by the ⁴⁹ sleight of men, and cunning craftiness, whereby they lie in wait ⁵⁰ to deceive:

⁴⁷ *Isa.* 28. 9. *1 Cor.* 14. 20. Inconstant in our judgments. ¶ ⁴⁸ *Heb.* 13. 9. ¶ ⁴⁹ Mischievous subtilty of Seducers. ¶ ⁵⁰ Draw from Truth to Error.

* *Zech.* 8. 16.
|| *Or, being sincere.*
* *Col.* 1. 18.

¹⁵ But * || speaking the truth ⁵¹ in love, may ⁵² grow up ⁵³ into him in all things, * which is the ⁵⁴ head, *even* Christ:

⁵¹ Out of a principle of love to our fellow-members. ¶ ⁵² *Ch.* 2. 21. ¶ ⁵³ Being united to, and deeper rooted in, him in all parts of the spiritual life. ¶ ⁵⁴ See on *ch.* 2. 22. n. 14.

* *Col.* 2. 19.

¹⁶ * From whom the whole body, ⁵⁶ fitly joyned together, and ⁵⁷ compacted by that which every joyn't supplieth, according to the ⁵⁸ effectual working in the measure of every part, maketh increase of the body, ⁵⁹ unto the edifying of it self in love.

⁵⁶ Orderly; every one in his own place, and station. ¶ ⁵⁷ Firmly united with Christ, and among 'emelves, by the Spirit, Faith, Love, Sacraments, Word, Ministry: which (like the Veins and Arteries in the Body) serve to

join us with Christ, and among our selves, and also to convey influence, and nourishment from the Head to every particular Member. ¶ ⁵⁸ That power which the Holy Ghost puts forth to make these means effectual for their intended end, in such a measure as Christ judges sufficient, and most convenient for every Member, according to the place and function which they hold in the Body, and the use he is to make of 'em for the good of the Body. ¶ ⁵⁹ So as that all the Members of the Church may attain unto a greater measure of love to Christ, and one to another.

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¹⁷ ⁶² This I say ⁶³ therefore, and ⁶⁴ testify ⁶⁵ in the Lord, that * ye ⁶⁶ henceforth walk not as other * Gentiles walk, * ⁶⁷ in the vanity of their mind,

* *1 Pet.* 4. 3.
* *Rom.* 1. 21.

⁶² See on *1 Cor.* 10. 12. *g. d.* This is that which upon mature deliberation I enjoin, (as an inference from what went afore,) or, This is that which I said afore (*v.* 1.) and now say it again. ¶ ⁶³ Seeing you are Members of Christ, and partakers of such gifts, therefore— ¶ ⁶⁴ *Acts.* 20. 21. See there. Bear witness to this as your duty. ¶ ⁶⁵ In the name of Christ, and by authority from him. ¶ ⁶⁶ For the time to come. ¶ ⁶⁷ Being wholly guided by an understanding imploy'd about vain things, which are altogether useless for the attaining of life, and salvation.

¹⁸ Having the understanding ⁶⁸ darkened, * being ⁶⁹ alienated from the life of God, through the ignorance that is in them, ⁷¹ because of the * || blind-
ness of their heart:

* Chap. 2. 12.

* *Rom.* 1. 21.
|| *Or, hardness.*

⁶⁸ Ignorant, even of those things which the Light of Nature teaches. ¶ ⁶⁹ Having a dislike, and averseness to a life of holiness; which (1.) God requires of us. (2.) Works in us. (3.) Whereby he lives in us, *Gal.* 2. 20. (4.) Whereby we live to him, *Rom.* 6. 11. & 14. 7, 8. ¶ ⁷¹ Which ignorance springs from their great hardness of heart, whereby they resist the light, and reject all impressions of truth.

¹⁹ Who being ⁷² past feeling, * have ⁷³ given * themselves over unto lasciviousness, ⁷⁴ to work all uncleanness with greediness.

* *Rom.* 1. 24, 26.

⁷² *1 Tim.* 4. 2. Without any sense of sin. ¶ ⁷³ Allow 'emelves to think upon, delight in, and fulfil their filthy lusts. ¶ ⁷⁴ To make a trade, or common practise of committing all the unnatural sins of the flesh.

²⁰ ⁷⁵ But ye have not so learned Christ;

⁷⁵ *g. d.* But it must not be so with you, since you have learnt Christ.

²¹ ⁷⁶ If so be that ye have heard him, and have been taught by him, ⁷⁷ as the truth is in Jesus:

⁷⁶ Because many that learn, and know Christ, yet don't walk as they ought, therefore he corrects himself here. *g. d.* And it will appear that you have learnt him to good purpose, if you have heard Christ speaking to you by his Ministers, so as to have been powerfully enlightened by his Spirit, and to have been taught inwardly, and effectually thereby, And— ¶ ⁷⁷ If it has made such an impression upon your hearts, as it did upon his, (in your measure.)

²² ⁷⁸ That ye * ⁷⁹ put off concerning * the former conversation, ⁸⁰ the old man, which is ⁸¹ corrupt ⁸² according to the deceitful lusts:

* *Col.* 2. 11.
& 3. 8.

* *1 Pet.* 2. 1.
* *Chap.* 2. 2, 3.
* *1 Pet.* 4. 3.

⁷⁸ *g. d.* This is that which has been taught you, and you have learn'd, *viz.* That— ¶ ⁷⁹ *Col.* 3. 9. Labour to mortifie, and subdue. ¶ ⁸⁰ See on *Rom.* 6. 6. The corruption of Nature, which has infected the whole Man, both Soul and Body. ¶ ⁸¹ Grows daily worse and worse. ¶ ⁸² It being attended with a multitude of sinful inclinations and desires, which will betray you to destruction, if not resisted.

²³ And ⁸³ be renewed ⁸⁴ in the spirit of your mind;

⁸³ *Rom.* 6. 4. & 12. 2. Use the means to get a new principle of divine, and supernatural light. ¶ ⁸⁴ In the mind and understanding, (which is the most spiritual part of the Soul.)

²⁴ And that ye * ⁸⁵ put on the new man, which * ⁸⁶ after God is ⁸⁷ created in ⁸⁸ righteousness, and || ⁸⁹ true holiness.

* *2 Cor.* 5. 17.

|| *Or, holiness of truth.*

⁸⁵ *Col.* 3. 10. *Rom.* 13. 14. Get a new frame of heart. ¶ ⁸⁶ According to the pattern of his own Image, (as *Col.* 3. 10.) ¶ ⁸⁷ Brought about, and carried on by God's Almighty power. ¶ ⁸⁸ Whereby we are inclin'd and enabled to perform all the duties of the second Table. ¶ ⁸⁹ And whereby we are inclin'd, and enabled to a sincere obedience to the commands of the first Table.

²⁵ ⁹⁰ Wherefore putting away lying, ⁹¹ speak every man truth ⁹² with his neighbour: for we are ⁹³ members one of another.

⁹⁰ *g. d.* Since

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²⁶ *q. d.* Since you have been thus taught your duty, let it appear in your conversation that there is such a change in you. ¶ ²⁷ *Zech. 8. 16.* ¶ ²⁸ In your converse with others. ¶ ²⁹ *Ista. 58. 7. Rom. 12. 5.* Are like the Members of the Body to one another, and so should be helpful each to other, (and not deceive one another by lying.)

* *Psal. 4. 4.*
* *37. 8.*

²⁶ ²⁶ Be ye angry and sin not: ²⁷ let not the sun go down upon your wrath;

²⁸ *Mark 3. 5.* When you are angry, take heed of sin, by excess therein. ¶ ²⁹ And if it turn to wrath and bitterness of spirit, suppress it speedily.

* *Jam. 4. 7.*

²⁷ ²⁷ Neither give place to the devil.

²⁸ *1 Pet. 5. 9. q. d.* By persevering in sinful anger, you let the Devil into your hearts, and give him occasion to provoke you to do some mischief.

* *Or, dis-
trict.*

²⁸ Let him that ²⁹ stole, steal no more: but rather let him labour, ³⁰ working with his hands the thing which is good, that he may have to ³¹ give to him that needeth.

³² Who, in time of his paganism, and unregeneracy, was guilty of wronging his Neighbour secretly, in his Estate, to maintain himself in his idleness. ¶ ³³ *Acts 20. 34. 1 Thess. 3. 11. 2 Thess. 3. 12.* ¶ ³⁴ In some honest Calling. ¶ ³⁵ Even such as maintain themselves by their labour, must relieve others upon occasion.

* *Or, to edify
profitably.*

³⁶ Let no ³⁷ corrupt communication proceed out of your mouth, but that which is good ³⁸ to the use of edifying, that it may ³⁹ minister grace unto the hearers.

⁴⁰ *Ch. 5. 4. Col. 4. 6.* Which proceeds from corruption in the speaker, and tends to corruption in the hearers, and to sect, and corrupt their minds, or manners, *1 Cor. 15. 33.* ¶ ⁴¹ Be a means of some spiritual advantage.

* *Ila. 7. 18.*

* *Chap. 1. 13.*

* *Luke 21. 28.*

* *Chap. 1. 14.*

⁴² And ⁴³ grieve not the holy Spirit of God, ⁴⁴ whereby ⁴⁵ ye are sealed unto the day of ⁴⁶ redemption.

⁴⁷ *Ista. 63. 10.* Give him not cause, by such corrupt speech, or by rejecting, or neglecting his heavenly motions, to withdraw his gracious, comforting presence, from you. ¶ ⁴⁸ See on *Ch. 1. 13.* assur'd of a joyful Resurrection. ¶ ⁴⁹ *Rom. 8. 23.* at the Resurrection, when you shall be fully redeem'd from all sin and misery, and made completely happy.

* *Col. 3. 8.*

⁵⁰ Let all ⁵¹ bitterness, and wrath, and anger, and ⁵² clamour, and ⁵³ evil speaking be put away from you, with all ⁵⁴ malice.

⁵⁵ *Col. 3. 21.* Violent, inward displeasure against others. ¶ ⁵⁶ Big words, loud threatenings, and other intemperate speeches, whereby inward anger vents it self. ¶ ⁵⁷ *1 Pet. 2. 1.* Reproachful speeches against him we are angry with. ¶ ⁵⁸ Rooted anger, which prompts to do mischief to others on set purpose.

* *1 Cor. 2. 10.*

⁵⁹ And ⁶⁰ be ye ⁶¹ kind one to another, tender-hearted, ⁶² forgiving one another, even as God for Christ's sake hath forgiven you.

⁶³ *Col. 3. 12, 13.* ¶ ⁶⁴ *Matt. 6. 14. Mark 11. 25. Col. 3. 13.*

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2 He exhorteth to love. 3 To flee fornication, 4 and uncleanness, 5 to walk warily. 22 The duties of wives, 25 and of husbands.

Be ye ² therefore ³ followers of God, ⁴ as dear children;

⁵ Because forgiven by God, *Ch. 4. 32.* ¶ ⁶ *Matt. 5. 45.* *viz.* In the exercise of all Graces, especially love. ¶ ⁷ As you desire to evidence your selves to be such.

* *1 Thess. 4. 9.*

* *John 3. 23.*

* *4. 23.*

* *Heb. 9. 14.*

⁸ And ⁹ walk in love, ¹⁰ as Christ also hath loved us, and hath given himself ¹¹ for us, an offering and a sacrifice to God ¹² for a sweet-smelling favour.

¹³ *John 13. 34.* See there. Let all your carriage towards others, flow from love; be managed by love; and end in love. ¶ ¹⁴ *Gal. 2. 20.* ¶ ¹⁵ To dye for our sins, *Gal. 1. 4.* See on *Luke 22. 19. 24. 18.* ¶ ¹⁶ A propitiatory Sacrifice to expiate our sins: typified by the Offerings and Sacrifices under the Law. ¶ ¹⁷ Whereby God is satisfied and appeased.

* *Col. 3. 5.*

* *1 Thess. 4. 3.*

* *etc.*

¹⁸ But ¹⁹ fornication, and ²⁰ all uncleanness, or covetousness, ²¹ let it not be once named amongst you: ²² as becometh saints:

²³ All other sorts of filthy lusts, (which were usual among the unconverted Gentiles in that City.) ¶ ²⁴ Injurious getting Estates. ¶ ²⁵ *Exod. 23. 13.* Let all mention of these things be forborn by you, *viz.* In a way of approbation, and except it be with detestation. ¶ ²⁶ *q. d.* As 'tis fit that they who are separated from the world, and dedicated to God, should shun all such mention of these things, as may any way cherish, and encourage the practice of 'em.

²⁷ Neither ²⁸ filthiness, nor ²⁹ foolish talking, ³⁰ nor ³¹ jesting, which are ³² not convenient: but rather ³³ giving of thanks. *Matt. 12. 35.*

³⁴ *Ch. 4. 29.* Wanton, lewd, unclean speeches, (as *Col. 3. 8.*) ¶ ³⁵ Such vain discourse, as bewrays folly, and indiscretion, and do's not edify. ¶ ³⁶ Biting reflexions, and all such abusive, scurrilous Language, as tends to expose others, and make 'em ridiculous. ¶ ³⁷ Unbecoming your Profession. ¶ ³⁸ A thankful remembrance of your sweet experiences, to cheer your spirits withal, instead of the former ways.

³⁹ For this ye know, that ⁴⁰ no whoremonger, ⁴¹ nor ⁴² unclean person, nor covetous man, who is ⁴³ an idolater, hath any inheritance in the kingdom of ⁴⁴ Christ, and ⁴⁵ of God. *1 Cor. 6. 9. Gal. 5. 21.*

⁴⁶ *Col. 3. 5.* One who places that love, delight and confidence in riches, which is due to God alone. ¶ ⁴⁷ *2 Pet. 1. 11.* Purchased by Christ, and bestowed by God.

⁴⁸ Let no man deceive you with ⁴⁹ vain ⁵⁰ words: for ⁵¹ because of these things cometh the wrath of God upon the ⁵² children of ⁵³ disobedience. *Col. 2. 4, 18.* *Or, unbelief.*

⁵⁴ See on *Matt. 24. 4.* ¶ ⁵⁵ *Viz.* As if you might live in these things, and yet find mercy, or escape punishment. ¶ ⁵⁶ *Rom. 1. 18. Col. 3. 6.* ¶ ⁵⁷ *Ch. 2. 2.* Obstinate sinners, who will not be reclaimed, but are given over to disobedience.

⁵⁸ Be not ye therefore ⁵⁹ partakers with them. *1 Pet. 11.*

⁶⁰ For ye ⁶¹ were sometimes ⁶² darkness, but now ⁶³ are ye ⁶⁴ light in the Lord, walk as ⁶⁵ children of light, *1 Tim. 5. 12.*

⁶⁶ *q. d.* Such courses are unsuitable to your present condition of light. ¶ ⁶⁷ See on *1 Cor. 6. 11.* ¶ ⁶⁸ Without any light of instruction without, or grace within, and lived profane lives. ¶ ⁶⁹ Enlightened by the Spirit of God, and brought to the saving knowledge of God and Christ. ¶ ⁷⁰ *Luke 16. 8. John 12. 36. 1 Thess. 5. 5.* As those that are endued with knowledge, and holiness.

⁷¹ For the ⁷² fruit of the spirit is in all ⁷³ goodness, and ⁷⁴ righteousness, and ⁷⁵ truth.

⁷⁶ *q. d.* Such walking is the proper, natural result of your spiritual condition. ¶ ⁷⁷ *Gal. 5. 22. i. e.* The Spirit works these Graces in those persons where he dwells. ¶ ⁷⁸ An inclination to do good to others. ¶ ⁷⁹ Just dealing. ¶ ⁸⁰ Freedom from hypocrisy and dissimulation.

⁸¹ Proving what is acceptable unto the Lord.

⁸² *Rom. 12. 2.* Searching diligently what God has reveal'd in his Word to be his Will, that you may conform your selves to it.

⁸³ And have ⁸⁴ no fellowship ⁸⁵ with ⁸⁶ the un- ⁸⁷ fruitful works of ⁸⁸ darkness, but rather ⁸⁹ reprove ⁹⁰ them. *Rom. 6. 21. & 13. 12. Gal. 6. 8.*

⁹¹ *Psal. 1. 1. & 26. 4, 5. Prov. 4. 14, 15. & 22. 24, 25.*

⁹² *1 Corin. 5. 9, 11. 2 Corin. 6. 14. 2 Thess. 3. 6. Rev. 18. 4.* ¶ ⁹³ With wicked men in their sins, (*v. 7.*) which brings no advantage, but much mischief, *Rom. 6. 23.* ¶ ⁹⁴ Which (1.) usually proceed from ignorance, *Acts 3. 17.* (2.) Are contrary to the light of the Word, *John 3. 20.* (3.) Are usually committed in the dark, *1 Thess. 5. 7.* (4.) Bring those who live and dye in 'em to utter darkness, *Matt. 25. 30.* ¶ ⁹⁵ *Matt. 18. 15. Lev. 19. 17.* Shew your dislike, either by seasonable, prudent reproof, or by the holiness of your Conversation.

⁹⁶ For it is a shame even ⁹⁷ to speak of those things which are done of them in secret.

⁹⁸ *Viz.* Except in way of reproof, *v. 13.*

⁹⁹ But ¹⁰⁰ all things that are ¹⁰¹ reprov'd, are ¹⁰² made manifest by the ¹⁰³ light: for whatsoever ¹⁰⁴ doth make manifest, is light. *Heb. 4. 13. Or, discover.*

¹⁰⁵ *q. d.* But then be sure to do it convincingly, so as to lay open the great evil of such courses. ¶ ¹⁰⁶ *John 3. 20, 21.* Laid open to the eyes of 'em in their own ugly colours. ¶ ¹⁰⁷ *Viz.* Either of God's Word, in the mouth of the re-prover, or of his holy life.

14 ¹⁰⁸ Where-

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Or, it.
IIa. 60. 1.
Rom. 13. 11,
12.
* Rom. 6. 4. 5.
Chap. 2. 5.
Col. 3. 1.

14 ⁴³ Wherefore ⁴⁴ he saith, * ⁴⁵ Awake thou that ⁴⁶ sleepest, and * ⁴⁷ arise from the dead and ⁴⁸ Christ shall give thee light.

⁴⁹ *q. d.* And hereby you'll imitate God himself, whose great design through his whole Word is to convince men of their sins, and call 'em to repentance, and so to convey the light of Christ into 'em. ¶ ⁵⁰ His perpetual voice in the Gospel is according to that of *Isa. 60. 1.* ¶ ⁵¹ *1 Cor. 15. 34.* *1 Thess. 5. 6.* Break off thy sins by repentance, and set about the works of holiness. (Yet these commands do no more imply any power in us to do any thing that is spiritually good, than when Christ had the Damsel, Arise, and Lazarus, Come forth: only they are the means God makes use of to quicken us.) ¶ ⁵² Goest on securely in sin, without sense of danger. ¶ ⁵³ *John 1. 5.* Set about the work, and Christ shall bring thee into a state of knowledge, holiness, and comfort.

15 See ⁴⁸ then that ye walk ⁴⁹ circumspectly, not ⁵⁰ as fools, but as wise.

⁵¹ *Viz.* That you may be fit to reprove sin in others. ¶ ⁵² *Col. 4. 5.* *Exod. 23. 13.* ¶ ⁵³ Like those who have no understanding of their Duty, and the worth of their Souls.

16 ⁵⁴ Redeeming the time, because the days are ⁵⁵ evil.

⁵⁶ *Col. 4. 5.* Imbracing and improving every opportunity of doing good. ¶ ⁵⁷ *Ecc. 11. 2.* *John 9. 4. & 12. 35.* *Gal. 6. 10.* Calamitous times are approaching.

17 ⁵⁸ Wherefore be ye not ⁵⁹ unwise, but ⁶⁰ understanding what the will of the Lord is.

⁶¹ Since the times are so bad. ¶ ⁶² Ignorant of your Duty, and negligent of your Souls. ¶ ⁶³ *Rom. 12. 2.* Always studying, and acquainting your selves more and more with your Duty.

18 And * ⁶⁴ be not drunk with wine, ⁶⁵ wherein is excess; but ⁶⁶ be filled with the Spirit:

⁶⁷ *Luke 21. 34.* ¶ ⁶⁸ Which contains, virtually, all manner of extravagance, and transports men to outrageous practices. ¶ ⁶⁹ Labour for a plentiful measure of the Graces of the Spirit, which will fill your Souls with holy joy, strength and courage, (which are the effects that carnal men seek in Wine.)

19 ⁷⁰ Speaking ⁷¹ to your selves in psalms, and hymns, and spiritual songs, singing and making ⁷² melody ⁷³ in your heart to the Lord;

⁷⁴ *Col. 3. 16.* *q. d.* And let your joy appear by your singing forth the praises of God. ¶ ⁷⁵ For mutual edification. ¶ ⁷⁶ Which will be as delightful and acceptable to God, as Musick is to us. ¶ ⁷⁷ Your Hearts and Affections going along with your Voices.

20 * ⁷⁸ Giving thanks ⁷⁹ always for all things ⁸⁰ unto God and the Father, * in the name of our Lord Jesus Christ;

⁸¹ *Job 1. 21.* *1 Thess. 5. 18.* *Heb. 13. 15.* ¶ ⁸² See on *1 Thess. 5. 17.* ¶ ⁸³ *Col. 3. 17.*

21 ⁸⁴ Submitting your selves one to another ⁸⁵ in the fear of God.

⁸⁶ *Phil. 2. 3.* *Rom. 12. 10.* *1 Pet. 5. 5.* Let all inferiours perform all Duties of subjection to their superiours, (as the next words carry it) or, Performing those mutual Duties one to another, which belong to you, according to your several places and stations. ¶ ⁸⁷ That thereby you may evidence that you truly fear God.

22 ⁸⁸ Wives, submit your selves unto your own husbands, * ⁸⁹ as unto the Lord.

⁹⁰ *Gen. 3. 16.* *1 Cor. 14. 34.* *Col. 3. 18.* *Tit. 2. 5.* *1 Pet. 3. 1, 5, 6.* ¶ ⁹¹ As owning Christ's Authority in them, whose image they bear, *1 Cor. 11. 7.*

23 For the husband is the ⁹² head of the wife, even ⁹³ as * Christ is the ⁹⁴ head of the church: and he is ⁹⁵ the Saviour of * the body.

⁹⁶ *1 Cor. 11. 3.* In regard of preeminence of Sex, (*1 Pet. 3. 7.*) Authority of Government, (*1 Cor. 11. 7.*) and excellency of knowledge, *1 Cor. 14. 35.* ¶ ⁹⁷ *q. d.* God will have some resemblance of Christ's Authority over the Church, held forth in the Husband's Authority over his Wife. ¶ ⁹⁸ See on *ch. 1. 22.* ¶ ⁹⁹ *q. d.* And as Christ's Authority is exercised over the Church, to secure her from evil, and supply her with good, so should the Husband's be over his Wife, to defend her from injuries, and provide comfortably for her, according to his ability.

24 Therefore as the ¹⁰⁰ church is subject unto Christ, so let the wives be to their own husbands ¹⁰¹ in ¹⁰² every thing.

* Tit. 2. 9.

¹⁰³ All that are truly regenerate. ¶ ¹⁰⁴ *Viz.* Which is lawful, as *Col. 3. 20.*

25 ¹⁰⁵ Husbands, love your wives, even as Christ also loved the church, and ¹⁰⁶ gave himself ¹⁰⁷ for it:

¹⁰⁸ *Ver. 28.* *Col. 3. 19.* *1 Pet. 3. 7.* *Prov. 5. 19.* ¶ ¹⁰⁹ See on *Gal. 1. 4.* ¶ ¹¹⁰ Christ had a special respect to his Church in his sufferings; and therefore died not equally for all.

26 That he might ¹¹¹ sanctifie and ¹¹² cleanse it

* with the ¹¹³ washing of water, by the ¹¹⁴ word, ¹¹⁵ Indue all his Members with a principle of holiness. ¹¹⁶ Remove the guilt, filth and power of sin. ¶ ¹¹⁷ *Tit. 1 John 5. 6.* *3. 5.* *1 Pet. 3. 21.* By Baptism, and the Preaching of the Gospel, (which are the outward means of bestowing these Benefits, *John 17. 17* & *15. 3. & 3. 3.*)

27 That he might ¹¹⁸ present it to himself ¹¹⁹ a glorious church, * ¹²⁰ not having spot or wrinkle, or ¹²¹ any such thing; but that it should be ¹²² holy, and without blemish.

¹²³ *Tit. 2. 14.* Perfectly unite it to himself, (in the world to come.) ¶ ¹²⁴ *Ch. 4. 7.* Perfectly holy, and happy, and pleasing in his eye. ¶ ¹²⁵ Fully free from the smallest remainders of sin and misery. ¶ ¹²⁶ *Ch. 1. 4.* *Col. 1. 22.*

28 So ought men to love their wives, ¹²⁷ as their own bodies: he that loveth his wife, loveth himself.

¹²⁸ As being now made one with him, (*v. 31.*) and so he is to love her with the same sincerity, and ardency of affection as himself.

29 For no man ever yet hated his own flesh; but nourisheth and ¹²⁹ cherisheth it, even as the Lord the church:

¹³⁰ Uses it tenderly, and takes care to supply it with all things fitting.

30 For * we are members of ¹³¹ his body, ¹³² of ¹³³ his flesh, and ¹³⁴ of his bones.

¹³⁵ Or, [Out of] *i. e.* All that Grace and Glory, which the Church has, is from Christ, (as the Woman was taken out of the Man, *Gen. 2. 23.*) *ch. 2. 10.* *1 Cor. 1. 30.* and she has the same Graces, and Glory that Christ has, *John 1. 16.* & *17. 22.*

31 * ¹³⁶ For this cause shall a man leave his father and mother, and shall be joynted unto his wife, ¹³⁷ and they * two ¹³⁸ shall be one flesh.

¹³⁹ This is a great mystery: ¹⁴⁰ but I speak concerning Christ and the church.

¹⁴¹ *q. d.* These words (*v. 31.*) contain a hidden sense in 'em, and relate, not only to the Union that is between Man and Wife, but especially between Christ and his Church; whereof Adam's Marriage was but a Type.

33 ¹⁴² Nevertheless, let every one of you in particular so love his wife ¹⁴³ even as himself; and the wife ¹⁴⁴ see that she ¹⁴⁵ reverence her husband.

¹⁴⁶ *q. d.* Yet those words have a literal sense too, whereby they hold forth the Duties of Man and Wife. ¶ ¹⁴⁷ Seeing she is now a piece of himself, *v. 28.* ¶ ¹⁴⁸ *Eph. 1. 20.* Have a high esteem of him, and manifest it by her whole carriage to him.

C H A P. VI.

1 The duties of children, 5 of servants. 10 Our life is a warfare. 13 The Christians armour.

Children, Obey your parents * in the Lord: for this is ¹ right.

² *Col. 3. 20.* *Prov. 6. 20.* *Gen. 22. 9. & 37. 13.* *1 King. 2. 20.* ¶ ³ In subordination to God, and so far as is consistent with your obedience to him. ¶ ⁴ Due by the Law of God and Nature from you to them.

2 * ⁵ Honour thy father and mother, (which is * *Exod. 20. 12.* the first commandment * with promise) *Deut. 5. 16.*

⁶ See on *Matt. 15. 4.* ¶ ⁷ *Viz.* Of a particular mercy. *Ecclus. 3. 8.*

3 That it may be well with thee, and thou mayest live long on the earth. *Mark 7. 10.*

4 And ye fathers, ⁸ provoke not your children to wrath: but bring them up in the ⁹ nurture and admonition of the Lord.

¹⁰ *Col. 3. 21.* *Viz.* By any harsh usage, or rigorous dealing with 'em. ¶ ¹¹ *Gen. 18. 19.* *Deut. 6. 7, 20.* *Psal. 78. 4.* *Prov. 19. 18.* & *29. 17.* In the Discipline of seasonable and compas-

compas-

compas-

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compassionate Concession, Prov. 13. 24. ¶ The knowledge of that Duty God requires of 'em.

¶ 5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.

¶ 9 Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9. 1 Pet. 2. 18. ¶ Who have the command of your Bodies, (but not of your Hearts and Consciences.) ¶ With diligent, and sincere endeavours not to displease 'em. ¶ Serving 'em with all faithfulness. ¶ As owning his Authority in 'em.

6 Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart;

¶ Who have no regard to the pleasing of God. ¶ As those that desire to approve themselves his faithful Servants. ¶ Performing that duty to their Masters, which God requires of 'em.

7 With good will doing service, as to the Lord, and not to men:

¶ Gen. 31. 6. Col. 3. 23. Let your service be attended with, and flow from, a principle of love to them and their concerns. ¶ See 2. 13. So as to approve your selves to him, and doing service to Christ, more than to them. ¶ Not only, or principally.

8 Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

¶ Col. 3. 24. ¶ Whether for kind, or degree. ¶ Though never so poor and mean. ¶ 2 Cor. 5. 10. Gal. 6. 9. He shall be rewarded according to the proportion of his goodness: he shall be punctually and particularly considered by God for it.

9 And ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven, neither is there respect of persons with him.

¶ Col. 4. 1. ¶ After the same manner, viz. as to the Lord, i. e. so as to approve your selves to him. ¶ 1 Sam. 25-27. i. e. Excels therein, and all harsh behaviour towards 'em. ¶ Col. 4. 1. Deut. 10. 17. ¶ See on ch. 10. 34.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

¶ This yet remains. ¶ 2 Tim. 2. 1. Stir up your selves manfully to resist temptations, and vigorously to perform duties. ¶ 2 Cor. 3. 5. By strength derived from Christ. ¶ Depending on his Almighty Power, (and not on your own strength.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

¶ Rom. 13. 12. Col. 3. 12. 1 Thess. 5. 8. Get and exercise all such Graces, and spiritual Weapons as are appointed and bestowed by God to defend the Soul. ¶ Hold on in your Christian course, notwithstanding all the cunning temptations of Satan. ¶ Rev. 2. 24.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

¶ Our own corrupt nature singly consider'd, nor weak men only, but against Satan, acting in, with, and by, it and them. ¶ Ch. 2. 2. John 12. 31. & 14. 30. Col. 1. 13. Many Devils, (who have a Government which they exercise in this lower world) ¶ And are of great power and might. ¶ Usurping Princes over men in a state of sin and ignorance. ¶ Who are most wicked Spirits, and do chiefly annoy the Saints with, and provoke 'em to spiritual wickedness. ¶ On [about heavenly things:] (See on ch. 1. 3. & 17.) i. e. not for such toys and trifles as the earth affords, but for such things as are of eternal concernment.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.

¶ Resist your enemies. ¶ Eccl. 12. 12. Luke 8. 13. Any time of temptation or affliction; especially the time of death. ¶ After all your conflicts to secure your Souls, and appear like Conquerors afore God's Tribunal.

14 Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness:

¶ Be valiant, watchful, and regular in the performance of all duties. ¶ That you may be able to stand as Conquerors, you must stand as Fighters. ¶ Your minds and spirits, 1 Pet. 1. 13. ¶ Luke 12. 35. Strengthened and established with soundness of Judgment, and Sincerity, (as Job. 24. 14. 1 Cor. 5. 8.) Or, Steadfastness of heart and life, in the faithful discharge of those promises you have made to God. ¶ Isa. 59. 17. 1 Thess. 5. 8. ¶ A fixed purpose and endeavour, to obey God in all things, (which guards the vital parts of the Soul like a Breast-plate) or, the root and seed of inherent Grace in the heart.

15 And your feet shod with the preparation of the gospel of peace;

¶ Affections strengthened with a firm resolution both to do, and to suffer. ¶ A prepared and resolved frame of heart, which, (like Leg, or Foot-harness) will enable you to walk with a steady pace in the ways of Religion, notwithstanding the hardships that attend it. ¶ Which the Gospel teaches and works. ¶ Which brings all sorts of peace, viz. With God, our selves, one another, and other Creatures.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

¶ Resist and drive from you, (so that they shall not be able to hurt you) the most violent and dangerous assaults of temptation, or persecution, (which cause much perplexity, and disquiet to the Soul,) of the Devil, or his Instruments.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

¶ Ja. 5. 17. A well-grounded hope of Salvation, (as it is 1 Thess. 5. 8.) whereby we patiently expect Salvation; which, like a Helmet, secures the Head. ¶ Heb. 4. 12. Rev. 2. 16. & 19. 15. which is a spiritual Sword, or means provided by the Spirit of God, and made effectual by him, to chase away temptations, and kill or mortify the inward lusts, and corruptions of our own Hearts. ¶ The Scripture, (whereby we ward off the blow of a temptation, and make the Devil flie, Matt. 4. 4, 7, 10, 11.)

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints;

¶ Luke 18. 1. Rom. 12. 12. Col. 4. 2. 1 Thess. 5. 17. g. d. And join Prayer to all these Graces, for your defence against your spiritual enemies. ¶ See on 1 Thess. 5. 17. ¶ All sorts of prayer, publick and private, ordinary and extraordinary, occasional and solemn. ¶ Rom. 8. 26. Jude-20. Which is performed with our Souls and Spirits, assisted by the Spirit of God. ¶ See on Col. 4. 2. Keeping our hearts in a praying frame, and ready to lay hold on every fit opportunity for it. ¶ Not leaving off, but, with an unwearied importunity, renewing our petitions till granted, (Luke 18. 1. &c. 2 Cor. 12. 8.) Notwithstanding repulses, Luke 18. 5. Matt. 15. 22, &c. ¶ Viz. Especially: for, 1 Tim. 2. 1.

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel:

¶ See on Col. 4. 3. ¶ Col. 4. 3. 2 Thess. 4. 1. Liberty to preach the Gospel, together with ability to express my self freely. ¶ Acts 4. 29. Deliver you all my Message, without any base fear, (2 Tim. 1. 7.) shame, (Rom. 1. 16.) partiality, (1 Tim. 5. 21.) or diffidence of the truth. ¶ See on Matt. 13. 11. i. e. (1.) Known only by Divine Revelation, (Matt. 16. 17.) And that (2.) but to a few. (3.) And but in part: Because (4.) its truths exceed the grasp of humane understanding.

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

¶ But that ye also may know my affairs, and how I do, Tychicus a beloved brother, and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

I i

23 Peace

Or, moderating. Some read, both your and their Master.

Wild. 6. 7. Eccles. 35. 12. Rom. 2. 11.

Chap. 1. 19.

Gr. blood and flesh.

John 12. 31. & 14. 30. Col. 1. 13.

Or, wicked spirits. Or, heavenly, as chap. 1. 3.

Or, having overcome all.

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Isa. 11. 5. 2 Cor. 6. 7.

1 John 5. 4.

Mark 13. 33.

2 Cor. 3. 12.

2 Cor. 5. 20. Acts 28. 20. Chap. 3. 1.

Or, in a chain. Or, thereof. Col. 4. 7. 2 Tim. 4. 12. Tit. 3. 12.

Chap. 6. 23 ⁷⁸ Peace be to the brethren, and ⁷⁹ love with faith ⁸⁰ from God the father, and the Lord Jesus Christ.
4055. ⁷⁸ I with the continuance and increase of all happiness to you. ¶ ⁷⁹ And also of the Graces of Love and Faith, in you. ¶ ⁸⁰ See on ch. 1. 2.
24 ⁸¹ Grace be with all them that love our

Lord Jesus Christ ¶ ⁸² in sincerity. Amen.

⁸¹ See on Rom. 16. 24. n. 40. ¶ ⁸² In the permanent constitution of the inner man, which produces purity, and uncorruptness of the life and conversation.

¶ Written from Rome unto the Ephesians, by Tychicus.

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¶ Or, with in-

corruption.

PHILIPPIANS.

The ARGUMENT.

IN this Epistle St. Paul excites the Philippians to Constancy and a further Progress in Faith and Piety, notwithstanding his Sufferings for the Gospel, which had been a gainer thereby; and so had he himself too. ch. 1. Particularly he exhorts 'em to Humility, Quietness and Unblamableness (ch. 2.) and to beware of false Teachers. (ch. 3.) and then exhorts 'em to the practise of some Christian Duties: commending 'em for their Benevolence, and so concludes. ch. 4.

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CHAP. I.

2 Paul's thanksgiving to God for them. 9 His prayers for them. 12 The fruit of Paul's troubles. 21 His readiness to suffer.

* 1 Cor. 1. 2.

PAUL and Timothy the ² servants of Jesus Christ, to all the ³ saints * ⁴ in Christ Jesus, which are at Philippi, with the ⁵ bishops and ⁶ deacons;

¹ See on 1 Cor. 1. n. 6. ¶ ² See on Rom. 1. 1. ¶ ³ By profession, covenant and conversation. See on Eph. 1. 1. ¶ ⁴ Members of his Body the Church, John 15. 2. ¶ ⁵ Ordinary Pastors. ¶ ⁶ Assistants to the Bishops to observe the conversation of the flock, and take care of the poor, Acts 6. 1-3.

* 1 Pet. 1. 2.

7-10 See on

Rom. 1. 7.

* 1 Cor. 1. 4.

Eph. 1. 15, 16.

Col. 1. 3.

1 Thess. 1. 2.

¶ See on

Rom. 1. 8.

¶ Or, mention.

2 * ⁷ Grace be unto you, and ⁸ peace ⁹ from God our father, and from the Lord ¹⁰ Jesus Christ.

3 * ¹¹ I thank my God upon every remembrance of you,

4 (Always in every prayer of mine for you all, making request with joy)

5 For your ¹² fellowship in the gospel, ¹³ from the first day until now;

¹⁴ That you have join'd with us in embracing the Gospel, and so have fellowship also with all true Christians. ¶ ¹⁵ And that you have persevered in the profession thereof from the time that you first embrac'd it.

6 Being confident of this very thing, that he which hath begun * a good work in you, will ¹⁴ perform it * until the day of Jesus Christ:

¹⁶ Carry it on till it come to perfection, at the second coming of Christ, when you shall be made perfectly holy and happy.

7 Even as it is ¹⁵ meet for me ¹⁶ to think this of you ¹⁷ all, because ¶ ¹⁸ I have you in my heart, in as much as both ¹⁹ in * my bonds, and in the defence and confirmation of the gospel; * ye all ²⁰ are partakers ¶ of my grace.

²¹ Agreeable to the law of love, 1 Cor. 13. 7. ¶ ²² To have this good opinion and confidence. ¶ ²³ 1 Thess. 5. 5. 2 Thess. 1. 3. ¶ ²⁴ I remember you, and have a great kindness for you. ¶ ²⁵ In my sufferings, and atings for the Gospel. ¶ ²⁶ Have manifested the same kind of Grace that I myself have, in that you have both done, and suffered the same things that I have done, v. 29.

8 For * ²⁷ God is my record, how greatly I ²⁸ long after you all, ²⁹ in the bowels of Jesus Christ.

¶ Or, ye have me in your heart.

* Eph. 3. 1.

* Tim. 1. 8.

* Chap. 4. 14.

¶ Or, with me

of grace.

* Gal. 1. 20.

²¹ See on Rom. 1. 9. ¶ ²² Ch. 2. 26. & 4. 1. Am filled with love towards you. ¶ ²³ With such a fervent spiritual love as is wrought in me by Christ, and resembles that love which he bears to his Members.

9 And this I pray, that your ²⁴ love may abound yet more and more ²⁵ in knowledge, and in all ²⁶ judgment;

²⁷ To God and one another. ¶ ²⁸ Being quickned by a more full knowledge of spiritual things. ¶ ²⁹ Or [Sense] i. e. that you may have a spiritual sense and taste, or experimental knowledge, and feeling of God's love in Christ to you.

10 That ye may ¶ ²⁷ approve things that ¶ are excellent, that ye may be ²⁸ sincere, and ²⁹ without offence ³⁰ till the day of Christ;

³¹ See on Rom. 2. 18. and on ch. 12. 2. n. 13. Be able to discern between true and false, good and bad, and may choose the best. ¶ ³² Impartial, and unbiast in your choice. ¶ ³³ 1 Cor. 1. 18. 1 Thess. 5. 23. Doing nothing whereto others may justly take offence.

11 Being filled with the ³⁰ fruits of righteousness, * which are ³¹ by Jesus Christ * ³² unto the glory and praise of God.

³³ Such good works, and holy actions, as spring from a gracious frame of heart. ¶ ³⁴ Eph. 2. 10. Performed by strength drawn from him, Phil. 4. 13. ¶ ³⁵ 1 Cor. 10. 31. See there.

12 ³⁶ But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel:

³⁷ q. d. Be not discouraged at my sufferings, but observe and consider this for your encouragement.

13 So that ³⁸ my bonds ¶ ³⁹ in Christ are manifest in all ¶ the palace, and ¶ in all other places;

⁴⁰ My sufferings are commonly known, and taken notice of both in Court and Country, that they are not for any misbehaviour, but for Christ's sake, and the Gospels, and so others are encouraged by my example to suffer also, v. 14. ¶ ⁴¹ Eph. 3. 1. & 4. 1.

14 And many of the brethren in the Lord waxing confident ⁴² by my bonds, are much more bold to speak the word without fear.

⁴³ By my courage, and constancy in my sufferings.

15 Some indeed preach Christ even of ⁴⁴ envy and strife; and some also of ⁴⁵ good will.

⁴⁶ Envyng me that esteem, and reputation I have in the Church, and seeking to gain it to themselves. ¶ ⁴⁷ Striving to draw people off from approving me to applaud themselves. ¶ ⁴⁸ Viz. Which they shew'd to me in defending, and seconding what I had taught afore.

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¶ Or, sing.

¶ Or, try.

¶ Or, differ.

* 1 John 15.

¶ John 15. 8.

Eph. 1. 12.

¶ Or, for.

¶ Or, Caesar's court.

¶ Or, to all others.

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16 The one preach Christ of contention, not sincerely, supposing to add ⁴⁰ affliction to my bonds:

⁴⁰ To cause inward grief of Spirit to me, together with my outward troubles.

17 But the other of love, knowing that I am set ⁴¹ for the defence of the gospel.

⁴¹ To maintain it against opposition, (and therefore they'll assist me in this, which is my great work.)

18 ⁴² What then? notwithstanding every way, ⁴³ whether in pretence, or ⁴⁴ in truth, Christ is preached; and I therein do rejoyce; yea, and will ⁴⁵ rejoyce.

⁴² q. d. Shall this trouble either you or me? No, in no wise. ⁴³ Whether they preach Christ for some base ends, yet pretending to do it out of zeal to the Glory of God, and for the propagation of the Gospel. ⁴⁴ Matt. 22. 16. ⁴⁵ Shall have cause so to do in regard of the good issue it will have.

19 For I know that ⁴⁶ this shall turn ⁴⁷ to my salvation ⁴⁸ through your prayer, and the ⁴⁹ supply of ⁵⁰ the Spirit of Jesus Christ,

⁴⁶ The trouble I meet withall from these kind of Teachers. ⁴⁷ To the furtherance of it. ⁴⁸ 2 Cor. 1. 11. ⁴⁹ His assistance and guidance, to make a good use of this trouble.

20 ⁵⁰ According to my earnest expectation, and my hope, ⁵¹ that ⁵² in nothing I shall be ashamed, but that ⁵³ with all boldness, as always, so now also Christ shall be ⁵⁴ magnified in my body, ⁵⁵ whether it be by life or by death.

⁵⁰ q. d. And this is that which all along I have earnestly expected, and hoped for. ⁵¹ 2 Tim. 1. 12. That I shall not be in the least ashamed to own any truth of Christ. ⁵² By my stout maintaining the truth. ⁵³ His honour advanced, and his interest promoted by what I can either do, or suffer in my Body. ⁵⁴ And that whether I live to preach the Gospel, or dye in defence of it.

21 For to ⁵⁶ me to live ⁵⁷ is Christ, and ⁵⁸ to die is gain.

⁵⁶ I have no life but from Christ, and while I live, my business is to serve, and enjoy Christ. ⁵⁷ Col. 3. 4. ⁵⁸ If I dye a Martyr in his cause, his Glory will be advanced also; and his interest promoted, (v. 14.) and so I shall gain the fuller enjoyment of him, v. 13. The business of my life is to do his Work; and when Death comes, I shall receive my Wages.

22 But if I live in the flesh, this ⁵⁹ is the fruit of my labour: yet what I shall choose, I wot not.

⁵⁹ That which I shall use my utmost endeavours to bring about, viz. To glorify, and serve him, by the conversion of Souls.

23 For ⁶⁰ I am in a strait betwixt two, having ⁶¹ a desire to ⁶² depart, and to be ⁶³ with Christ; which is ⁶⁴ far better:

⁶⁰ 2 Cor. 5. 2. 8. ⁶¹ To have my Soul parted from my Body. ⁶² Luke 23. 42. 2 Cor. 5. 8. 1 Thess. 4. 17. In the immediate, constant and full enjoyment of him, (in comparison whereof, the fullest enjoyment of him in this world, is but Absence, 2 Cor. 5. 6.) ⁶³ Much more for my own present, personal advantage.

24 Nevertheless, to abide in the flesh, is ⁶⁵ more needful for you.

25 And ⁶⁶ having ⁶⁷ this confidence, I know that I shall abide and continue with you all, for your furtherance and joy ⁶⁸ of faith:

⁶⁶ Viz. That it will be for your advantage. ⁶⁷ Acting from your believing in Christ, (1 Pet. 1. 8.) and which will be proportionably increased by your being further confirmed in the faith.

26 That ⁶⁹ your rejoycing may be more abundant ⁷⁰ in Jesus Christ for me, ⁷¹ by my coming to you again.

⁶⁹ For his power, and good will to you. ⁷⁰ Manifested by his delivering me from death, and sending me again to you.

27 ⁷² Only ⁷³ let your conversation be ⁷⁴ as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in ⁷⁵ one spirit, with ⁷⁶ one mind, ⁷⁷ striving together ⁷⁸ for the faith of the Gospel;

⁶⁹ q. d. But whatever become of me, be you sure to mind this— ⁷⁰ Eph. 4. 1. See there. Answerable to the Precepts, Promises, Ordinances, and all the Privileges of the Gospel. ⁷¹ Under the guidance of the same Spirit. ⁷² 1 Cor. 1. 10. See there. ⁷³ For the maintaining and propagating the Doctrine of Faith held forth in the Gospel.

28 And ⁷⁴ in nothing terrified by your adversaries: ⁷⁵ which is to them ⁷⁶ an evident token of perdition ⁷⁷ but to you ⁷⁸ of salvation, and that ⁷⁹ of God.

⁷⁴ By no opposition, or persecution you meet with driven from your Duty, or drawn to any sinful compliance, for safety. ⁷⁵ 2 Thess. 1. 5. viz. That they are permitted to oppose, and persecute you. ⁷⁶ A certain fore-runner of their destruction. ⁷⁷ That you are in the way of Salvation, and shall obtain Salvation in that way, and promote it thereby. ⁷⁸ Of God's righteous Judgment on your Enemies, (2 Thess. 1. 6.) and of his gracious dispensation towards you.

29 For unto you ⁸⁰ it is given ⁸¹ in the behalf of Christ, not only to believe on him, but also to suffer ⁸² for his sake;

⁸⁰ On the account of his merit and intercession; and to promote his interest. ⁸¹ 1 Pet. 3. 14.

30 Having the ⁸³ same conflict which ye ⁸⁴ saw in me, and ⁸⁵ now hear to be in me.

⁸³ Your share in the same kind of trials and sufferings. ⁸⁴ Viz. At Philippi, Acts 16. 19, &c. ⁸⁵ (Being now in Bonds, v. 13.)

CHAP. II.

1 He exhorteth to unity and humility, 12 and to a careful proceeding in the way of salvation.

If there be ⁸⁶ therefore any consolation in Christ, ⁸⁷ if any comfort of love, ⁸⁸ if any fellowship of the Spirit, if any ⁸⁹ bowels and mercies;

⁸⁶ q. d. If you have ever found by my Ministry, or expect to find, any of those comforts that are in Christ. ⁸⁷ q. d. Since both you, and I, are in a suffering condition, (ch. 1. 30.) let us comfort one another by a holy concord. ⁸⁸ If ever you found any sweetness in the love of God or Christ, or the Brethren, or have received any comfort by my love to you, or desire that I should have any comfort by your love to me. ⁸⁹ If ever you have been partakers of the Graces of the Spirit, and enjoy'd Communion with him, and would not lose it in whole, or in part. ⁹⁰ Any pity or compassion in you towards me, now a prisoner for Christ.

2 ⁹¹ Fulfil ye my joy, ⁹² that ye be ⁹³ like-minded, having ⁹⁴ the same love, being ⁹⁵ of one accord, of ⁹⁶ one mind.

⁹¹ To all the other matters of rejoycing I have concerning you, add this also, and make my joy complete. ⁹² Acts 4. 32. Rom. 12. 16. See there. Perfectly united in all respects: particularly— ⁹³ That you all agree in loving the same things, with the same sincere affection. ⁹⁴ Agreeing in your designs and endeavours. ⁹⁵ Of the same judgment, and opinion.

3 Let nothing be done through strife, or ⁹⁷ vain-glory, but ⁹⁸ in lowliness of mind let each esteem ⁹⁹ other better than themselves.

⁹⁷ Gal. 5. 26. ⁹⁸ Rom. 12. 10. 1 Cor. 15. 9. 1 Pet. 5. 5. Eph. 5. 21. Carrying your selves with that modesty and humility, as having a better opinion of anothers wisdom, and goodness than your own. ⁹⁹ Viz. That walk answerably to their profession.

4 ¹⁰⁰ Look not every man on his own things, but every man also on the ¹⁰¹ things of others.

¹⁰⁰ 1 Cor. 10. 24. & 13. 5. Consider not your own abilities and advantages, so as to aim only at your own interest. ¹⁰¹ The gifts and abilities of others, more eminent than your selves.

5 ¹⁰² Let this mind be in you, which was also in Christ Jesus:

¹⁰² Matt. 11. 29. John 13. 15. 1 Pet. 2. 21. 1 John 3. 6. q. d. As Christ denied himself for you, so should you for others.

6 Who ¹⁰³ being in the form of God, ¹⁰⁴ thought ¹⁰⁵ it not robbery to be ¹⁰⁶ equal with God:

¹⁰³ 2 Cor. 4. 4. Col. 1. 15. Heb. 1. 3. Who being the essential Image of the Father, and enjoying the Divine Essence, and Nature, with all its Glory. ¹⁰⁴ Knew that it

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* Rom. 8. 17.
2 Tim. 2. 11.

* Acts 5. 41.

* Rom. 15. 4.
1 Cor. 1. 10.
1 Pet. 3. 8.

* John 1. 1, 2,
& 17. 5.

Chap. 2. was no usurpation in him. ¶ ¹³ Zech. 13. 7. ¹⁴ John 5. 18. To account himself so, and carry himself upon all occasions as such.

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* Psa. 22. 6. 7 * ²⁰ But made himself of no reputation, and took upon him ²¹ the form * of a servant, and

* Dan. 9. 26. * ²² was made ²³ in the ²⁴ likeness of men:

* ²⁵ Isa. 53. 3. ²⁶ Mark 9. 12. Yet he emptied himself of that Divine Glory and Majesty, by hiding it in the veil of his flesh. ¶ ²⁷ Matt. 20. 28. ²⁸ Luke 22. 27. ²⁹ John 13. 14. ³⁰ Rom. 15. 8. The quality and condition of a mean person, (and not of a glorified Saint, or some great mortal.)

¶ ³¹ Gal. 4. 4. ³² Rom. 8. 3. Subject to all the frailties, and infirmities of humane Nature, (Sin only excepted, Heb. 4. 15.)

¶ ³³ And being found ³⁴ in fashion as a man, he humbled himself, and * ³⁵ became obedient unto death, even the death of the ³⁶ cross.

¶ ³⁷ By what appeared to all, and by the whole tenour of his carriage, to be a true man. ¶ ³⁸ Manifested his Obedience, as in all other particulars, so, in resigning up himself to death. ¶ ³⁹ Which was the most contemptible, cruel, and cursed death, Gal. 3. 10.

¶ ⁴⁰ Wherefore God also * hath ⁴¹ highly exalted him, and given him a ⁴² name which is above ⁴³ every name:

* Psa. 110. 7. ⁴⁴ John 5. 27. & 10. 17. ⁴⁵ Rom. 14. 9. ⁴⁶ Heb. 2. 9. ⁴⁷ Rev. 5. 12. ⁴⁸ q. d. And then, hereupon it came to pass that— or, By his humiliation he merited his Exaltation, (as thereby he merited also his Resurrection, Heb. 13. 20. See there.) ¶ ⁴⁹ Advanc'd his humane Nature to the highest degree of Glory. ¶ ⁵⁰ Honour, Authority, and Majesty. ¶ ⁵¹ Eph. 1. 21. ⁵² Heb. 1. 4. All created excellency.

* ⁵³ Isa. 45. 23. ⁵⁴ Rev. 5. 13. ¶ ⁵⁵ 10 * That ⁵⁶ at the name of Jesus ⁵⁷ every knee should bow, of ⁵⁸ things in ⁵⁹ heaven, and ⁶⁰ things in ⁶¹ earth, and ⁶² things ⁶³ under the earth;

¶ ⁶⁴ i. e. (1.) At the manifestation of his saving Grace, and Mercy. (2.) Unto the Power, Majesty, and Glory of Christ. ¶ ⁶⁵ Rom. 14. 11. (See there.) All Worship should be given to God in his Name, and all Creatures should own his Sovereignty, and testify their subjection to him, (and this shall be chiefly at the day of Judgment, as appears by Rom. 14. 10, 11.) ¶ ⁶⁶ Heb. 1. 6. Angels, and Souls of Saints. ¶ ⁶⁷ Men yet alive. ¶ ⁶⁸ Bodies of Saints now in their Graves; as also the Devils, and damned Souls.

¶ ⁶⁹ And that every tongue should ⁷⁰ confess that Jesus Christ is ⁷¹ Lord ⁷² to the glory of God the Father.

¶ ⁷³ Acknowledge his Dominion and Sovereignty, and that he is Judge of the World. ¶ ⁷⁴ John 13. 13. ⁷⁵ Rom. 14. 9. ¶ ⁷⁶ q. d. All which is so far from detracting from the honour of the Father, that it conduces to the further advancement thereof.

¶ ⁷⁷ 12 ⁷⁸ Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more ⁷⁹ in my absence, ⁸⁰ work out your own salvation ⁸¹ with fear and trembling.

¶ ⁸² q. d. Since Christ has given us an example of Obedience, Self-denial, and Humility, and was thereupon so advanc'd, let this encourage us to do the like. ¶ ⁸³ That so it may appear that love to Christ and your own Souls, sways more with you than any other respect. ¶ ⁸⁴ Give not way to sloth and security, but be diligent in the use of all means conducing to your Salvation; and busy not your selves about such trifles as cause Divisions. ¶ ⁸⁵ Psa. 2. 11. ⁸⁶ Isa. 66. 2. ⁸⁷ 2 Cor. 7. 15. ⁸⁸ Heb. 4. 1. With a holy solicitude to perform every Duty in the best manner, and left you should do, or omit any thing, which may hinder your Salvation.

¶ ⁸⁹ 13 ⁹⁰ For it is ⁹¹ God which worketh ⁹² in you, both to ⁹³ will and to ⁹⁴ do of ⁹⁵ his good pleasure.

¶ ⁹⁶ q. d. And let this consideration quicken you to do your utmost, because your labour shall not be in vain, but God's Grace is ready to assist you therein, and shall powerfully co-operate with you, Rom. 6. 13, 14. ¶ ⁹⁷ 2 Cor. 3. 5. ⁹⁸ Heb. 13. 21. (Therefore trust not to your own strength and abilities, but seek unto him for Grace to enable you.) ¶ ⁹⁹ In a way suitable to your Nature, and in concurrence with your own endeavours, (and therefore be not slothful, but diligent.) ¶ ¹⁰⁰ Powerfully inclines the Will to choose the good, and enables it to make an actual choice thereof. ¶ ¹⁰¹ To act according to these gracious Principles. ¶ ¹⁰² Not for any foregoing good disposition, or preparation he finds in us, but of his own free Grace, Eph. 1. 5, 9, 11. & 2. 8. ¹⁰³ 2 Tim. 1. 9.

14 Do all things * without ⁴⁸ murmurings, and Chap. 2. ⁴⁹ disputings:

¶ ⁵⁰ Viz. Against the providence of God, and quarrelling with his Precepts. ¶ ⁵¹ Hot contests about things that don't concern the Vitals of Religion. 4068. 1 Pet. 4. 9.

15 That ye may be blameless and ¹¹ harmless, ¶ ¹² Or, sincere. ¹³ the sons of God, ¹⁴ without rebuke, in the mids ¹⁵ of a ¹⁶ crooked and perverse nation, among whom ¹⁷ ye ¹⁸ shine as lights in the world:

¶ ¹⁹ That you may appear both to your selves and others, to be so. ¶ ²⁰ That the Heathens, among whom you live, may find no occasion to reprove you for any thing. ¶ ²¹ Your froward, and peevish Heathen-neighbours. ¶ ²² Prov. 4. 18. ²³ Matt. 5. 14, 16.

16 ²⁴ Holding forth the ²⁵ word of life: that ²⁶ I may rejoyce in the day of Christ, ²⁷ that * I ²⁸ have not run in vain, neither laboured in vain.

¶ ²⁹ Making profession of, and by an exemplary Conversation recommending to others. ¶ ³⁰ John 6. 68. The Gospel, (which only shews how to obtain Eternal Life, Aff. 13. 26.) ¶ ³¹ Gal. 2. 2. & 4. 11. That all my labour among you has not been lost, but that the fruit thereof appears in your holy and exemplary Lives.

17 ³² Yea, and ³³ if I be ³⁴ offered upon ³⁵ the ³⁶ sacrifice and ³⁷ service of your faith, ³⁸ I joy, and ³⁹ rejoyce with you all.

¶ ⁴⁰ 2 Cor. 12. 15. ⁴¹ 1 Thess. 2. 8. ⁴² q. d. Such is my love to you, that I don't only rejoyce in that good which you do, (which will tend to your own welfare) but also in my sufferings for you; so far forth as they may promote it. ¶ ⁴³ 2 Tim. 4. 6. If my Blood should be shed for confirmation of your Faith. ¶ ⁴⁴ To engage you to give up your selves as a Sacrifice. ¶ ⁴⁵ To do you any service in strengthening your Faith. ¶ ⁴⁶ I should rejoyce for the benefit you'd reap thereby, as well as you'd have cause to rejoyce for the good you gain'd.

18 ⁴⁷ For the same cause also ⁴⁸ do ye joy, and rejoyce with me.

¶ ⁴⁹ For my sufferings. ¶ ⁵⁰ q. d. As I rejoyce in the prospect of my sufferings for your good, so do you rejoyce also.

19 ⁵¹ But I trust ⁵² in the Lord Jesus, to send ⁵³ ¶ ⁵⁴ Timothy shortly unto you, that I also may be ⁵⁵ of good comfort, when I know your state.

¶ ⁵⁶ Through his Grace and Assistance. ¶ ⁵⁷ Viz. To compose your differences.

20 ⁵⁸ For I have no man ⁵⁹ like-minded, who will ⁶⁰ naturally care for your state.

¶ ⁶¹ Who has such a solicitous care for the welfare of your Church, and Salvation of your Souls, as Parents have for their Children.

21 ⁶² For ⁶³ all ⁶⁴ seek their own, ⁶⁵ not the things which are Jesus Christ's.

¶ ⁶⁶ The generality. ¶ ⁶⁷ 2 Tim. 3. 2. ⁶⁸ 1 Cor. 10. 24. Aim at something of Self, in all the Service they do for Christ. ¶ ⁶⁹ i. e. More than the interest of Christ, and his Church.

22 But ye know the proof of him, that as a son with the Father, he hath ⁷⁰ served with me in the gospel.

¶ ⁷¹ Assisted me in Preaching the Gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go ⁷² with me.

¶ ⁷³ Viz. In reference to my present imprisonment.

24 But ⁷⁴ I trust in the Lord, that I also my self ⁷⁵ shall come shortly.

25 Yet I supposed it necessary to send to you E-paphroditus, my brother and companion in labour, and ⁷⁶ fellow-souldier, but ⁷⁷ your messenger, and ⁷⁸ he that ministred to my wants.

¶ ⁷⁹ Sent by them to supply his wants in prison, ch. 4. 18.

26 For he ⁸⁰ longed after you all, and was ⁸¹ full of heaviness, because that ye had heard that he had been sick.

¶ ⁸² Ch. 1. 8. & 4. 1. ⁸³ Viz. To be with you again, and further serviceable to your Souls. ¶ ⁸⁴ As knowing that you'd be troubled at the news of his sickness.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have ⁸⁵ sorrow upon sorrow.

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²⁵ Sorrow for his loss added to the sorrow which I have by continual troubles.

²⁸ I sent him therefore ⁷⁶ the more carefully, that when ye see him again, ye may rejoice, and ⁷⁷ that I may be the less sorrowful.

⁷⁶ Presently after his recovery. ¶ ⁷⁷ That whereas I was troubled that I should occasion his absence from you, that occasion of trouble may now be removed, by his return to you.

²⁹ Receive him therefore ⁷⁹ in the Lord with all gladness, and ⁸⁰ hold such in reputation:

⁷⁹ Rom. 16. 2. (See there.) ¶ ⁸⁰ In a Christian manner; as an Ambassador of Christ.

³⁰ Because for ⁸⁰ the work of Christ he was nigh unto death, not regarding his life to ⁸¹ supply your lack of service toward me.

⁸⁰ By his attending upon me in prison, and taking pains with me, (which is a work that Christ will own and reward, Matt. 25. 36, 40.) ¶ ⁸¹ That which belonged to you to do, but could not by reason of absence.

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¹ He warneth them of false teachers. ¹⁵ He exhorteth them ¹⁷ to imitate him, ¹⁸ and to decline the ways of carnal Christians.

² Cor. 13. 11. **F**inally, my brethren, ⁸ rejoice in the Lord. To write ⁹ the same things to you, to me indeed is not grievous, but for you ¹⁰ it is safe.

⁸ Ch. 4. 4. ¶ ⁹ Sam. 2. 1. Psal. 5. 11. & 33. 1. & 37. 4. Isa. 61. 10. Joel 2. 23. Hab. 3. 18. Rom. 5. 11. ¶ ¹⁰ Theff. 5. 16. ¶ ¹¹ Pet. 1. 8. Not so much in your worldly enjoyments, as in the sense of God's love, and favour, (Psal. 4. 6, 7.) and any comfortable assurance of your interest in him, (Luke 10. 20.) and for the Grace he has vouchsafed to you. ¶ ¹² 1 Pet. 1. 12. The same cautions against false Teachers which I have formerly given you by word of mouth.

² Beware of ³ dogs, beware of ⁴ evil workers, beware of the ⁵ concision.

³ Isa. 56. 10. False Teachers, who back against the truth. ¶ ⁴ 2 Cor. 11. 13. Persons of wicked Lives, v. 19. ¶ ⁵ Such who under pretence of upholding Circumcision, (which is now no longer a Sacrament of God's Covenant, and so is no better than a meer cutting and slashing of the flesh) do prove destroyers, and renters of the Church.

⁶ For ⁷ we are the ⁸ circumcision, which worship God ⁹ in the spirit, and ¹⁰ rejoice in Christ Jesus, and have ¹¹ no confidence in the flesh:

⁸ Christians. ¶ ⁹ Rom. 2. 29. The true spiritual Seed of Abraham, who have the thing signified by that sign or ceremony, and perform that which Circumcision was design'd to engage unto. ¶ ¹⁰ John 4. 24. Rom. 1. 9. In a more spiritual manner than the Jews did. ¶ ¹¹ 1 Pet. 9. ¶ ¹² Vix. As the only and all-sufficient Saviour of the World. ¶ ¹³ Vix. Of acceptance with God. ¶ ¹⁴ In any outward privilege, or performance, or any thing besides Christ.

⁴ Though I might also have confidence in the flesh. ⁵ If any other man thinketh that he hath whereof he might trust in the flesh, I more:

⁶ Circumcised the eighth day, ⁷ of the stock of Israel, of the tribe ⁸ of Benjamin, ⁹ an Hebrew of the Hebrews, ¹⁰ as touching the law, ¹¹ a Pharisee:

¹² Born within the Church, and dedicated to God from my Infancy, and solemnly admitted into the visible Church according to God's Ordinance, in the most regular and pure way. ¶ ¹³ Rom. 11. 1. Not the Son of a Proselyte, nor of the race of the Ishmaelites or Edomites. ¶ ¹⁴ Rom. 11. 1. Where Jerusalem and the Temple stood, and who kept close to God and his true Worship, when the ten Tribes revolted, and fell off to Idolatry, ¶ ¹⁵ Descended both by Father and Mother from Abraham's race, without any mixture of foreign blood. ¶ ¹⁶ In reference to the observation of the Law, according to the rules of some particular Sect or Order. ¶ ¹⁷ One of that Sect or Society who were for a stricter observation of the Law, than the rest of the Jews, (Acts 26. 4, 5.) and who held fast many of the great truths of Religion, which the Sadducees, and other Sects rejected.

¹⁸ Concerning zeal, ¹⁹ persecuting ²⁰ the

church; touching the ²¹ righteousness which is in the law, ²² blameless.

²¹ So zealous for the Law of Moses, and Jewish Religion. ¶ ²² Acts 22. 4. See there. ¶ ²³ The Christian Church, (who were look'd upon as destroyers of the Law of Moses.) ¶ ²⁴ That outward righteousness, which (according to their opinion) the Law only required. ¶ ²⁵ Acts 23. 1. 1 Cor. 4. 4. viz. By men: they could not tax me with any breach of the Law.

⁷ But what things were ²⁵ gain to me, those ²⁶ I counted loss for Christ.

²⁵ Which I once thought would be very advantageous to me to procure acceptance with God. ¶ ²⁶ Matt. 13. 44. I renounc'd 'em all, and look'd upon 'em as nothing, that I might get an interest in Christ, and place all my dependence upon him for Justification, and Salvation.

⁸ Yea doubtless, and I ²⁸ count ²⁹ all things but loss, ³⁰ for the ³¹ excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and ³² do count them but dung that I may ³³ win Christ,

³⁰ I do so still, as well as formerly, when I was first converted. ¶ ³¹ All these outward privileges. ¶ ³² 1 Cor. 2. 2. In comparison of that admirable privilege of having an interest in him, by a knowledge attended with Faith, and suitable affections, as John 17. 8. ¶ ³³ Don't repent of what I have done, but am still of the same mind. ¶ ³⁴ Partake of his benefits.

⁹ And ³⁵ be found in him, ³⁶ not having mine ³⁷ own righteousness, ³⁸ which is ³⁹ of the law, but ⁴⁰ that ⁴¹ which is through the faith of Christ, ⁴² the righteousness which is of God ⁴³ by faith:

³⁷ That it may appear, at the day of Judgment, that I am in him. ¶ ³⁸ Not to stand or fall according to my own legal performances. ¶ ³⁹ Rom. 3. 20. & 10. 3. (See there.) Gal. 2. 16. That way of obtaining righteousness, which is of my own choosing, (and not of God's appointing,) as the condition of Justification and Life, and which I attain unto by the strength of my own natural Abilities. ¶ ⁴⁰ Not a Christian, but a Jewish, Pharisaical righteousness, consisting in an outward conformity to the Law. See on Rom. 3. 28. n. 92. ¶ ⁴¹ Which I become possessor of by believing in Christ. ¶ ⁴² See on Rom. 1. 16. n. 66. ¶ ⁴³ See on Rom. 3. 22. n. 66.

¹⁰ That I may ⁴⁴ know him, and the ⁴⁵ power of his resurrection, and ⁴⁶ the fellowship of his sufferings, being made ⁴⁷ conformable unto his death;

⁴⁴ Vix. Experimentally. ¶ ⁴⁵ Rom. 4. 25. That I may feel vertus flowing from his Resurrection, to free me from, and enable me to rise more and more from under the dominion of sin, to further degrees of holiness. See on Rom. 6. 4. n. 10. ¶ ⁴⁶ Rom. 8. 17. 2 Cor. 4. 10, 11. 2 Tim. 2. 11, 12. 1 Pet. 4. 13. That I may find that I have fellowship with him in his death, (as the next words interpret it.) ¶ ⁴⁷ Rom. 6. 5, 6. viz. By mortifying of corruption, and a patient bearing of sufferings for him.

¹¹ If by any means I might attain unto the resurrection of the dead:

⁴⁸ I care not what I undergo now, so that I may attain to such a state of Grace and Holiness as we shall enjoy at the Resurrection.

¹² Not as though I had already ⁴⁹ attained, either were already ⁵⁰ perfect: but I ⁵¹ follow after, if that I may ⁵² apprehend that for which also I am apprehended of Christ Jesus.

⁴⁹ I pursue, with great desire and diligence. ¶ ⁵⁰ Obtain that prize, (which I hope assuredly to do,) for the obtaining whereof I was laid hold on by Christ (when I was running on to destruction) and converted, and brought into the way of Salvation.

¹³ Brethren, I count not my self to have ⁵³ apprehended: but ⁵⁴ this one thing I do, ⁵⁵ forgetting those things which are behind, and ⁵⁶ reaching forth unto those things which are ⁵⁷ before,

⁵³ Attained such a state of perfection. ¶ ⁵⁴ Psal. 27. 4. Luke 10. 42. I make this my chief business. ¶ ⁵⁵ Not so much considering what I have already done, as what I have yet further to do. ¶ ⁵⁶ Straining and stretching as hard as I can. ¶ ⁵⁷ Luke 9. 62. That measure of holiness which I have not yet attain'd.

¹⁴ I press toward the mark ⁵⁸ for the prize of the high calling of God in Christ Jesus.

⁵⁸ 1 Cor. 9. 24. I strive with all my might (in spite of all difficulties in the way) to get the Goal. ¶ ⁵⁹ That I may

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Isaiah 53. 11.
Jer. 9. 23, 24.
John 17. 3.
Col. 2. 2.

Rom. 10. 5.

Rom. 4. 11,
12.
Col. 2. 11.

1 Cor. 11.
18, 21, 22.

Gen. 17. 12.

1 Cor. 11. 22.

Acts 23. 6.

& 26. 4, 5.

Gal. 1. 13, 14.

Acts 8. 3. &
9. 1.

Chap. 4. may win the prize of Eternal Glory which shall be given to them to whom God vouchsafes that high favour of calling them effectually through the merits of Christ, and to partake of his benefits, *Eph. 1. 4, 5.*
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15 Let us ¹⁷ therefore, as many as be ¹⁸ perfect, be ¹⁹ thus minded: and if ⁶⁰ in any thing ye be otherwise minded, ⁶² God shall reveal ⁶¹ even this unto you.

¹⁷ Being sensible of our defects, and imperfections. *¶ 18 1 Cor. 2. 6. Eph. 4. 13.* Have attain'd to a greater measure of knowledge, and grace than others. *¶ 19 Viz.* To be still striving after further perfection; whatsoever progress we have made already. *¶ 60* In any of these particulars foremention'd you be of a different judgment from me, being (misled through weakness of Faith, and unaffected ignorance) with error, so as still to maintain a necessity of legal righteousness, or to think you have Grace enough. *¶ 61* There is some ground to hope, that God (who has brought you to the knowledge of the Gospel, and reveal'd other things to you already, and will lead his people into all necessary truth) will in due time reclaim you from your error in these things. *¶ 62* As well as other things.

16 ⁶⁴ Nevertheless, ⁶¹ whereto we have already attained, let us ⁶⁶ walk by the same rule, let us ⁶⁷ mind the same thing.

⁶⁴ *q. d.* Yet notwithstanding this diversity of judgment in some things. *¶ 66* So far forth as we have already made any progress towards perfection, (*v. 12.*) and are agreed in judgment concerning any duty, to be answerable to the Rule of the Word. *¶ 67* Let us act accordingly, and agree also in the practise of it, still keeping close to the Rule of the Word. *¶ 68 Ch. 2. 2. Rom. 12. 16.* Be intent upon the performing of it.

* 1 Thess. 1. 6. 17 Brethren, ⁶⁸ be followers together of me, and ⁶⁹ mark them which walk so, as ye have ⁷⁰ us for an ensample.

⁶⁸ *1 Cor. 4. 16.* See there. *¶ 69* Observe their way, and walk in it. *¶ 70 1 Pet. 5. 3.* See there. My self, and the other Apostles of Christ.

18 (For ⁷¹ many walk, of whom I have told you often, and now tell you even weeping, *that they are the* ⁷² enemies of the cross of Christ:

⁷¹ The false Apostles, (whose example therefore is not to be follow'd.) *¶ 72* Who (pressing the observation of the Law of *Moses* as necessary to Salvation, besides Faith in Christ) do thereby really oppose and undermine the very power, and merit of Christ's Passion, (*Gal. 5. 2.*) and seek to avoid persecution, *Gal. 6. 12.*

* Hof. 4. 7. 2 Cor. 11. 12. 19 ⁷³ Whose end is destruction, ⁷⁴ whose God is their belly, and ⁷⁵ whose glory is in their shame, who ⁷⁶ mind earthly things.)

¶ 73 2 Cor. 11. 15. *¶ 74 Rom. 16. 18.* Who mind nothing but the satisfaction of their fleshly Appetites. *¶ 75* Who boast of the multitude of those they have drawn into their error, (which is a thing they ought rather to be ashamed of.) *¶ 76 Rom. 8. 5.* Value, affect and pursue carnal enjoyments altogether.

* Eph. 2. 6. 20 ⁷⁷ For ⁷⁸ our ⁷⁹ conversation is in heaven, from whence also ⁸⁰ we look for the favour of the Lord Jesus Christ:

⁷⁷ *q. d.* You ought to follow our example, (*v. 17.*) because— *¶ 78 2 Cor. 4. 18. Prov. 15. 24.* Our hearts and affections are set upon heavenly things, (*Calos. 3. 1.*) our thoughts and words are employ'd about 'em; and all our actions tend that way. *¶ 79 1 Cor. 1. 7. 1 Thess. 1. 10. Tit. 2. 13.*

* 1 Cor. 15. 26, 27. 21 Who shall change our ⁸⁰ vile body, that it may be fashioned ⁸¹ like unto his glorious body, ⁸² according to the working whereby he is able ⁸³ even to ⁸⁴ subdue all things unto himself.

⁸⁰ *1 Cor. 15. 43.* Liable to sorrows and sickness, to death and corruption. *¶ 81 Acts 6. 15.* with *Matt. 17. 2. 1 Cor. 15. 48, 49. Col. 3. 4. 1 John 3. 2.* *¶ 82* By his Almighty power: *¶ 83* Do whatsoever he pleases.

CHAP. IV.

4 General exhortations. 10 His joy for the liberality towards him, and God's grace in them.

* 1 Cor. 1. 14. Chap. 2. 16. Therefore, my brethren, dearly beloved, and ² longed for, ³ my joy and ⁴ crown, ⁵ so stand fast ⁶ in the Lord, my dearly beloved.

* *q. d.* Since such a glorious change belongs to all those who have their conversation in Heaven, *ch. 3. 20, 21.* *¶ 2 Ch. 7. 8. & 2. 26.* Whose welfare and happiness I earnestly desire. *¶ 3 1 Thess. 2. 19, 20.* In whom I take a great deal of comfort. *¶ 4* The honour of my ministry. *¶ 5 1 Cor. 15. 58. Gal. 5. 1.* Continue steadfast so as that you may partake of that blessed change, *ch. 3. 21.* *¶ 6* In your profession of, and relation to Christ.

2 I beseech ⁷ Euodias, and beseech ⁸ Syntyche, that they ⁹ be of the same mind ⁹ in the Lord.

⁷ Two eminent Women, between whom there was some misunderstanding. *¶ 8* Agree together. *¶ 9* According as Christ requires his members to do.

3 And I intreat thee also, ¹⁰ true yoke-fellow, help those women which ¹¹ laboured with me in the gospel, with Clement also, and with other my fellow-labourers, ¹² whose names are in the book ¹³ of life. *Chap. 1. 27. Exod. 32. 12.*

¹⁰ Faithful. *¶ 11* Either by instructing of youth, and other Women, privately, (*Tit. 2. 3.*) or, by a courageous enduring of troubles, and afflictions for the Gospel. *¶ 12 Psal. 69. 29. Dan. 12. 1. Luke 10. 20. Rev. 3. 5. & 13. 8. & 20. 12. & 21. 27.* Whom I judge to be truly gracious persons, and who shall partake of eternal Life.

4 ¹⁴ Rejoyce in the Lord ¹⁴ alway: and again ¹⁵ I say, rejoyce. *1 Thess. 5. 16.*

¹⁴ See on *ch. 3. 1.* *¶ 15* A believer has always ground of rejoycing in Christ, though not in the world, nor in himself.

5 Let your ¹⁶ moderation be known unto all men. ¹⁷ The Lord is at hand. *2 Pet. 3. 8, 9.*

¹⁶ Mildness in your dealings with all; rather remitting something of your right, than exacting your utmost due. *¶ 17 Heb. 10. 25. James 5. 8.* Death is not far off, and then we must give an account.

6 ¹⁸ Be careful for nothing: but ¹⁹ in every ²⁰ thing by ²¹ prayer and ²² supplication with thanksgiving, let your requests be made known unto God. *Psal. 55. 22. Prov. 16. 3.*

¹⁸ *Matt. 6. 25.* (See there.) *1 Pet. 5. 7. Viz.* With a distrustful, distracting care, (but with a provident care we may.) *¶ 19* Upon all occasions. *¶ 20* Petition for mercies wanting. *¶ 21* Against judgments, and acknowledging our defect of 'em.

7 And ²³ the peace of God ²⁴ which passeth all understanding, shall ²⁵ keep your hearts and minds through Christ Jesus.

²³ *John 14. 27. Rom. 5. 1.* Quietness of spirit, arising from a sense of your reconciliation with God, wrought by his Spirit. *¶ 24* Which none can sufficiently value, nor know the full worth of. *¶ 25* Secure you from immoderate care, and inordinate affections to outward things.

8 Finally, brethren, ²⁶ whatsoever things are true, ²⁷ whatsoever things are ²⁸ honest, whatsoever things are just, whatsoever things are ²⁹ pure, whatsoever things are ³⁰ lovely, whatsoever things are ³¹ of good report, ³² if there be any virtue, and if there be any praise, ³³ think on these things. *Or, unmar-*

²⁶ Wheretoever you find your Heathen Neighbours speaking the truth, and dealing candidly and sincerely. *¶ 27 Rom. 12. 17. & 13. 12. 2 Cor. 8. 21.* Wheretoever they manifest gravity, as in apparel, words, or deeds. *¶ 28* Free from any defilement of sin. *¶ 29* Which may render you amiable, and acceptable to others. *¶ 30* Which may make you well spoken of. *¶ 31* If you can observe anything in them, which is justly esteemed an act of virtue, or deserving praise. *¶ 32* So consider and remember, as to practice 'em.

9 Those things which ye have both learned and received, and heard and seen in me, ³⁴ do: and ³⁵ the ³⁶ God of peace shall be with you. *2 Cor. 13. 11.*

³⁴ *James 1. 22. ¶ 35 Rom. 15. 33.* See there.

10 But I rejoyce ³⁷ in the Lord greatly, that now at the last ³⁸ your care of me ³⁹ hath ⁴⁰ flourished again, wherein ye were also ⁴¹ careful, but ye lacked opportunity. *2 Cor. 11. 9. Or, it revived.*

³⁷ With a spiritual joy, wrought in me by Christ. *¶ 38* Been revived, after a seeming decay, and neglect of me. *¶ 39* *Viz.* Before this late instance of your Charity.

11 ⁴² Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be ⁴³ content.

¶ q. d. I'd

Chap. 4. 4068. ³⁶ *q. d.* I'd not have you think, that my rejoycing is only upon this ground, because now my wants are supplied. ¶ ³⁷ *Gen.* 28. 20. *Job* 1. 21. *Matt.* 6. 31, &c. *1 Tim.* 6. 8. *Heb.* 13. 5.

¹² ¹⁸ I know both *how* to be ³⁹ abased, and I know *how* to ⁴⁰ abound: every where, and in all things I am instructed, both ⁴¹ to be full and to be ⁴² hungry, both to abound and to suffer need.

³⁸ I can, through the Grace of God, exercise such Graces as these different conditions call for. ¶ ³⁹ *1 Cor.* 4. 11. *2 Cor.* 11. 27. To suffer disgrace. ¶ ⁴⁰ To bear abundance of worldly applause. ¶ ⁴¹ To avoid the temptations, and perform the duties, both of a plentiful, and a scanty condition.

¹³ I can do ⁴² all things through Christ which strengthneth me.

⁴³ Perform all the duties of these several cases and conditions.

* Chap. 1. 7. ¹⁴ ⁴⁴ Notwithstanding, ye have well done, that ye did ⁴⁵ communicate with my affliction.

⁴³ *q. d.* Though I was not dejected by my wants, yet your supply is acceptable to me. ¶ ⁴⁴ *2 Cor.* 1. 7. *Heb.* 13. 7. Had a fellow-feeling of my sufferings, and bore your share of 'em, by supplying my necessities which I was in upon that account.

¹⁵ Now ye Philippians know also, that ⁴⁶ in the beginning of the gospel, when I departed from Macedonia, * no church ⁴⁷ communicated with me, as concerning giving and receiving, but ye only.

⁴⁵ At my first preaching the Gospel among you. ¶ ⁴⁶ Did bear any share of my sufferings, by contributing to my relief.

¹⁶ For even in Thessalonica, ye sent once and again unto my necessity.

¹⁷ ⁴⁷ Not because I desire a gift: but I desire ⁴⁸ fruit that may abound to your account.

* *Rom.* 15. 28. *Tit.* 3. 14.

⁴⁷ *q. d.* Yet I'd not have you think that I commend your liberality merely out of respect to my self; but I do it chiefly out of respect to your selves; that you may do that which may turn to your everlasting advantage.

¹⁸ But ¶ ⁴⁸ I have all, and ⁴⁹ abound: I am full, having received of Epaphroditus the things which were sent from you, an ⁵⁰ odour of a sweet smell, * ⁵¹ a sacrifice acceptable, well-pleasing to God. ¶ ⁵² *2 Cor.* 9. 12.

⁴⁸ I have sufficient. ¶ ⁴⁹ Yea more than sufficient for my present state. ¶ ⁵⁰ A service wherewith God is delighted. ¶ ⁵¹ *Heb.* 13. 16.

¹⁹ But ⁵² my God * shall ⁵³ supply all your need; * according to his ⁵⁴ riches in glory, by Christ Jesus.

⁵² Whose Embassador I am. ¶ ⁵³ *2 Cor.* 9. 8. Recompence you even in this life, as there's need, *Psal.* 41. 1-3. ¶ ⁵⁴ *Eph.* 3. 16. Rich and glorious Grace.

²⁰ Now unto God and our Father † be glory for ever and ever. Amen.

† Let his Excellencies shine forth, and let him be highly esteem'd of, because of them.

²¹ ⁵⁵ Salute every saint in Christ Jesus. The ⁵⁶ brethren which are with me greet you.

⁵⁵ Give 'em my hearty Wishes of their welfare. ¶ ⁵⁶ Church-Officers.

²² All the ⁵⁷ saints salute you, chiefly they that are ⁵⁸ of Cæsars household.

⁵⁷ Private Christians. ¶ ⁵⁸ *Ceb.* 1. 13.

²³ ⁵⁹ The grace of our Lord Jesus Christ be ⁶⁰ with you all. Amen. ¶ See on *Rom.* 16. 24.

¶ It was written to the Philippians from Rome, by Epaphroditus.

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Or, I have received all.

COLOSSIANS.

The ARGUMENT.

Saint Paul being informed by Epaphras (who founded this Church, ch. 1. 7, 8.) of some tares sown among 'em, partly by some converted from Judaism, who urged the Ceremonial Law as necessary to Salvation, and partly by some converted from Gentilism, who from the Principles of abused Philosophy urged the worshipping of Angels, and other superstitious Rites, sends 'em this Epistle, (which agrees in many passages with that to the Ephesians) wherein he briefly propounds the chief points of the Gospel; especially concerning the Excellency of the Person, Office and Benefits of Christ, in whom alone all Perfection is to be found, which therefore they should continue stedfast in, ch. 1. Then he warns 'em against the forementioned Errors, ch. 2. and stirs 'em up to the practise of Holiness in general, and the special Duties of Christianity; and so concludes, ch. 3. & 4.

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CHAP. I.

³ He thanketh God for their faith, ⁹ prayeth for their increase in grace: ¹⁴ and describeth the true Christ.

Paul an ² apostle of ³ Jesus Christ by ⁴ the will of God, and ⁵ Timothy our brother,

* See on *Acts* 13. 9. n. 17. ¶ See on *Matt.* 10. 2. ¶ ³ *John* 20. 21. *Eph.* 4. 11. ¶ ⁴ See on *1 Cor.* 1. 1. n. 4, 5, 6.

² * To ⁶ the saints and faithful brethren ⁷ in Christ, which are at Colosse: * ⁸ Grace be unto you, and ⁹ peace ¹⁰ from God our Father, and the ¹¹ Lord Jesus Christ,

* *Eph.* 1. 1. *Gal.* 1. 3.

⁶ 7 See on *Phil.* 1. 1. n. 3, 4. ¶ ⁸ 9 10 11 See on *Rom.* 1. 7.

³ * We ¹² give thanks to God, and ¹³ the Father of our Lord Jesus Christ, ¹⁴ praying ¹⁵ always for you:

* See on *Rom.* 1. 8. ¶ ¹² See on *2 Cor.* 1. 3. ¶ ¹⁴ *Phil.* 1. 4. ¶ ¹⁵ In every Prayer, *Phil.* 1. 4.

⁴ Since we ¹⁶ heard of your faith in Christ ¹⁷ Jesus, and of the love which ye have to all the ¹⁸ saints; ¶ *Eph.* 1. 15. *Phil.* 5.

⁵ ¹⁷ For the hope which is ¹⁸ laid up for you in heaven, ¹⁹ whereof ye heard before in the word ²⁰ of the truth of the gospel:

* *q. d.* Which Graces you exercise in consideration of the hoped for reward. ¶ ¹⁸ *1 Pet.* 1. 4. ¶ ¹⁹ Which blessed estate in Heaven, you have been acquainted with ever since

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* *Eph.* 1. 16. *Phil.* 1. 3.

Chap. I. since you first embrac'd the Gospel. ¶ ¹⁰ Eph. 1. 13. 4068. 6 Which is come unto you, as * it is ²¹ in all the world, and * ²² bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.

* Rom. 10. 18. v. 23. Mark 4. 8. ²¹ Per. 23. Matt. 24. 14. See there. ¶ ²² John 15. 16. Acts 6. 7. & 12. 24. & 19. 20. Works Faith and Holiness in the Hearts, and Lives of Men.

* Phil. 23. 7 ²³ As ye also learned of * Epaphras our dear fellow-servant, who is ²⁴ for you a faithful minister of Christ;

²⁵ g. d. Of which hope (v. 5.) you learnt something by what Epaphras taught you. ¶ ²⁴ Ch. 4. 12. Eph. 4. 12. Heb. 13. 17. For your good.

* Rom. 15. 30. 8 Who also declared unto us your * love ²⁵ in the Spirit.

²⁶ Wrought by the Spirit, in a spiritual renewed Heart, and drawn forth by spiritual motives.

* Eph. 1. 15. 9 * For ²⁶ this cause we also, since the day we heard it, ²⁷ do not cease to pray for you, and to desire that ye might be ²⁷ filled with the knowledge of his will, in all ²⁸ wisdom and ²⁹ spiritual understanding:

²⁶ The report of your Faith and Love, v. 5. ¶ ²⁷ Rom. 12. 2. 1 Cor. 1. 5. Eph. 5. 17. ¶ ²⁸ Knowledge of the mysteries of Christianity. ¶ ²⁹ Skill, (wrought by the Spirit) to govern your Lives according to the rule of the Word.

* Phil. 1. 27. 1 Thess. 2. 12. 10 * That ye might ³⁰ walk worthy of the Lord ³¹ unto all pleasing, being fruitful in every good work, and ³² increasing ³³ in the knowledge of God;

³⁰ Eph. 4. 1. See there. As becomes his holy Nature, your profession of Him, relation to Him, and the benefits you have received from Him. ¶ ³¹ 1 Cor. 10. 31. Aiming in all things to please him. ¶ ³² 2 Pet. 3. 18. ¶ ³³ In Communion, and familiar converse with him, as your God and friend.

11 Strengthened with ³⁴ all might ³⁵ according to his glorious power, ³⁶ unto all patience and ³⁷ long-suffering with ³⁸ joyfulness;

³⁴ Ability to perform every Duty, Phil. 4. 13. ¶ ³⁵ Derived from his Power, which is still victorious over his strongest adversaries, Rom. 8. 37. ¶ ³⁶ Which may enable you to the exercise of that Patience which (1.) quies the whole Man. (2.) Is without any mixture of Passion. (3.) Under crosses of all sorts. (4.) At all times. ¶ ³⁷ Bearing with the infirmities of others, and holding out under continual crosses. ¶ ³⁸ Viz. By reason of your present comfort and future reward, Matt. 5. 12. Acts 5. 41. Rom. 5. 3. 2 Cor. 1. 5.

12 Giving thanks unto the Father, which hath made us ⁴¹ meet to be partakers of the inheritance of the saints in light;

⁴¹ 2 Cor. 5. 5. 1 Kings 6. 7. See there, n. 7.

* Eph. 6. 12. Heb. 2. 14. 13 Who hath ⁴² delivered us from * the ⁴³ power of darkness, and hath ⁴⁴ translated us into the ⁴⁵ kingdom of ⁴⁶ his dear Son:

⁴² Acts 26. 18. ¶ ⁴³ Dominion of Sin, and Slavery to the Devil. ¶ ⁴⁴ 1 Thess. 2. 12. 1 Pet. 2. 9. ¶ ⁴⁵ The number of faithful Subjects and Servants of Christ. ¶ ⁴⁶ Matt. 3. 17. See there.

* Eph. 1. 7. See there. 14 ⁴⁷ In whom we have redemption through his blood, even the forgiveness of sins.

15 Who is the ⁴⁸ image of the invisible God, the ⁴⁹ first-born of every creature:

⁴⁸ John 14. 9. 2 Cor. 4. 4. Phil. 2. 6. Heb. 1. 3. In whose Person, as God-man, God the Father (who is invisible in himself) do's shew forth his glorious Attributes of Wisdom, Power, Goodness, &c. ¶ ⁴⁹ Rev. 3. 14. Being before and above all Creatures.

* 1 Cor. 8. 6. Heb. 1. 2. 16 For * ⁵⁰ by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be ⁵¹ thrones, * ⁵² or dominions, or ⁵³ principalities, or ⁵⁴ powers: ⁵⁵ all things were created by him, and ⁵⁶ for him.

⁵⁰ John 1. 3. See there. ¶ ⁵¹ Such Angels as have Kingly power, (called, Chief Princes, Dan. 10. 13.) ¶ ⁵² Such to whom God has given Dominion and Rule, whereby, as Lords under God, they govern matters and persons in the World. ¶ ⁵³ Such as have a special and peculiar jurisdiction over particular Kingdoms and Persons. ¶ ⁵⁴ Such

Angels who have a right to that government they take upon em. ¶ ⁵⁵ Rom. 11. 36. (1.) For the manifestation of his Divine Power. (2.) For his Service. (3.) For his Honour and Glory, as well as for the Honour of the Father, and Holy Ghost.

17 * And he is ⁵⁶ before all things, and by him * ⁵⁷ all things ⁵⁸ consist.

⁵⁶ Prov. 8. 22. John 1. 1. Heb. 13. 8. ¶ ⁵⁷ Are upheld in their Being, and observe the Laws and Orders he first appointed.

18 And he is the ⁵⁹ head of the body, the church: who is ⁶⁰ the beginning, the ⁶¹ first-born from the dead; that ⁶² in all things he might ⁶³ have the preeminence.

⁵⁹ Eph. 1. 22. See there. He who governs, takes care for, influences his Church, and is united to it. ¶ ⁶⁰ The cause of the resurrection of all his members, both Spiritual from Sin here, and Corporal from the Grave hereafter. ¶ ⁶¹ Acts 26. 23. 1 Cor. 15. 20, 23. Rev. 1. 5. Or, [the first that was born from the dead.] i. e. The first that rose by his own Power, and to a Life of Mortality, and by virtue of whose Resurrection all his Members shall be raised. ¶ ⁶² Not only among the Living, as their Creator and Preserver, (v. 16, 17.) but among the Dead also, as their Raiser and Restorer.

19 For it pleased the Father, that in him should ⁶⁴ all fulness dwell;

⁶⁴ Ch. 2. 9. John 1. 14, 16. & 3. 34, 35. In whom all the Promises, Prophecies, and Types are fulfilled, and who has both authority, and sufficiency to complete our Salvation.

20 And ⁶⁵ (having made ⁶⁶ peace through the blood of his cross) ⁶⁷ by him to ⁶⁸ reconcile ⁶⁹ all things unto himself, by him, I say, whether they be ⁷⁰ things in earth, or ⁷¹ things in heaven.

⁶⁵ Acts 10. 36. Rom. 3. 25. & 5. 10. Eph. 2. 14, 16. viz. Between God and Man. ¶ ⁶⁶ Through the virtue and merit of his Sufferings. ¶ ⁶⁷ 2 Cor. 5. 18, 19. ¶ ⁶⁸ Eph. 1. 10. All that are reconciled. ¶ ⁶⁹ Men yet alive. ¶ ⁷⁰ Souls of Saints departed, and good Angels, (who also may be said, in some sense, to be reconciled, in that their fall is prevented by confirming Grace from Christ, who is the fountain of all Grace.)

21 And ⁷² you * that were sometime ⁷³ alienated, and ⁷⁴ enemies ⁷⁵ in your ⁷⁶ mind ⁷⁷ by wicked works, yet ⁷⁸ now hath he reconciled,

⁷² You Colossians in particular. ¶ ⁷³ 1 Cor. 6. 11. See there. Estranged from God by the corruption of Nature, (Psalm 58. 3.) and having no special communion with him. ¶ ⁷⁴ Haters of God, (Rom. 1. 30.) and opposers of his revealed Will, Rom. 8. 7. ¶ ⁷⁵ Reason, and understanding, (wherein lies the spring of rebellion against God, Rom. 8. 7. Eph. 4. 17, 18.) ¶ ⁷⁶ Through the corruption of nature, and is further increased by evil habits, customs and practices. ¶ ⁷⁷ (Not from Eternity, but) [now] upon your Faith in Christ, and sincere embracing the Gospel.

22 In the body ⁷⁹ of his flesh ⁸⁰ through death, ⁸¹ to present you holy and unblameable, and un-reprovable in his sight:

⁷⁹ Eph. 2. 15. Consisting of flesh and blood, like unto ours. ¶ ⁸⁰ And by suffering death in it. ¶ ⁸¹ Eph. 5. 26, 27. Tit. 2. 14. g. d. And all this he did for this end, to present—

23 ⁸² If ye continue in the faith, ⁸³ grounded and settled, and be not moved away from the ⁸⁴ hope of the gospel, which ye have heard, and which was preached ⁸⁵ to every creature which is under heaven; whereof I Paul am made a minister.

⁸² g. d. And as you desire to be thus presented so you must continue in the firm belief of what has been taught you. ¶ ⁸³ Having laid a good foundation, and being fixt upon it. ¶ ⁸⁴ Eternal life, (which the Gospel teaches you to hope for, and begets in you.) ¶ ⁸⁵ Psal. 8. See there. Indifferently to all Nations, (Mark 16. 15. compar'd with Matt. 28. 19.) without exception of any.

24 Who now ⁸⁶ rejoyce in my sufferings * ⁸⁷ for you, and ⁸⁸ fill up * that which is behind of the afflictions ⁸⁹ of Christ in my flesh, ⁹⁰ for * his bodies sake, which is the church:

⁸⁶ 2 Cor. 7. 4. Phil. 2. 17. ¶ ⁸⁷ For your good, (that you may be confirmed in the belief of it, and encouraged to suffer for it, if called thereto. ¶ ⁸⁸ 2 Cor. 4. 10, 11. Accomplish that proportion of sufferings which are further

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to be undergone by me. ¶ ⁸⁶ 2 Cor. 1. 5, 6. Which I endure upon his account, and which he allots unto me. ¶ ⁸⁷ For the edification and establishment of the Church.

²⁵ Whereof I am ⁸⁸ made a minister according to the ⁸⁹ dispensation of God, which is given to me for ⁹⁰ you, ¶ ⁹¹ to fulfil the word of God;

¶ Or, fully to preach, Rom. 15. 10.

¶ ⁸⁸ Eph. 3. 7. 2 Cor. 3. 6. ¶ ⁸⁹ The distribution of his Grace, Eph. 3. 2. See there. ¶ ⁹⁰ For you Gentiles chiefly, Rom. 11. 13. See there. ¶ ⁹¹ That God by my Ministry may fulfil the Prophecies and Promises of calling the Gentiles, (as the next words shew) Zach. 2. 11.

¶ Eph. 3. 9.

²⁶ ⁹² Even * the mystery which hath been ⁹³ hid ⁹⁴ from ages, and from generations, but now is made ⁹⁵ manifest to his ⁹⁶ saints:

¶ ⁹² q. d. I mean the Gospel, which is a mystery. See on Matt. 13. 11. Or, which word of God concerning the calling of the Gentiles, is a mystery. ¶ ⁹³ Matt. 13. 11. Rom. 16. 25, 26. viz. Under dark shadows, and mystical representations. ¶ ⁹⁴ From those that lived in former Ages. ¶ ⁹⁵ Viz. By the preaching of the Gospel, Rom. 16. 26. ¶ ⁹⁶ Those that are appointed by God to receive it.

¶ 2 Cor. 2. 14.

²⁷ * To whom God would make known what is * the ⁹⁷ riches of the glory of this mystery among the Gentiles; which is Christ ¶ ⁹⁸ in you, the ⁹⁹ hope of glory:

¶ Rom. 9. 23. Eph. 1. 7. ¶ Or, amongst you.

¶ ⁹⁷ The exceeding great and glorious excellency of this mystery, wherein he displays the unsearchable treasures of his Grace and Mercy, and all his glorious Attributes. ¶ ⁹⁸ Luke 17. 21. 2 Cor. 13. 5. Gal. 4. 19. Nor only preached among you Gentiles, but living and dwelling in you by Faith and Holiness, Gal. 1. 20. Eph. 3. 17. q. d. 'Tis not so much by reason of what Christ has done for you without you, as by reason of what Christ has done for you within you, that you have any grounds of hope. All the Acts of Christ's Mediation must be acted over again in us. His Birth, or Conception (Gal. 4. 19.) his Death (Rom. 6. 4.) his Resurrection (Col. 3. 1.) his Ascension (Eph. 2. 6.) his Intercession, Rom. 8. 26. ¶ ⁹⁹ 1 Tim. 1. 1. The only foundation you have to build your hope of Heaven upon.

¶ Eph. 5. 27.

²⁸ Whom we preach, * warning every man, and * teaching every man in all wisdom; * that we may * present every man perfect * in Christ Jesus:

¶ ²⁸ Viz. To take heed of Sin. ¶ ²⁹ Act 20. 27. Acquainting 'em with their Duty, in such a way as may be most taking. ¶ ³⁰ 1 Pet. 22. 2 Cor. 11. 2. Promote the work of Holiness in 'em, till they are thoroughly furnished with the saving knowledge of Christ, (Heb. 5. 14.) and true Faith in him through his Merits and Mediation.

²⁹ Whereunto I also labour, * striving according to his * working, which worketh in me mightily.

¶ ²⁹ See on ch. 2. 1. n. 2. ¶ ³⁰ That measure of assistance and ability vouchsaf't me, which I have found to be exceeding powerful and efficacious in me; 1 Cor. 15. 10.

CHAP. II.

¹ He exhorteth them to be constant in Christ: 8 To beware of Philosophy, and vain traditions, 18 worshipping of Angels, 20 and legal ceremonies.

¶ Or, fear, or care.

¹ **F**OR I would that ye knew what great ¶ ² conflict I have * for you, and for them at Laodicea, and for as many as have not seen my face in the flesh:

¶ ² q. d. It appears that I labour (ch. 1. 29.) by my conflict—¶ ³ 1 Thess. 2. 2. Wrestling with God by Prayer, (ch. 4. 12.) being very solicitous for your welfare, 2 Cor. 11. 28. and sustaining many troubles, and much opposition in my Ministerial labours among you, Phil. 1. 30. ¶ ⁴ Not only for such Churches among whom I have been in person; but also for you—

¶ 2 Cor. 1. 6.

² * That their hearts might be comforted, being knit together in love, and * unto all riches of the full assurance of understanding, * to the acknowledgment of the mystery * of God, and * of the Father, and * of Christ;

¶ Phil. 3. 8.

¶ ³ That you may attain unto a plentiful measure of certain and assured knowledge, and to intire satisfaction in your judgments and understandings. ¶ ⁴ So as firmly to own and acknowledge the great Truths of the Gospel. ¶ ⁵ Revealed by God. ¶ ⁶ Wherein God is declar'd to be the Father of Christ. ¶ ⁷ And Christ to be the Eternal Son of God.

³ ¶ In whom are ⁹ hid all the treasures of ¹⁰ wisdom and ¹¹ knowledge.

¶ ⁹ Ch. 1. 19. Matt. 11. 25. 1 Cor. 1. 24. Laid up, (to be imparted to his members.) ¶ ¹⁰ To enable you to understand all saving Truths. ¶ ¹¹ To direct you in all matters of practise.

⁴ ¹² And this I say, lest any man would ¹³ beguile you with ¹⁴ enticing words.

¶ ¹² q. d. I exhort you to such an Union among yourselves, and steadfastness in the truth, and to labour for such a full knowledge of it, lest—¶ ¹³ Ch. 2. 18. Eph. 5. 6. ¶ ¹⁴ Viz. Of Philosophy, v. 8.

⁵ For * though I be absent in the flesh, yet am I with you in the spirit, joying and beholding * your ¹⁵ order, and the steadfastness of your faith in Christ.

¶ ¹⁵ Orderly walking.

⁶ * As ye have therefore ¹⁶ received Christ Jesus the Lord, so ¹⁷ walk ye ¹⁸ in him:

¶ ¹⁶ 1 Thess. 4. 1. Embrac'd the true Doctrine of Christ, and consented to take him for your Lord-Redeemer, and only Law-giver. ¶ ¹⁷ Frame your Lives according to your Faith, and continue so to do. ¶ ¹⁸ Acted by the same Spirit which is in him, and deriving vertue from him for it.

⁷ ¹⁹ Rooted and ²⁰ built up in him, and stablished in the faith, as ye have been taught, ²¹ abounding therein with ²² thanksgiving.

¶ ¹⁹ Eph. 3. 17. Being confirmed against all assaults, and drawing nourishment from him for growth. ¶ ²⁰ Eph. 2. 22. Increasing in Grace. ¶ ²¹ 1 Cor. 15. 58. 2 Pet. 1. 8. Making an abundant progress in your knowledge of, and cleaving to, the truth. ¶ ²² Viz. For Mercies received by Christ.

⁸ * Beware lest any man ²³ spoil you through ²⁴ philosophy and ²⁵ vain deceit, ²⁶ after * the tradition of men, after the ²⁷ rudiments of the world, and not ²⁸ after Christ:

¶ ²³ Lead you captive into their errors, and so make a prey of you. ¶ ²⁴ The erroneous notions and fancies, or reasonings of some Philosophers, mingled with the Gospel, (as, that Angels created the World; are Mediators between God and Man, and therefore to be worshipt, v. 18. and the like. ¶ ²⁵ Such superstitious Rites and Ceremonies, which carnal wisdom invented and imposed, (against which he disputes, v. 16-23.) called [vain] because empty of, and not accompanied with, the Grace of God, and unprofitable as to the pleasing of God, Matt. 15. 9. and [deceit] because they don't produce that peace and comfort to the Conscience which Men expect, and hope for from 'em. ¶ ²⁶ 1 Pet. 22. Which have no ground nor warrant, but only some humane institution. ¶ ²⁷ Ceremonial Law, v. 20. Gal. 4. 3. (which was but a sensible, carnal Worshipt, in comparison of the more spiritual Ordinances of the Gospel; and was but an elementary kind of institution, (like the learning of the letters in a Primer) fitted to the Infancy of the Church. ¶ ²⁸ According to his Institution and Doctrine, (but tended to withdraw the heart from him.)

⁹ ²⁹ For ³⁰ in him dwelleth all the ³¹ fulness of the Godhead ³² bodily.

¶ ²⁹ q. d. But his Doctrine and Precepts alone are worthy to be followed, because—¶ ³⁰ Ch. 1. 19. John 1. 14. ¶ ³¹ All the whole Nature, and Attributes of God. ¶ ³² i. e. (1.) Really, (in opposition to the types and shadows of the Law.) (2.) Essentially, or Substantially, (in opposition to Men or Angels.) (3.) Personally, by nearest Union; (as the Soul dwells in the Body) so that the same Person who is Man, is God also; (and therefore 'tis folly to seek Salvation any where else, but in him alone.)

¹⁰ And ³³ ye ³⁴ are compleat ³⁵ in him, * which is the ³⁶ head of all * ³⁷ principality, and ³⁸ power.

¶ ³³ You Colossians, his members and body. ¶ ³⁴ John 1. 16. Derive from his fulness, whatsoever conduces to your compleat happiness. ¶ ³⁵ By virtue of your Union with him. ¶ ³⁶ Ch. 1. 21. ¶ ³⁷ Angels. See on Eph. 6. 12. (And therefore not they, but Christ is to be worshipt.)

¹¹ ³⁹ In whom also ye are ⁴⁰ circumcised with the ⁴¹ circumcision ⁴² made without hands, ⁴³ in * putting off the body of the sins of the ⁴⁴ flesh, * Chap. 3. 8, 9. ⁴⁵ by the circumcision of Christ:

¶ ³⁹ Here he comes to argue against those that urged the observance of the Mosaic Law as necessary to Salvation. ¶ ⁴⁰ Sanctified. q. d. If they urge, that you are not compleat, because not circumcised, I answer, that you have the thing signified thereby. ¶ ⁴¹ The Spiritual Circum-

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tion of the heart, *Deut.* 10. 16. & 30. 6. *Jer.* 4. 4. *Rom.* 2. 29. (and therefore you need not the outward and carnal, but are compleat without it.) ¶ *Wrought in you by the immediate, Almighty power of God, Eph.* 1. 19, 20. (as the phrase is taken, *2 Cor.* 5. 1. *Heb.* 9. 11.) ¶ *Rom.* 6. 6. *Eph.* 4. 21. *q. d.* Which spiritual Circumcision consists in mortifying the corruption of nature, and forsaking that sinful course of life you have hitherto lived in. ¶ *Which is feared chiefly in the flesh, or bodily part of Man, and most commonly shews it self there. See on Rom.* 6. 12. n. 41. ¶ *Which change is wrought in us by our interest in the circumcision of Christ: that, as we were baptized in him, (viz.) dead, crucified, buried, and risen with him, (Rom.* 6. 4-6.) so we are circumcised with him. Or, by virtue of that renovation whereof Christ is the worker.

* *Eph.* 1. 19.
& 3. 7.
* *Acts* 2. 24.

12 ⁴⁶ Buried ⁴⁷ with him ⁴⁸ in baptism, ⁴⁹ where- in also you are ⁵⁰ risen ⁵¹ with him ⁵² through the faith * ⁵³ of the operation of God, * who hath raised him from the dead.

⁴⁶ *Rom.* 6. 4. *q. d.* Yea, we have not only the inward Grace signified by Circumcision, but we have an outward Seal thereof too, Baptism; whereby sin is mortified in us. ¶ *In conformity to, and by virtue of his Death.* ¶ *Whereby we are engaged to dye unto sin. (See on Rom.* 6. 3. n. 8.) and which is a means to work mortification in us. ¶ *Viz. As the Sign and Seal thereof.* ¶ *Engaged to rise to newness of life, Rom.* 6. 4, 5. ⁵¹ In conformity to, and by virtue of, his Resurrection. ¶ *Which you partake of by Faith.* ¶ *Eph.* 2. -8. Wrought in you by God.

13 And you being ⁵⁴ dead in your sins, and the ⁵⁵ uncircumcision of your flesh, hath he ⁵⁶ quick- ened ⁵⁷ together with him, having forgiven you all trespasses,

⁵⁴ *Eph.* 2. 1. (See there.) Void of grace, under the guilt of sin, and so liable to the curse of the Law, and lying under it. ¶ *And by reason of the dominion of natural corruption in you.* ¶ *Eph.* 2. 5. See there. Brought you out of this state, by infusing a life of Grace into you, and pardoning your sins. ¶ *In a conformity and relation to that justification from our sins which he received in our name, at his Resurrection.*

* *Eph.* 2. 15, 16.

14 * ⁵⁸ Blotting out the hand-writing of ordi- nances, that was ⁵⁹ against us, which was contrary to us, and took it out of the way, ⁶⁰ nailing it to his cross:

⁵⁸ Having made void all those legal Ordinances, and ceremonial Injunctions; and cancell'd the obligation to wrath, and punishment. ¶ *Which testified our guilt- nesses, and liableness to punishment.* ¶ *Crucifying it, i. e. Taking away its obligatory power, (which is a kind of putting it to death) by his death.*

* *Psal.* 68. 19.
Isa. 53. 12.
Luke 11. 22.
John 12. 31.
& 16. 11.
¶ Or, in him- self.

15 And * having ⁶¹ spoiled ⁶² principalities and ⁶³ powers, he ⁶⁴ made a shew of them open- ly, triumphing over them ¶ ⁶⁵ in it.

⁶¹ *Gen.* 3. 15. *Matt.* 12. 29. *Eph.* 4. 8. Conquer'd and disarm'd (by his death) the Devil, and all the power of Hell. ¶ *See on Eph.* 6. 12. ¶ *Exposed them to publick contempt.* ¶ *Or, (in himself) i. e. By his own power, and strength, (which was at his Ascension.)*

¶ Or, for eating and drinking.
¶ Or, in part.
* *Gal.* 4. 10.

16 Let no man ⁶⁶ therefore ⁶⁷ judge you ¶ in meat or in drink, or ¶ in respect * of an holy-day, or of the new-moon, or of the sabbath-days.

⁶⁶ *q. d.* Since the obligation of the ceremonial Law is made void. ¶ *Rom.* 14. 2, 3. Condemn you for using any of the Meats, or Drinks forbidden by the Law, or for not observing the Jewish Festivals, whether anniversary, or monthly, or the weekly Festival, viz. the Jewish, or Seventh-day-sabbath.

17 Which are a ⁷² shadow of things to come; but the ⁷³ body is of Christ.

⁷² *Heb.* 8. 5. & 10. 1. A dark representation of the Bene- fits we have by Christ. ¶ *John* 1. 17. Christ is the sub- stance of 'em all.

¶ Or, judge against you.
† Gr. being a voluntary in humility.
* *Ezek.* 13. 3.

18 Let no man ¶ ⁷⁴ beguile you of your reward, † in a ⁷⁵ voluntary ⁷⁶ humility, and worshipping of Angels, ⁷⁷ intruding into those things * which he hath not seen, vainly pufft up by his ⁷⁸ fleshly mind;

⁷⁴ *Jer.* 29. 8. *Matt.* 24. 4. *Eph.* 5. 6. 2 *Thess.* 2. 3. Deprive you of Heaven; (by leading you out of the way to it.) ¶ *Of his own inventing and devising.* ¶ *(As if it were too much boldness to go to God immediately.)* ¶ *Psal.* 131. 1. Boldly venturing to reach, and affirm

such things, of the truth and certainty whereof he has no substantial ground. ¶ *A mind deceived, and guided by some fleshly principle.*

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19 And ⁷⁹ not holding the head, ⁸⁰ from which all the body by ⁸¹ joints and bands having nourish- ment ministr'd, and ⁸² knit together, increaseth with the increase ⁸³ of God.

⁷⁹ *q. d.* And by this Angel-worship they depart from Christ, the Head of the Church. ¶ *Eph.* 4. 16. ¶ *The Spirit, and Faith.* ¶ *Viz. By Love.* ¶ *Which comes from him, and tends to his Glory.*

20 ⁸⁴ Wherefore if ye be ⁸⁵ dead with Christ from the ¶ ⁸⁶ rudiments of the world; why, ⁸⁷ as ¶ Or, *element.* though living in the world, are ye subject to ordi- nances,

⁸⁴ *q. d.* Since you profess your selves in your baptism to be spiritually dead with Christ, and by his death to be freed from the Ceremonies of the Law, (though of God's own Institution) why should you submit to superstitious Rites, and Ordinances of the like kind, invented by men. ¶ *Rom.* 6. 3, 5. & 7. 4, 6. *Gal.* 2. 19. ¶ *Ver.* 8. *Gal.* 4. 9. ¶ *As if you lived in the old World, or in those former Ages when such things were used.*

21 ⁸⁸ (Touch not, taste not, handle not:

⁸⁹ *Viz.* Such or such meats.

22 ⁸⁹ Which all are to perish with the using)

* ⁹⁰ after the commandments and doctrines of * *Isa.* 29. 13. men?

⁸⁹ Which are of a bodily, perishing nature, (and there- fore cannot affect the Soul, so as either to sanctify or de- file it, *Mark* 7. 18, 19.) ¶ *Ver.* 8. *Matt.* 15. 9. *Tir.* 1. 14.

23 * Which things have indeed a shew of ⁹¹ wis- dom ⁹² in * will-worship, and ⁹³ humility, and * *Ver.* 18.

¶ ⁹⁴ neglecting of the body, ⁹⁵ not in any honour to ¶ Or, *punishing,* the satisfying of the flesh. *or not sparing.*

⁹¹ Some excellent Doctrine, or wise Institution. ¶ *In giving more unto God than he requires, (which they ac- count commendable.)* ¶ *Submissive obedience to the commands of Superiors.* ¶ *Punishing of it with fastings, watchings, and such like.* ¶ *Without any respect or re- gard to the supplying the necessities of nature. Or, Which are such things as are not of any esteem with God, and wherein lies no true honour to God, but tend only to gra- tify some carnal interest, or design.*

CHAP. III.

1 He sheweth where to seek Christ: 5 He exhorteth to mortification: 10 To put off the old man, and to put on Christ, 12 and to sundry other duties.

IF ye then * be ¹ risen with Christ, * seek those * *Rom.* 6. 5. things which are ² above, where Christ sitteth *Eph.* 2. 6. ³ on the right hand of God.

¹ *Rom.* 6. 1. *Eph.* 2. 6. Not only engaged to, (*ch.* 2. 12.) but really, become new creatures. ¶ *Matt.* 6. 33. & 13. 45. ¶ *That relate to Heaven and eternal Happiness: the favour of God, union and communion with Christ, &c.* ¶ *See on Eph.* 1. -20.

2 ⁵ Set your ¶ affection on things above, and not ⁶ on things on the earth. *Rom.* 8. 5. *Phil.* 3. 20.

3 For ye are ⁶ dead, and your ⁷ life is ⁸ hid ⁹ with Christ ¹⁰ in God. *Or, mind.*

⁶ *Rom.* 6. 2. *viz.* To earthly things; and that both, by Profession, Obligation, and Communion with Christ your head in his death. ¶ *Viz. Spiritual, in order to Eternal, (which you are to seek after.)* ¶ *2 Cor.* 5. 7. *Gal.* 2. 20. *viz.* From the eyes of the world. ¶ *Laid up in him your Head, and reserved for you with him, where he is, that you may there enjoy it, ch.* 1. 5. ¶ *In his purpose and promise.*

4 When Christ who is ¹¹ our life shall appear, then shall ye also appear with him in ¹² glory.

¹¹ *John* 11. 25. *Gal.* 2. 20. He who has promis'd eternal Life, (*Luke* 12. 32. *John* 10. 28.) Purchas'd it, (*1 John* 4. 9.) prepar'd it, (*John* 14. 3.) prepar'd us for it, (*Col.* 1. 12. *2 Cor.* 5. 5.) and will bestow it on us, *John* 17. 2. *1 Tim.* 4. 8. ¶ *1 Cor.* 15. 43. *Phil.* 3. 21. *1 John* 3. 2.

5 ¹³ Mortifie therefore your ¹⁴ members which are ¹⁵ upon the earth; fornication ¹⁶ uncleanness, ¹⁷ inordinate affection, ¹⁸ evil concupiscence, and covetousness, which is ¹⁹ idolatry:

* *Rom.*

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¹³ Rom. 6. 12, 13. & 8. 13. Eph. 4. 22. & 5. 3, 7. ¹ Theff. 4. 5. Strive to weaken and subdue the remainders of corruption more and more. ¶ ¹⁴ Sinful lusts and affections, which spread themselves through all the Members of the Body, and draw them into a compliance with themselves. ¶ ¹⁵ Which incline to earthly things, and are wholly employed about 'em. ¶ ¹⁶ All sorts of filthy lusts, (as 2 Cor. 12. 12. Gal. 5. 19. Eph. 5. 3.) viz. Adultery, Incest, Rape, &c. ¶ ¹⁷ A readiness to commit sin, and particularly the sin of uncleanness, upon the least provocation. ¶ ¹⁸ The first motions of sin in the heart. ¶ ¹⁹ See on Eph. 5. 5.

* Rev. 22. 15. ⁶ ²⁰ For which things sake, the wrath of God cometh on * the children of disobedience.

* Eph. 2. 2. ²⁰ Rom. 1. 18. Eph. 5. 6. 1 Cor. 6. 10.

* Rom. 7. 5. ⁷ ²¹ In the which ye also walked sometime, when ye ²² lived in them.

²¹ 1 Cor. 6. 11. See there. ¶ ²² Were wholly given up to the free, and delightful communion of 'em.

⁸ But now you also ²³ put off all these; ²⁴ anger, wrath, malice, blasphemy, ²⁵ filthy communication out of your mouth.

²³ Eph. 4. 22. Heb. 12. 1. Jam. 1. 21. 1 Pet. 2. 1. Mortify your more spiritual corruptions also. ¶ ²⁴ See on Eph. 4. 31. ¶ ²⁵ Eph. 4. 29. See on Eph. 5. 4. n. 13.

⁹ ²⁶ Lie not one to another, seeing that ye have ²⁷ put off the ²⁸ old man with his ²⁹ deeds;

²⁶ John 8. 44. Eph. 4. 25, 29. Rev. 21. 27. ¶ ²⁷ Eph. 4. 22. Have engaged your selves against it, and in some measure mortified it. ¶ ²⁸ See on Rom. 6. 6. ¶ ²⁹ These sins you formerly lived in, flowing from the corruption of your natures.

* Rom. 12. 2. ¹⁰ And ³⁰ have put on the ³¹ new man, ³² which * is renewed in knowledge, ³³ after the image of him * that created him.

* Eph. 2. 10.

³⁰ Are endued with a new frame of heart. ¶ ³¹ Rom. 6. 4. Eph. 4. 24. ¶ ³² Whereby you are savingly enlightened in your understandings, and renewed in all your faculties. ¶ ³³ And so are fully conformed unto Christ, who has wrought this change in us, 1 Pet. 3. 15, 16.

¹¹ ³⁴ Where there is neither Greek nor Jew, ³⁵ circumcision nor uncircumcision, ³⁶ barbarian, Scythian, bond nor free: ³⁷ but Christ * all, and ³⁸ in all.

³⁴ Rom. 2. 11. & 10. 12. 1 Cor. 7. 21, 22. & 12. 13. Gal. 3. 28. & 5. 6. & 6. 15. In whom (Christ) no one has greater interest than another upon the account of any of these outward considerations. ¶ ³⁵ Observing, or not observing the ceremonial Law. ¶ ³⁶ Having or not having learning, civility, and such accomplishments. ¶ ³⁷ g. d. But if you have an interest in Christ, he is instead of all outward privileges, and more than all, to render you acceptable to God. ¶ ³⁸ In every one of his Members truly united to him; how mean soever in outward respects.

¹² ³⁹ Put on therefore (⁴⁰ as the elect of God, ⁴¹ holy and ⁴² beloved) ⁴³ bowels of mercies, kindness, ⁴⁴ humbleness of mind, ⁴⁵ meekness, ⁴⁶ long-suffering;

³⁹ g. d. As you have begun to put on the new man, so proceed to the exercise of these Graces, ¶ ⁴⁰ As become such as are chosen out of the world. ¶ ⁴¹ Renewed by the Holy Ghost. ¶ ⁴² With a special love of friendship and delight. ¶ ⁴³ Eph. 4. 32. Pity to those in misery. ¶ ⁴⁴ Eph. 4. 2. Thinking meanly of our selves, (Phil. 2. 3.) and willingness that others should think meanly of us also, 1 Cor. 3. 4, 5. ¶ ⁴⁵ See on Gal. 5. 23. ¶ ⁴⁶ See on Gal. 5. 22.

¹³ ⁴⁷ Forbearing one another, and ⁴⁸ forgiving one another, if any man have a ¶ quarrel against any: even as Christ forgave you, so also do ye.

⁴⁷ See on Eph. 4. 2. ¶ ⁴⁸ Eph. 4. 32. Matt. 6. 14. Mark 11. 25.

¹⁴ And ⁴⁹ above all these things, put on ⁵⁰ charity, which is the ⁵¹ bond of perfectness.

⁴⁹ Ch. 2. 2. 1 Cor. 13. 13. John 15. 12. Eph. 5. 2. 1 Theff. 4. 9. 1 John 3. 23. & 4. 21. Or [for all] i. e. that you may the better perform 'em. ¶ ⁵⁰ Love to our neighbours flowing from love to God. ¶ ⁵¹ The chief means to a perfect Union among all the Members of the Church, and to make their Gifts and Graces subservient to the good one of another.

¹⁵ And let the ⁵² peace of God ⁵³ rule in your hearts, to the which also ye are ⁵⁴ called ⁵⁵ in one body; and be ye ⁵⁶ thankful:

⁵² Eph. 4. 3. Phil. 4. 7. A peaceable frame of spirit,

which God approves of and bestows. ¶ ⁵³ Overcome all contrary inclinations and motions. ¶ ⁵⁴ Eph. 4. 4. ¶ ⁵⁵ Being all Members of one Body, under one Head Jesus Christ. ¶ ⁵⁶ Viz. To those who have shew'd kindness to you.

¹⁶ Let the ⁵⁷ word of Christ ⁵⁸ dwell in you richly ⁵⁹ in all wisdom; ⁶⁰ teaching and ⁶¹ admonishing one another * in ⁶² psalms, and hymns, and ⁶³ spiritual songs, singing * ⁶⁴ with grace in your hearts * Chap. 4. 6. ⁶⁵ to the Lord.

⁵⁷ All Scripture; especially the Doctrine of the Gospel. ¶ ⁵⁸ Be studied diligently, believed firmly, practised carefully. ¶ ⁵⁹ Whereby you may be endued with all saving wisdom, 2 Tim. 3. 15-17. ¶ ⁶⁰ Eph. 5. 19. And be helpful to others also, both to inform their understandings, and quicken their affections. ¶ ⁶¹ Eph. 5. 19. ¶ ⁶² Your hearts being composed to a gracious and heavenly frame. ¶ ⁶³ To the glory of God and Christ.

¹⁷ And ⁶⁴ whatsoever ye do in word or deed, do all ⁶⁵ in the name of the Lord Jesus, * ⁶⁶ giving thanks to God, and the father ⁶⁷ by him.

⁶⁴ 1 Cor. 10. 31. ¶ ⁶⁵ According to his command, (Matt. 18. 20.) by his strength, (Luke 10. 17. Acts 4. 10.) aiming at his glory, (Psal. 31. 3.) and expecting Acceptance only upon his account, Eph. 1. 6. ¶ ⁶⁶ Eph. 5. 20. See there. ¶ ⁶⁷ Heb. 13. 15.

¹⁸ * ⁶⁸ Wives, submit your selves unto your own husbands, as it is ⁶⁹ fit ⁷⁰ in the Lord.

⁶⁸ Eph. 5. 22. See there. ¶ ⁶⁹ Both in regard of God's command, the Woman's infirmity, and the mischief that will follow upon the neglect thereof. ¶ ⁷⁰ Acts 5. 29. Eph. 5. 22. & 6. 1. See there. Out of Conscience of Duty to God, and in all lawful things.

¹⁹ * ⁷¹ Husbands, ⁷² love your wives, and be not * ⁷³ bitter against them.

⁷¹ Eph. 5. 25. See there. ¶ ⁷² Passionately, (Prov. 5. 19.) as your selves, (Eph. 5. 28.) and as Christ did the Church, Eph. 5. 25. ¶ ⁷³ Harsh, and rigorous, either in word, or deed; but kind, and obliging.

²⁰ ⁷⁴ Children, obey your parents * ⁷⁵ in all * Tit. 2. 9. things: for this is well-pleasing unto the Lord.

⁷⁴ Eph. 6. 1. ¶ ⁷⁵ Viz. Lawful, as Eph. 5. 24.

²¹ ⁷⁶ Fathers, ⁷⁷ provoke not your children to anger, lest they be ⁷⁸ discouraged.

⁷⁶ Eph. 6. 4. ¶ ⁷⁷ Deal not harshly, severely, rigorously with 'em, so as to alienate their hearts from you. ¶ ⁷⁸ Grow heartless and hopeless of doing any thing which will please you, and gain your good will.

²² * ⁷⁹ Servants, obey ⁸⁰ in all things your masters ⁸¹ according to the flesh: not with ⁸² eyeservice, as men-pleasers, but in ⁸³ singleness of heart, ⁸⁴ fearing God: * 1 Tim. 6. 1. Tit. 2. 9.

⁷⁹ Eph. 6. 5. See there. ¶ ⁸⁰ Even their rigorous commands, (if lawful,) 1 Pet. 2. 18. ¶ ⁸¹ See on Eph. 6. 5. ¶ ⁸² Eph. 6. 6. See there. ¶ ⁸³ See on Eph. 6. 5. ¶ ⁸⁴ Gen. 42. 18.

²³ And ⁸⁵ whatsoever ye do, do it heartily, as ⁸⁶ Eph. 6. 7. to the Lord, and not unto men; See there.

²⁴ ⁸⁶ Knowing, that of the Lord ye shall ⁸⁷ receive the reward of the inheritance; for ⁸⁸ ye serve the Lord Christ.

⁸⁶ Eph. 6. 8. ¶ ⁸⁷ Be rewarded with the inheritance of eternal Life. ¶ ⁸⁸ Eph. 6. 6. Viz. In serving your Masters according to the command of Christ.

²⁵ But he that ⁸⁹ doeth wrong, shall ⁹⁰ receive for the wrong which he hath done: and * there is * 1 Pet. 1. 17. ⁹¹ no respect of persons.

⁸⁹ Rom. 2. 9. Whether Master or Servant. ¶ ⁹⁰ Viz. A just punishment for it. ¶ ⁹¹ See on Rom. 2. 11.

C H A P. IV.

¹ He exhorteth to be fervent in prayer, & and to walk wisely toward them that do not yet know Christ.

¹ Masters, give unto your servants that which is ² just and equal, ³ knowing that ye also have a Master in heaven.

² Eph. 6. 9. ¶ ³ Viz. Competent food, (Prov. 31. 15.) wages, (Jam. 5. 4.) and work convenient, that is, neither too much, (Prov. 12. 10.) nor too little, Prov. 29. 21. ¶ ³ Eph. 6. 9.

Chap. 4. 2⁴ Continue in ³ prayer, and ⁶ watch in the same with thanksgiving;

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⁴ Luke 18. 1. & 21. 36. Rom. 12. 12. Eph. 6. 18. 1 Thess. 5. 17. Keep your hearts in a sitting frame for it, and perform it upon all fit occasions. ¶ ⁵ As a means to help you to perform all the forementioned duties. ¶ ⁶ See on Eph. 6. 18. 1 Pet. 4. 7. Carefully ordering your words, and observing the workings of your own spirits, and of God's Spirit with and in you, Rom. 8. 26, 27. Jude 20.

3 Withall, praying also ⁷ for us, that God ⁸ would ⁹ open unto us a door of utterance, to speak ¹⁰ the ⁹ mystery of Christ, for which I am also in bonds:

⁷ 2 Cor. 1. 11. Eph. 6. 19. 2 Thess. 3. 1. Heb. 13. 18. Rom. 15. 30. The strongest Christians need the prayers of others. ¶ ⁸ Afford opportunity, and vouchsafe ability and courage. See on Eph. 6. 19. ¶ ⁹ Ch. 1. 26. The Gospel, Eph. 6. 19. See on Matt. 13. 11. ¶ ¹⁰ Whereof Christ is both the substance, and subject matter.

¹¹ 1 Cor. 9. 16. 4 That I may make it manifest, " as I ought to speak.

5 Walk in ¹² wisdom toward them that are without, ¹³ redeeming the time.

¹² Matt. 10. 16. Eph. 5. 15. 1 Thess. 4. 12. ¶ ¹³ Eph. 5. 16. embracing and improving every opportunity of doing good; and particularly, of gaining any of your heathen neighbours to Christ.

6 ¹⁴ Let your speech be always ¹⁵ with grace, seasoned with ¹⁶ salt, that ye may ¹⁷ know how ye ought to answer every man.

¹⁴ Ch. 3. 16. Eph. 4. 29. ¶ ¹⁵ Luke 4. 22. Such as may argue Grace in your selves, and may be apt to win upon others, and work some good in them. ¶ ¹⁶ Mark 9. 50. viz. Of holy and divine wisdom, which may make it savoury and acceptable to the hearers. ¶ ¹⁷ Be able to speak pertinently, and understandingly upon all occasions, and especially when question'd about the grounds of your Religion.

¹⁸ Eph. 6. 21. 7 ¹⁸ All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts:

* Philem. 10.

9 With ¹⁹ Onesimus a faithful and beloved brother, who is ²⁰ one of you. They shall make known unto you all things which are done here.

²⁰ Your Countryman, or a Member of your Church.

10 * Aristarchus my fellow-prisoner saluteth you, Chap. 4. and * Mark sifter's son to Barnabas, (touching whom ye received commandments; if he come unto you, ²⁰ receive him) 4068.

11 And Jesus, which is called Justus, who are of the circumcision. These ²¹ only are my fellow-workers ²² unto the kingdom of God, which have been a ²³ comfort unto me.

²¹ Viz. Of the Jews. ¶ ²² For the enlarging God's Kingdom of Grace, by the converting of Souls. ¶ ²³ Viz. By their assistance in preaching the Gospel.

12 * Epaphras, who is ²⁴ one of you, a servant of Christ, saluteth you, always ²⁵ labouring fervently for you in prayers, ²⁶ that ye may stand perfect, and ²⁷ compleat in all the will of God.

²⁴ Rom. 15. 30. ¶ ²⁵ That being fully instructed in the knowledge of the will of God, you may continue firm in your obedience thereto.

13 For I bear him record, that he hath a great zeal for you, and them that are in ²⁸ Laodicea, and them in ²⁹ Hierapolis.

²⁹ Neighbour Churches.

14 * Luke the beloved physician, and * Demas ³⁰ greet you. ³⁰ 2 Tim. 4. 11. ³¹ 2 Tim. 4. 10.

15 Salute the brethren which are in Laodicea, and Nymphas, and * the church which is ³² in his house. ³² 1 Cor. 16. 19. ³³ See on Rom. 16. 5.

16 And when this epistle is ³⁴ read amongst you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. ³⁴ 1 Thess. 5. 27.

17 And say to * Archippus, ³⁵ Take heed to the ministry which thou hast received ³⁶ in the Lord, that thou ³⁷ fulfil it. ³⁵ Philem. 2.

³⁶ Acts 20. 28. Consider the nature, and weight of the Ministerial Charge. ¶ ³⁷ By his appointment. ¶ ³⁸ Luke 9. 62. Acts 14. 26. 2 Tim. 4. 5. Faithfully discharge all the parts of it.

18 * ³⁹ The salutation by the hand of me Paul. 4055.

19 Remember my bonds. Grace be with you. A- ⁴⁰ 2 Thess. 3. 17.

⁴⁰ See on 1 Cor. 16. 21. ¶ ⁴¹ Heb. 13. 3. Viz. So as to pray for me, (v. 2, 3.) supply my necessities, (Phil. 4. 14.) and encourage your selves to bear the like trouble for the same cause, if called thereto, Phil. 1. 14.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus. 4068.

I. THESSALONIANS.

The ARGUMENT.

IN this Epistle St. Paul (1.) Blesses God for the Eminency and Exemplariness of their Graces, which was the fruit of his Ministry among 'em, ch. 1. (2.) He declares at large his Ministerial carriage among 'em, and the great success thereof notwithstanding their grievous persecutions, so that he gloried in 'em, ch. 2. (3.) He shows his great Affection to 'em, ch. 3. (4.) He exhorts 'em to Chastity, Justice in their Dealings, Diligence in their Callings, Moderation in their mourning for the dead, (ch. 4.) Watchfulness for Christ's coming, a high esteem of their Teachers, heaping up several other Precepts of Christian Duties, and so concludes with a Prayer for their Growth and Perseverance in Sanctification, ch. 5.

This Epistle is supposed to be the first that Paul wrote to any Church.

Chap. 1.

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1 He sheweth his mindfulness of them in thanksgiving, and prayer, and perswasion of their sincere faith and conversion.

* 2 Cor. 1. 19.

1 Pet. 5. 12.

* Eph. 1. 2.

PAUL, and * 2 Silvanus, and * Timothy; unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: * 4 Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

* See on Acts 13. 9. & 17. ¶ * See on 1 Cor. 1. 1. ¶ * Gal. 1. 22. (See there) owning and worshipping the true God (and thereby distinguish'd from Heathens) and Christ (and thereby distinguish'd from Jews:) and also in union and communion with God and Christ, 1 John 1. 3. ¶ 4-7 See on Rom. 1. 7.

* Eph. 1. 16.

Philem. 4.

* Jam. 2. 17.

2 * 8 We give thanks to God always for you all, making mention of you in our prayers,

* See on Rom. 1. 8. ¶ * In every Prayer, Phil. 1. 4.

3 Remembring without ceasing your * 10 work of Faith, and labour of love, and patience * 12 of hope in our Lord Jesus Christ, in the sight of God and our Father:

* 10 John 6. 27. Gal. 5. 6. All that obedience and holiness which proceeds from your sound belief of the Gospel. ¶ * Heb. 6. 10. That pains you have taken in the exercise of love to the Saints, flowing from your love to Christ. ¶ * 12 Proceeding from your hope in Christ. ¶ * 13 All which is done by you sincerely, as in the sight of God.

4 * 14 Knowing, brethren beloved, your election of God.

* 2 Thess. 2. 13. Being firmly perswaded (upon your hearty embracing the Gospel, v. 5.) that many of you are elected.

5 For * 16 our Gospel * 17 came not unto you in word only, but also * 18 in power, and * 19 in the Holy Ghost, and * 20 in much assurance; as ye know * 21 what manner of men we were among you * 22 for your sake.

* 16 See on Rom. 2. 16. ¶ * 17 1 Cor. 4. 20. It was not only delivered in a formal manner, and reach'd only to your outward ears. ¶ * 18 Ch. 2. 1. Rom. 1. 16. 1 Cor. 2. 4. Heb. 4. 12. In such a lively, powerful manner, as did work effectually upon your hearts. ¶ * 19 Confirmed by signs and miracles, wrought by the assistance of the Holy Ghost. ¶ * 20 Whereby was begotten in you an assured perswasion of the Truth of what was delivered to you. ¶ * 21 After what manner we behaved our selves, and what our endeavours were. ¶ * 22 1 Cor. 9. 19. 2 Cor. 12. 14. To gain you to Christ.

6 And * ye became * 23 followers of us, and * 24 of the Lord, having received the word * 25 in much affliction, * 26 with joy of the holy Ghost:

* 23 1 Cor. 4. 16. See there. ¶ * 24 Eph. 5. 1. ¶ * 25 Though attended with Persecution. ¶ * 26 Yet with demonstrations

of such joy, which none but the Holy Ghost could work in you.

7 So that ye were * 27 ensamples to all that believe in Macedonia and Achaia.

8 For * 28 from you founded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is * 29 spread abroad, so that we need not to speak any thing.

* 28 By the report of your embracing the Gospel, and by means of your commerce with other Countries, the Gospel is propagated, not only to neighbour-places, but in many Countries farther off. ¶ * 29 Rom. 1. 8. Grown famous.

9 For * 31 they themselves shew of us, what manner of entring in we had unto you, and how ye * 32 turned to God from Idols, to serve the living and true God,

* 31 The faithful far and near are able to give an account of the success of our Ministry among you, and what entertainment it found with you. ¶ * 32 1 Cor. 12. 2.

10 And * to * 34 wait for his Son * 35 from Heaven, * whom he raised from the dead, even Jesus * Acts 2. 24. which * 36 delivered us * from the wrath to come. * Matt. 3. 7.

* 34 Mark 15. 43. Luke 2. 25. & 23. 51. 1 Cor. 1. 7. 2 Thess. 3. 5. ¶ * 35 Acts 1. 11. & 3. 21. Phil. 3. 20. Rev. 1. 7. ¶ * 36 Rom. 5. 9.

CHAP. II.

1 How the Gospel was preached unto them, and how they received it. 18 Why he was desirous to see them.

FOR your selves, brethren, know * our entrance in unto you, that it was not in vain.

2 But even after that we had suffered before, and were * 2 shamefully entreated, as ye know, at Philippi, we were * 3 bold * 4 in our God to speak unto you the Gospel of God * 5 with much contention.

* 2 Acts 16. 22, &c. ¶ * 3 Acts 17. 2. ¶ * 4 Trusting to his assistance. ¶ * 5 Phil. 1. 30. Col. 2. 1. Meeting with much opposition, Acts 17. 1-9.

3 For our exhortation was not * 6 of deceit, nor * 7 of uncleanness, nor * 8 in guile:

* 6 2 Cor. 2. 17. With a design to seduce, or corrupt any by false doctrine: (as the false Apostles did, who mingled the Law with the Gospel, to avoid persecution, Gal. 5. 11.) ¶ * 7 Tending to encourage men in their impure course of life. ¶ * 8 To procure esteem, or any worldly advantage to my self, under pretence of aiming at the glory of God, v. 5, 6.

4 But as we were * 9 allowed of God to be put in trust with the gospel, even so we * 10 speak, not as * 11 pleasing men, but God, which tryeth our hearts.

* 9 Gal. 2. 7. 1 Tim. 1. 11, 12. Tit. 1. 3. appointed. ¶ * 10 Preach

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* 2 Cor. 9. 2.

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* Ch. 1. 9. See there, n. 32.

¶ Or, beloved of God your election.

* Phil. 3. 17.

* 2 Thess. 3. 9.

* Acts 5. 41.

Heb. 10. 34.

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¶ ¹⁰ Preach it sincerely and faithfully. ¶ ¹¹ Gal. 1. 10. See there n. 25.

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* 2 Cor. 2. 17.
& 4. 2. & 7. 2.
& 12. 17.

5 For * neither at any time used we ¹² flattering words, as ye know, nor a ¹³ cloke of covetousness; ¹⁴ God is witness.

¶ ¹⁵ To sooth men up in their sins. ¶ ¹⁶ Matt. 23. 14. ¹⁷ Acts 20. 33. A pretence of piety to cover over any covetous design (as others did, Rom. 16. 18. 2 Pet. 2. 3.) ¶ ¹⁸ Rom. 1. 9. See there.

6 Nor ¹⁵ of men ¹⁶ fought we glory; neither of you nor yet of others, when * we might have been ¹⁷ burdesome as the Apostles of Christ.

¶ ¹⁸ John 5. 41, 44. & 12. 43. ¶ ¹⁹ Gal. 5. 26. Did we ambitiously hunt after applause; or so much as due respect, in a fitting maintenance. ¶ ²⁰ 1 Pet. 9.

7 But * we were ²⁰ gentle among you, even as a nurse cherisheth her Children:

¶ ²¹ 2 Cor. 10. 1. Mild and obliging, using all kind and winning persuasions.

8 So being affectionately desirous of ²² you, we were willing to have imparted unto you, not the Gospel of God only, but also ²³ our own Souls, because ye were dear unto us.

¶ ²⁴ Your spiritual welfare. ¶ ²⁵ 2 Cor. 12. 15. To have laid down my life for your good (if call'd thereto.)

9 For ye remember, brethren, our ²² labour and travel: For labouring night and day, because we would not be ²³ chargeable unto any of you, we preached unto you the Gospel of God.

¶ ²⁴ Acts 18. 3. & 20. 34. 1 Cor. 4. 12. 2 Thess. 3. 8. ¶ ²⁵ 2 Cor. 11. 9. & 12. 13.

10 ²⁴ Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves among you that believe:

11 As you know, how we exhorted and comforted, and charged every one of you (as a ²⁵ father doth his Children)

12 * That ye would walk ²⁶ worthy of God, who hath called you ²⁷ unto his Kingdom and glory.

¶ ²⁸ Eph. 4. 1. (See there.) So as becomes those that know God and profess his name. ¶ ²⁹ To the knowledge of the Gospel.

13 For this cause also thank we God ²⁸ without ceasing, because when ye received the word of God which ye heard of us, ye received it * not as ²⁹ the word of men, but (as it is in truth) ³⁰ the word of God, which ³¹ effectually worketh also in you that believe.

¶ ³² Ch. 1. 2. ¶ ³³ A meer humane invention. ¶ ³⁴ Matt. 10. 40. The Gospel; which is purely of divine revelation. ¶ ³⁵ Acts 16. 14. 1 Cor. 3. 5, 6. Powerfully brings forth all manner of graces; especially constancy in sufferings.

14 For ye, brethren, became ³² followers of the churches of God, which in Judea are ³³ in Christ Jesus: for ye also have ³⁴ suffered like things of your own country-men, even as they have of the ³⁵ Jews,

¶ ³⁶ Viz. By your courage and constancy in suffering for the truth. ¶ ³⁷ Gal. 1. 22. See there. ¶ ³⁸ Acts 17. 5, 13. ¶ ³⁹ Heb. 10. 32-34.

15 Who both killed the Lord Jesus, and * their own prophets, and have ³⁸ persecuted us, and they ³⁹ please not God, and are ⁴⁰ contrary to all men:

¶ ⁴¹ Matt. 23. 34, 37. Acts 7. 52. ¶ ⁴² Do highly displease him. ¶ ⁴³ Enemies even to mankind it self (by endeavouring to stifle the Gospel, which brings salvation to lost man, v. 16.)

16 ⁴⁰ Forbidding us to speak to the Gentiles, that they might be saved, ⁴¹ to fill up their sins away: for ⁴² the wrath is come upon them to the uttermost.

¶ ⁴³ Acts 13. 50. & 7. 5, 13. ¶ ⁴⁴ Matt. 23. 32. Gen. 15. 6. 9. d. And so by these and such like wicked practices they proceed to that degree of wickedness, which God has decreed to permit them to arrive to, before he punish them for the same. ¶ ⁴⁵ Matt. 13. 15. Vengeance is already begun to seize upon 'em, and will proceed to a national destruction of 'em.

17 But we, brethren, being taken from you for a short time, in presence, not ⁴² in heart, endeavoured the more abundantly to see your face with great desire.

¶ ⁴³ 1 Cor. 5. 3. Col. 2. 5. 2 Kings 5. 26.

18 Wherefore we would ⁴³ have come unto you (even I Paul) once and again; but * ⁴⁴ Satan hindered us.

¶ ⁴⁵ Rom. 1. 13. & 15. 22. ¶ ⁴⁶ Either by stirring up some to lay snares for him in the way (as Acts 23. 12, &c.) or by raising new troubles in other Churches, which required his presence to allay them, as Acts 15. 1, 2.

19 For * what is our ⁴⁵ hope, or ⁴⁶ joy, or ⁴⁷ Crown of ⁴⁸ rejoicing? are not even ye ⁴⁹ in the presence of our Lord Jesus Christ at his ⁵⁰ coming?

¶ ⁵¹ Ground to hope for reward from God at the last day. ¶ ⁵² Phil. 4. 1. That wherein I take comfort. ¶ ⁵³ Phil. 4. 1. The honour of my Ministry, and chief cause of rejoicing. ¶ ⁵⁴ When I shall behold you at the last day owned of him, and made happy by him. ¶ ⁵⁵ See on 1 Cor. 1. 8. n. 33.

20 For ye are our ⁵⁰ glory and joy.

¶ ⁵⁶ Phil. 4. 1.

C H A P. III.

1 Of Paul's sending of Timothy unto them: his joy for them: his desire to see them.

Wherefore when we could no longer ¹ forbear, we thought it good to be left at ² Athens alone:

¶ ³ Viz. To know your faith, (v. 5.) and to hear of your affairs. ¶ ⁴ Acts 17. 15.

2 And sent * Timothy our brother and minister of God, and our fellow-labourer in the Gospel of Christ, to ⁵ establish you, and to ⁶ comfort you concerning your faith;

¶ ⁷ Acts 14. 22. ¶ ⁸ Rom. 1. 12. ¶ ⁹ Under your sufferings for the profession of the Faith of Christ.

3 That no man should be ¹⁰ moved by these ¹¹ afflictions: For your selves know that we are ¹² appointed thereunto.

¶ ¹³ Eph. 3. 13. Phil. 1. 14. Discourag'd, or fall off. ¶ ¹⁴ Viz. Which either you or I endure. ¶ ¹⁵ Rom. 8. 29. 2 Tim. 3. 12. 1 Pet. 2. 21.

4 For verily when we were with you, we ¹⁶ told you before, that we should suffer tribulation; even as it came to pass, and ye know.

¶ ¹⁷ Acts 14. 22. A faithful Minister will not only tell his people of the Crown, but of the Cross of Christ.

5 For this cause when I could no longer forbear, I sent to know ¹⁸ your faith, left by some means the tempter have ¹⁹ tempted you, and ²⁰ our labour ²¹ be in vain.

¶ ²² Whether you continue constant, and stedfast in the Faith. ¶ ²³ 2 Cor. 11. 2. Prevail'd over you by his temptations, to faint under your trials, and to fall off from the Faith. Temptations usually accompany Persecutions.

6 But now when Timothy came from you unto us, and brought us good tidings of ²⁴ your faith and charity, and that ye have ²⁵ good remembrance of us always, desiring greatly to see us, as we also ²⁶ to see you:

¶ ²⁷ Your constancy therein (as n. 10.) ¶ ²⁸ Make an affectionate, and respectful mention of me upon all occasions.

7 Therefore, Brethren, we were ²⁹ comforted over you in all our affliction and distress by your ³⁰ faith:

¶ ³¹ The Faithfulness and Constancy of a People is the great comfort of their Teachers, 2 John 4.

8 For now we ³² live, ³³ if ye stand fast in the Lord.

¶ ³⁴ Viz. Cheerfully: Our life is worth having. ¶ ³⁵ 1 Cor. 16. 15. Seeing that you continue firm in the Faith of Christ, and by his Grace.

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* Rom. 1. 13.
& 15. 22.

* 2 Cor. 1. 14.

Or, glorying.

¶ ⁵⁶ Phil. 4. 1.

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Chap. 4. 9 For what thanks can we render to God again
4056. 18 for you, 19 for all the joy wherewith we joy for
your sakes 20 before our God,
18 For your perseverance. ¶ 19 That thereby I have
such cause of unfeigned rejoicing. ¶ 20 When I come in-
to his presence.

10 Night and day 21 praying exceedingly that
we might see your face, and might 22 perfect that
which is lacking in your faith?

21 Rom. 1. 10, 11. & 15. 23. Luke 22. 44. ¶ 22 Eph.
4. 12. The best Faith (v. 6.) and other Graces have de-
fects, which we must endeavour to perfect, and supply,
James 1. 4.

¶ Or, guide. 11 Now God himself and our Father, and our
Lord Jesus Christ ¶ direct our way unto you:

* Chap. 5. 15. 12 And the Lord make you to increase and a-
bound in love * one towards another, and towards
all men, even as we do towards you.

13 23 To the end he may 24 stablish your hearts
25 unblameable in holiness before God even our Fa-
ther, 26 at the coming of our Lord Jesus Christ
with all his Saints.

23 That by means of your love (which is the root of all
good works) you may persevere in Holiness. ¶ 24 2 Cor.
1. 8. 2 Thess. 2. 17. Make you so steadfast and steady in the
practice of Holiness, that your hearts may have nothing to
blame you for. ¶ 25 Ch. 5. 23. ¶ 26 Phil. 1. 10. See
there. That you may be found to be such at the day of
Tryal. See on 1 Cor. 1. 8. n. 33.

CHAP. IV.

1 He exhorteth them to go on in godliness, 6 To holi-
ness, 9 to love, 11 to quietness, 13 to moderate
sorrow for the dead: Of the resurrection and last
judgment.

¶ Or, request. Furthermore then we ¶ beseech you, brethren,
¶ Or, beseech. and ¶ exhort you * by the Lord Jesus, that as ye
* Chap. 2. 12. have received of us * how ye ought to * walk,
and to please God, so ye would * abound more and
more.

* Matt. 28. 20. 1 Cor. 14. 3. By his authority, in his
name, and for his sake. ¶ * Col. 1. 10. ¶ * Col. 2. 7.
See there.

2 For ye know what commandments we gave
you, * by the Lord Jesus.

* Rom. 12. 2. 3 For this is * the will of God, ~~even~~ your sancti-
fication; that ye should abstain from fornication:

4 That every one of you should * know how
to possess his * vessel in sanctification and honour;
* Learn and exercise that holy skill. ¶ * Body in a
chast and holy manner answerable to that dignity, which
God hath put upon it, by making it his Temple, 1 Cor.
6. 19.

* Eph. 4. 17, 18. 5 Not in the * lust of concupiscence, * even as
the Gentiles * which * know not God:

* Eph. 4. 18. * Violent lustful desires, 1 Cor. 7. 9. n. 22. ¶ * 1 Cor.
15. 34. 2 Thess. 1. 8. Viz. Savingly.

* 1 Cor. 6. 7; 6 * That no man * go beyond, and ¶ * defraud
his brother ¶ in any matter: because that the Lord
is the avenger of all such, as we also have forewarned
you, and testified.

¶ Or, in the matter. ¶ Wrong by open force. ¶ * Over-reach by cunning.

7 For God 12 hath not called us 13 unto unclean-
ness, but * unto 14 holiness.

* Lev. 11. 44. 12 i. e. Has commanded us to be holy, v. 3. ¶ 13 To
& 19. 2. take liberty to defile our selves with any kind of sin.
¶ 14 Eph. 1. 4. 1 Cor. 1. 2. 1 Pet. 1. 1, 15.

¶ Or, rejecteth. 8 He therefore that ¶ * despiseth, despiseth
16 not men, but 17 God, who hath also given unto
18 us his 19 holy Spirit.

15 1 Sam. 8. 7. Luke 10. 16. Rejects these my Apostoli-
cal commands, v. 2. ¶ 16 Viz. Not only, or chiefly.
¶ 17 Viz. Speaking in, and by me. ¶ 18 Apostles.
¶ 19 1 Cor. 7. 40. Viz. To guide us in what we deliver.

* Jer. 31. 34. 9 But as touching brotherly love, ye 20 need
Heb. 8. 11. not that I write unto you: For * ye yourselves are
1 John 2. 20, 27. taught of God * to love one another.

* Eph. 5. 2. 20 Viz. Not so much. ¶ 21 John 13. 34. & 6. 45. & 15.

12. 1 Pet. 4. 8. 1 John 3. 11, 23. & 4. 21. Powerfully wrought upon by the Holy Ghost.

10 And indeed ye do it towards all the brethren,
which are in all Macedonia: but we beseech you,
brethren, that ye 22 increase more and more.

11 And that ye study to be 23 quiet, and * 24 to * 2 Thess. 1. 11.
do your own business, and to work with your own hands, (as we commanded you)

22 Living quietly without meddling with other folks
matters uncalled, 2 Thess. 3. 12. 1 Pet. 4. 15. ¶ 23 Adm.
20. 34. Eph. 4. 28. 1 Tim. 5. 13.

12 That ye may walk 25 honestly 26 toward them
that are without, and that ye may have 27 lack ¶ of ¶ Or, of no
nothing. man.

25 Rom. 12. 17. & 13. 13. 1 Cor. 14. 40. Col. 4. 5. De-
cently, as becomes Christians. ¶ 26 So as to maintain
your credit among your heathen-neighbours who will cen-
sure your Religion if they see you idle. ¶ 27 No need of
relief from others.

13 But I would not have you to be ignorant,
brethren, concerning 28 them which are asleep, that
ye 29 sorrow not, even as others which have no
30 hope.

28 The state of the godly dead (as if they were wholly
extinct, never to rise and live again.) ¶ 29 Lev. 19. 28.
Deut. 14. 1. 2 Sam. 12. 20. Viz. Immoderately with a
heathenish sorrow. ¶ 30 Viz. Of a future resurrection.

14 For * if we believe that Jesus died, and rose * 1 Cor. 15. 15.
again, even so them also which sleep 31 in Jesus
will God bring 32 with him.

31 In the faith of Christ, as members of his body, as
Heb. 11. 13. Rev. 14. 13. ¶ 32 Ch. 3. 13. 1 Cor. 15. 22.

15 For this we say unto you 33 by the word of
the Lord, that * 34 we which are alive and remain * 1 Cor. 15. 51.
unto the coming of the Lord, shall not 35 prevent
them which are asleep.

33 By special revelation, (as 1 King. 13. 17, 18. & 20. 35.)
¶ 34 Believers. ¶ 35 Be glorified in our bodies before
them.

16 For the 36 Lord himself shall 37 descend from
Heaven with a 38 shout, with the 39 voice of the
archangel, and with 40 the trump of God: and the
dead 41 in Christ shall rise 42 first:

36 Christ. ¶ 37 Matt. 25. 31. 2 Thess. 1. 7. ¶ 38 Such
a noise as shall awake the dead. ¶ 39 Which noise shall be
made by the ministry of some chief Angel. ¶ 40 1 Cor. 15.
51. Whereby all shall be summoned to appear afore
Christ's tribunal, Matt. 24. 31. (as the assembly was cal-
led together by the sound of a trumpet, Numb. 10. 2, 3.)
¶ 41 Before they who are alive, shall be changed, 1 Cor.
15. 57.

17 Then we which are 43 alive, and 44 remain,
shall be caught up together with them * in the * Acts 1. 9.
clouds, to 45 meet the Lord in the Air, and so Rev. 11. 12.
shall we ever be 46 with the Lord.

43 i. e. Remain alive. ¶ 44 As his attendants (Jude 14.)
and assessors, 1 Cor. 6. 2. ¶ 45 John 14. 3. & 17. 24.

18 Wherefore, ¶ 47 comfort one another with ¶ Or, exhort.
48 these words.

47 Jer. 31. 16. Viz. At the death of your friends.
¶ 48 The consideration of these things, touching the re-
surrection and glorious condition of the Godly.

CHAP. V.

1 He sheweth Christ's second coming to judgment,
16 and giveth divers precepts, 23 and so con-
cludes.

BUT of * the times and the seasons, brethren,
ye have * no need that I write unto you.

* The particular time of Christ's coming. ¶ * Matt.
24. 3. Acts 1. 7. No occasion to know it particularly, since
the general knowledge thereof is sufficient to make you
watchful.

2 For your selves know * perfectly that the day
of the Lord so cometh * as a thief in the night.

* (As being plainly revealed, both by Christ and the
Apostles.) ¶ * Matt. 24. 36, 42, 43. Luke 21-34. 2 Pet.
3. 10. Rev. 3. 3. & 16. 15.

3 For when they shall say, * Peace and safety;
then

Chap. 5. then * sudden destruction cometh upon * them, as travail upon a woman with child; and they shall not escape.

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* Luke 21.

* Rev. 18. 7, 8. ¶ * Secure sinners.

34. 35.

2 Thess. 1. 9

4 But ye, brethren, are not in * darknes, that that day should overtake you as a thief.

* Acts 26. 18. Eph. 5. 8. Grofs ignorance, and unbelief.

5 Ye are * all the * children of light, and the * children of the day: We are not * of the night, nor of darknes.

* Phil. 1. 7. 2 Thess. 1. 3. All by profession, and many in sincerity. ¶ * Luke 16. 8. Eph. 5. 8. Phil. 2. 15. Endued with saving knowledge, and walking in ways of holiness, Rom. 13. 12. ¶ * Partakers of the clear light of the Gospel ¶ * Walking in sin and ignorance.

6 Therefore let us not * sleep as do others: but * let us * watch, and be * sober.

* 1 Cor. 15. 34.

1 Pet. 5. 8.

* Rom. 13. 11, 12. Grow secure and slothful, laying aside the practice of piety. ¶ * Matt. 24. 42. See there, and on Matt. 25. 13. Be diligent to shun temptations and perform duties. ¶ * Luke 21. 34. Rom. 13. 13. 1 Pet. 4. 7. & 5. 8. Moderate in the pursuit and use of Earthly things.

7 For they that * sleep, sleep in the night, and they that be * drunken, * are drunken in the night.

* Glut themselves with sensual delights. ¶ * It argues that they are yet in an unregenerate condition.

* Isaiah 59. 17.

8 But let us who are * of the day, be * sober; * putting on the breast-plate of faith and love, and for an * helmet, * the hope of Salvation.

* Eph. 6. 11, 14. Making use of these graces to secure us from temptation and sin. ¶ * See on Eph. 6. 17. ¶ * Rom. 8. 24. Psal. 43. 5.

* Rom. 9. 22.

1 Pet. 2. 8.

Jude 4.

9 For * God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ,

10 * Who died for us, that whether we * wake or * sleep, we should live * together with him.

* Rom. 14. 8, 9. 2 Cor. 5. 15. ¶ * Live or dye, Rom. 14. 8. ¶ * In the fellowship of his grace and glory.

¶ Or, exhort.

11 Wherefore ¶ * comfort your selves together, and * edifie one another, even as also ye do.

* Ch. 4. 18. See there. ¶ * Jude 20. Endeavour to promote the work of grace in one another.

* 1 Cor. 16. 18.

Phil. 2. 29.

12 And we beseech you, brethren, * to know them which * labour among you, and are * over you in the Lord, and admonish you;

* To own 'em so as to perform your duty to 'em. ¶ * 1 Tim. 5. 17. ¶ * Heb. 13. 7, 17.

13 And to esteem them very highly in love for their works sake. And be at peace among your selves.

¶ Or, beseech.

* 2 Thess. 3.

11, 12.

¶ Or, disorderly.

* Rom. 15. 1.

* Prov. 17. 13.

& 20. 22. &

24. 29.

Rom. 12. 17.

1 Cor. 6. 7.

1 Pet. 3. 9.

* See on

Matt. 5. 39.

* Gal. 6. 10.

Chap. 3. 12.

14 Now we ¶ exhort you, brethren, * to warn them that are ¶ unruly, comfort the * feeble-minded, * support the weak, be patient toward all men.

* Mind 'em of their duty, and rebuke 'em for the neglect of it. ¶ * 2 Thess. 3. 11, 12. That live besides the rule of the Gospel. ¶ * Who are ready to faint under affliction, or the sense of sin. ¶ * Gal. 6. 1, 2. Encourage those who are ready to turn aside from the way of holiness.

15 * See that * none render evil for evil unto any man: but ever * follow that which is good, both among your selves, and to all men.

16 * Rejoyce evermore.

* Rom. 5. 3. & 12. 12. Phil. 3. 1. & 4. 4. 2 Cor. 6. 10. 1 Thess. 3. 10. Be delighted with the sense of God's love to you in Christ, so as to be content in any tribulation.

17 Pray * without ceasing.

* Luke 18. 1. & 21. 36. Rom. 12. 12. Acts 10. 2. & 12. 5. Eph. 6. 18. Col. 4. 2. Exod. 30. 8. i. e. (1.) At every fit season and opportunity. (2.) Upon every good occasion. (3.) Frequently. (4.) At all solemn times of prayer. (5.) Keeping your hearts always in a praying frame. (6.) Being much in holy ejaculations.

18 * In every thing give thanks: For this is the will of God * in Christ Jesus concerning you.

* Job 1. 21. Psal. 34. 1. Eph. 5. 20. Heb. 13. 15. ¶ * To be performed by his help.

19 * Quench not the Spirit.

* 1 Cor. 14. 30.

* Eph. 4. 30. 2 Tim. 1. 6. q. d. You that have received the Spirit, and had experience of the workings and motions thereof in and upon your hearts, take heed of doing, or neglecting, any thing to render them ineffectual to you, either in whole, or in part; but cherish them by a ready compliance therewith.

20 * Despise not prophesyings.

* 1 Cor. 14. 1. Viz. As if you were wise enough already; but highly esteem those frequent opportunities you enjoy of the interpretation and application of the Scripture.

21 * Prove * all things: Hold fast that which * is good.

* Acts 17. 11, 12. John 4. 1. Try 'em by the Scriptures, Isa. 8. 20. ¶ * Viz. Delivered to you in preaching.

22 * Abstain from all * appearance of evil.

* Exod. 23. 7. Phil. 4. 8. Jude 23. ¶ * (1.) Whatsoever Doctrine you suspect to be false: Or (2.) Whatsoever practise you suspect to be sinful. (3.) Whatsoever proves an occasion of sin to you.

23 And * the very God * of peace * sanctifie * you wholly: And I pray God, your whole * spirit, * and * soul, and body be preserved * blameless unto the * coming of our Lord Jesus Christ.

* The author of all prosperity and happiness. See 2 Thess. 3. 16. ¶ * Those intellectual faculties, which belong to you as men. ¶ * Those animal, sensitive faculties, which you have in common with beasts. ¶ * 1 Cor. 1. 8. Phil. 1. 10. ¶ * At death and judgment, ch. 4. 15. See on 1 Cor. 1. 8. n. 33.

24 * Faithful * is he that * calleth you, who also will * do it.

* 1 Cor. 1. 9. & 10. 13. 2 Thess. 3. 3. Tit. 1. 2. True to his word and promises. ¶ * Works grace in you. ¶ * Enable you to persevere, according to his promise, Phil. 1. 6.

25 Brethren, * pray for us.

* Col. 4. 3.

26 Greet all the brethren with * an holy kiss.

See there.

27 I ¶ charge you by the Lord, that this epistle be * read unto all the holy brethren.

* See on

Rom. 16. 16.

¶ Or, adjure.

* Col. 4. 16. (Hereby it appears that these Epistles were sent immediately to the Pastors, and by them read in the publick assemblies.)

28 The * grace of our Lord Jesus Christ be with you. Amen.

* See on Rom. 16. 20. and on 2 Cor. 13. 14. n. 39.

¶ The first epistle unto the Thessalonians, was written from † Athens.

† More probably from Corinth, for 'tis written in the name of Timothy and Sylvanus, ch. 1. 1. Whereas, when he was at Athens he was left alone, ch. 3. 1.

Chap. 5.

4056.

II. THESSALONIANS.

The ARGUMENT.

IN this Epistle St. Paul endeavours to confirm the Thessalonians in the Doctrine of Faith and Practise of Piety, both against Persecutors and Seducers: and that (1) by comforting 'em under their present sad sufferings, ch. 1. (2.) by rectifying a mistake (occasion'd by a passage in his former Letter) concerning the coming of Christ; before which there must be a grand Apostasy under Antichrist; whose Rise, powerful Seduction and Ruin he describes; and comforts the Thessalonians against the terror thereof, ch. 2. Then he exhorts 'em to several Duties, warns 'em against Idleness and busy-bodies, and so concludes, ch. 3.

Chap. 1.

CHAP. I.

4057.

1 He sheweth his good opinion of their faith, love and patience, 11 and comforteth them against persecution.

PAUL, and ² Silvanus, and ² Timothy, unto the Church of the Thessalonians, ¹ in God our Father, and ¹ the Lord Jesus Christ.

¹ See on *Ast* 13. 9. n. 17. ¶ ² See on *1 Cor.* 1. 1. ¶ ³ See on *1 Thess.* 1. 1. n. 3.

2 ⁴ Grace unto you, and ¹ peace ⁶ from God, our Father, and ⁷ the Lord Jesus Christ:

3 ⁸ We are bound to ⁸ thank God ⁹ always for you, brethren, as it is meet, because that your faith ¹⁰ groweth exceedingly, and the charity of ¹¹ every one of you all towards each other aboundeth:

¹² See on *Rom.* 1. 8. ¶ ¹³ In every prayer, *Phil.* 1. 7. ¶ ¹⁴ *Matt.* 13. 23. *Psal.* 84. 7. Christians are obliged to thank God for his Grace in others, as well as themselves; and especially Ministers for people. ¶ ¹⁵ *Phil.* 1. 7. *1 Thess.* 5. 5.

4 So that we our selves ¹² Glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.

¹³ *2 Cor.* 7. 14. & 9. 2. *1 Thess.* 2. 19.

5 ¹⁴ Which is ¹⁴ a manifest token of the righteous judgment of God, ¹⁶ that ye may be counted worthy of the kingdom of God, ¹⁷ for which ye also suffer:

¹⁸ Which persecutions. ¶ ¹⁹ *Phil.* 1. 28. *1 Pet.* 4. 17. An evident argument that God will one day judge the world righteously, by rendering to every one according to his works. ¶ ²⁰ *q. d.* Which sufferings he sees good to exercise you withal, thereby to fit you for his kingdom, *Rom.* 8. 17. ¶ ²¹ For the obtaining of which.

6 ¹⁸ Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

¹⁹ See on *Matt.* 16. 27. *q. d.* You shall be sure to be rewarded for all your sufferings seeing God's justice is engaged therein and obliges him thereto, *2 Tim.* 4. 8. See there.

7 And to you who are troubled, ¹⁹ rest with us, when ²⁰ the Lord Jesus shall be revealed from heaven, with ²¹ his mighty ²¹ Angels,

²² *Heb.* 4. 9. *Luke* 16. 25. Full deliverance from all evils and enjoyment of all good with us Apostles, and others of the faithful. ¶ ²³ *Matt.* 25. 31.

8 ²⁴ In flaming fire, ²⁵ taking vengeance on them that ²⁶ know not God, and ²⁷ that obey not the Gospel of our Lord Jesus Christ:

²⁸ Either, not at all in Christ, or not so as to obey him.

9 Who shall be punished with ²⁹ everlasting destruction ³⁰ from the presence of the Lord, and ³¹ from the glory of his power;

³² *Matt.* 25. 41. ¶ ³³ By the wrathful presence, and mighty power of Christ, glorifying it self in them.

10 When he shall come to be ³⁴ glorified in his Saints, and to be ³⁵ admired in all them that believe

³⁶ (because our testimony among you was believed) in that day.

³⁷ *i. e.* Poor Creatures that are newly crept out of the dust, and rottenness shall have so much glory put upon 'em, that the Angels themselves shall stand wondering what Christ means to do for 'em. ¶ ³⁸ *1 Cor.* 2. 9. They shall be filled with wonder, for what is done by Christ for, and upon them, so far exceeding their expectation. ¶ ³⁹ *q. d.* Among which number I reckon you, because of the credit which you have given to my preaching.

11 ³⁹ Wherefore also we pray always for you, that our God would ⁴⁰ count you worthy of *this* ¶ Or, *vouch* calling, and fulfil ⁴¹ all the good pleasure of *his* *safe* goodness, and ⁴² the work of faith with power.

⁴³ *Viz.* Because of the great glory to be bestowed. ¶ ⁴⁴ Make you fit for the glory to which you are called, (as *Eph.* 4. 4.) ¶ ⁴⁵ *Matt.* 11. 26. Whatsoever he has graciously resolved to do for you. ¶ ⁴⁶ That faith which is his work wrought by his almighty power, *Eph.* 1. 19, 20.

12 That the name of our Lord Jesus Christ may be glorified ⁴⁷ in you, and ⁴⁸ ye in him, according to the ⁴⁹ grace of our God, and the Lord Jesus Christ.

⁵⁰ In these works of his grace and power wrought in and by you. ¶ ⁵¹ You may partake of his glory (at last) as his members. ¶ ⁵² *2 Tim.* 1. 9. *Tit.* 3. 5.

CHAP. II.

1 He willeth them to continue stedfast in the truth received, 3 shewing that there shall be a departure from the faith, 9 and a discovery of antichrist before the day of the Lord come.

NOW we beseech you, brethren, ¹ by the coming of our Lord Jesus Christ, and ² by our gathering together unto him,

³ *2 Tim.* 4. 1. See on *1 Cor.* 1. 8. n. 33. As you look for it, and expect comfort at Christ's second coming. ¶ ⁴ As you hope to be owned by him then, and admitted into the number of his attendants, (*1 Thess.* 4. 17.) So be not troubled.

2 ⁵ That ye be not soon ⁶ shaken in mind, or be ⁷ *Eph.* 3. 6. troubled, neither by ⁸ spirit, nor by ⁹ word, nor by ¹⁰ letter, ¹¹ as from us, as that ¹² the day of Christ is at hand.

¹³ Wavering in your judgments. ¶ ¹⁴ Perplexed with the thoughts of approaching judgment. ¶ ¹⁵ *Nic.* 2. 11. *1 John* 4. 1. By pretence of some revelation from the Spirit of God. ¶ ¹⁶ *1 Thess.* 4. 15. *1 Pet.* 4. 7. Some speech they pretend to have heard me speak. ¶ ¹⁷ Some counterfeit writing, or some passage in the former Epistle. ¶ ¹⁸ As written by me, or by my appointment. ¶ ¹⁹ The coming of Christ to judgment.

3 ²⁰ Let no man deceive you ²¹ by any means: For *that day shall not come* except there come ²² a falling away first, and ²³ that man of sin ²⁴ be revealed, ²⁵ the Son of perdition:

²⁶ See on *Matt.* 24. 4. ¶ ²⁷ By any of these ways fore-mentioned, nor any other. ¶ ²⁸ *1 Tim.* 4. 1. *Rev.* 13. 8.

* *1 Cor.* 1. 3.
* *1 Cor.* 1. 3.
* *Rom.* 1. 7.
* *1 Thess.* 2. 3.
Chap. 2. 13.

* *1 Thess.* 2. 14.

* *1 Thess.* 4. 16.
* *Gr. the an-
gels of his
power.*

* *2 Pet.* 3. 7.
* *Or, yielding.*
* *Rom.* 2. 8.

Chap. 2.

4057.

48, 62.

Chap. 2.
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That eminent, general, grand Apostasy of the whole visible Church into Idolatrous Worship. ¶ ¹ John 2. 18. Rev. 13. 11. & 17. 2. The head of this Apostasy, given up to all sin himself (Rev. 13. 5, 6.) and a ring-leader of others unto sin, Rev. 13. 12, 14. (Yet this is not one single person, but a succession of men, of this stamp, as the phrase is used, Isa. 10. 5. & 14. 12. Jer. 41. 43. Dan. 7. 17. Heb. 9. 7, 25. 1 John 4. 3. Rev. 17. 10. Matt. 22. 11.) ¶ ² Enter upon the stage, and act according as he is described, v. 9, 10. & Rev. 13. ¶ ³ Rev. 9. 11. & 19. 20. One who brings destruction upon others, both spiritual and temporal. (Rev. 17. 2, 6.) And is devoted to destruction himself, Rev. 17. 8.

4 "Who opposeth and exalteth himself" above all that is called God, or "that is worshipped, so that * he ¹⁶ as God ¹⁷ sitteth in the temple of God, * shewing himself that he is God.

* See Ezek.
28. 2.

¶ ¹⁸ Dan. 11. 36. Rev. 13. 6-8. Who, though he pretend friendship to Christ, yet really undermines him in all his Offices, dispenses with his Laws, and makes contrary ones, and claims superiority, and usurps power over all civil Magistrates, even the highest, and most august or illustrious. ¶ ¹⁹ Assuming the Authority due to Christ. ¶ ²⁰ Exercises supreme and sovereign power and government over the visible Church (as head thereof) or those that call themselves Christians. ¶ ²¹ Carrying himself like a God, by accepting such Titles, and doing such things, which if they did rightly belong to him, would shew that he were God. (All which is meant of the Pope.)

5 Remember ye not, that when I was yet with you, I told you these things?

¶ Or, holdeth.

6 And now ²² ye know what ¶ ²¹ withholdeth, that he might be revealed in his time.

¶ ²³ Viz. By what I told you when I was with you. ¶ ²⁴ Hinders him from appearing in his colours at present, till the due time be come; (Viz. The continuance of the Roman Empire in its power, and dignity.)

7 ²⁵ For the ²⁶ mystery of iniquity doth ²⁷ already work: Only he who now ²⁸ letteth, will let, ²⁹ until he be taken out of the way.

¶ ³⁰ q. d. It appears that he is hindered, as it were by force, for the foundations are already laid. ¶ ³¹ Rev. 17. 5. The Antichristian spirit; which is a design of undermining Christ's Kingdom, and his Dignities, and Prerogatives over the Church, to bring in ungodliness, and unrighteousness under the mask of piety and religion. (So called, as being contrary to the Mystery of Godliness and frustrates the true end and purpose of the Gospel, and yet is carried on under a pretence of advancing it.) ¶ ³² 1 John 4. 3. Something there was then which did give an advantage to Anti-Christ, and laid the foundation of his Kingdom, and did dispose peoples minds to an Apostasy from pure Christianity. As (1.) excess of reverence to pastors, and setting them up as heads of factions, 1 Cor. 1. 12. & 3. 22. (2.) Ambition of Pastors themselves, and the spirit of contending for rule and precedence, 3 John 9. 9. (3.) Errors then afoot, as justification by works, (Gal. 2. 16.) Worshipping of Angels, (Col. 2. 18.) abstinence from certain kinds of meats, (Col. 2. 24.) These seeds of this mystery were already sown in the Church. ¶ ³³ Till the power of the Roman Empire be broken, and rendered unable to resist the growing greatness of Anti-Christ.

* Hof. 6. 5.
Rev. 2. 16.

8 And then shall ³⁴ that wicked be ³⁵ revealed, whom the ³⁶ Lord shall ³⁷ consume * with the ³⁸ spirit of his mouth, and shall destroy with ³⁹ the brightness of his coming.

¶ ⁴⁰ That lawless one, who boasts himself to be above all Laws, and the infallible judge, dispensing with and interpreting the Laws of God according to his pleasure. ¶ ⁴¹ See n. 13. Begin to discover himself, and shall also be more and more discovered to be Anti-Christ, by the Witnesses, (Rev. 11. 3.) whom God raised up in every age to witness against his tyranny and usurpations.) ¶ ⁴² Christ. ¶ ⁴³ Job 4. 9. Isa. 11. 4. Rev. 19. 15, 10. By little and little weaken his esteem and authority. ¶ ⁴⁴ Preaching of the Gospel, and power of his Spirit accompanying it. ¶ ⁴⁵ By clear convincing reasons and arguments published by such as shall speak by the Spirit of Christ, or, by his manifest judgments against him, (in the pouring out of the several Vials, Rev. 16.)

* Eph. 2. 2.

9 Even him ⁴⁶ whose coming is * after the working of Satan, with ⁴⁷ all power, and * ⁴⁸ signs, and ⁴⁹ lying wonders,

¶ ⁵⁰ Whose first setting up, and further encreasing of his power, is by Satan's power and influence; or with such a kind of working as he is wont to use to seduce persons with, viz. — ¶ ⁵¹ By pretended power from God. ¶ ⁵² Deut. 13. 1. Matt. 24. 44. viz. Lying signs, i. e. not

such as are fit to signify the truth of the Doctrines they are brought to confirm, but are meer impostures and forgeries. ¶ ⁵³ Rev. 13. 13, 14. Such devilish illusions, and other strange works, as were done by the power of the devil, to confirm the dominion and doctrines of Anti-Christ, which were apt to cause wonder in the beholders.

10 And ⁵⁴ with all deceivableness ⁵⁵ of unrighteousness, in them that ⁵⁶ perish; because they ⁵⁷ received not the love of the truth, that they might be saved.

¶ ⁵⁸ With all the arts and tricks of couzenage the devil himself can invent. ¶ ⁵⁹ Proceeding from wicked designs, viz. to bring this corruption into the Church, and acquire this dominion to himself. ¶ ⁶⁰ Rev. 13. 8. & 17. 8. 2 Cor. 2. 15. Are in the high-way to Eternal Destruction. ¶ ⁶¹ Psal. 109. 17.

11 * And for this cause God shall ⁶² send them * ⁶³ Kings ⁶⁴ strong delusion, that they should believe ⁶⁵ a ⁶⁶ 20. 22. lie:

¶ ⁶⁷ Ezek. 14. 9. Rom. 1. 24. Withdraw his grace, give 'em up to their own erroneous conceits, and by his providence bring about such things, as they shall make use of to confirm 'em in their errors. ¶ ⁶⁸ Isa. 44. 16. 1 Tim. 4. 1. Such delusions, which their understandings shall not be able to resist, but shall have a most powerful force to deceive 'em. ¶ ⁶⁹ False doctrines, false miracles, fabulous stories, and such stuff.

12 ⁷⁰ That they all might be damned, who ⁷¹ believed not the truth, but had ⁷² pleasure in unrighteousness.

¶ ⁷³ That filling up the measure of their obduration, they may at length fall into just condemnation. ¶ ⁷⁴ Received not the Gospel in the simplicity thereof. ¶ ⁷⁵ Wilfully and delightfully for interests sake, gave up themselves to these corruptions, and false ways of worship.

13 ⁷⁶ But we are ⁷⁷ bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath ⁷⁸ from the beginning ⁷⁹ chosen you to salvation, ⁸⁰ through sanctification of the Spirit, and belief of the truth:

¶ ⁸¹ Here he comforts 'em against the terror of the foregoing prophesie. ¶ ⁸² Ch. 1. 3. ¶ ⁸³ 2 Tim. 1. 9. Even from Eternity, (as Eph. 1. 4.) ¶ ⁸⁴ 1 Thess. 1. 4. See on Eph. 1. 4. (q. d. and therefore you need not fear seduction by this Antichristian Spirit.) ¶ ⁸⁵ 1 Pet. 1. 2. You being first made holy by the Spirit of God, and brought to embrace and obey the Gospel, (as n. 45.) Election is to the Means as well as the End.

14 ⁸⁶ Whereunto he called you by our gospel, to * the obtaining of the glory ⁸⁷ of our Lord Je- * John 17. 22. sus Christ.

¶ ⁸⁸ Viz. Faith, holiness, and salvation. ¶ ⁸⁹ (1.) Purchased, Eph. 1. 14. (2.) Promis'd, John 10. 28. 1 John 2. 25. (3.) Pray'd for, John 17. 14. (4.) Prepar'd, John 14. 2. (5.) Bestow'd by Christ, John 14. 3. (6.) The same for kind which Christ now has, Rom. 8. 17. Rev. 3. 21.

15 Therefore, brethren, stand fast, and hold the ⁹⁰ traditions which ye have been taught, whether by word, or our epistle.

¶ ⁹¹ Ch. 3. 6. Those points of Doctrine, whether concerning faith or manners.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given ⁹² us ⁹³ everlasting consolation, and ⁹⁴ good hope through grace,

¶ ⁹⁵ Because (1.) the benefits propounded are of an everlasting tendency, viz. Pardon and Life. (2.) They depend on an everlasting foundation, viz. The eternal love of God, (Psal. 103. 17.) The everlasting merit of Christ, (Heb. 9. 12.) And an everlasting Covenant, (Heb. 13. 20.) ¶ ⁹⁶ Rom. 8. 24. Solid grounds to hope for eternal life.

17 Comfort your hearts, and ⁹⁷ stablish you in every ⁹⁸ good word and ⁹⁹ work.

¶ ¹⁰⁰ 1 Thess. 3. 13. ¶ ¹⁰¹ Sound doctrine and edifying communication. ¶ ¹⁰² Holiness of Life. A sound Mind ought to be join'd with a holy Life.

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CHAP. III.

1 He craveth their prayers, 3 testifieth his confidence in them, 6 gives them divers precepts, especially to shun idleness and ill company.

* Eph. 6. 19.
† Gr. may run.

Finally brethren, * 1 pray for us, that 2 the word of the Lord † may have free course, and be 3 glorified even as it is with you;

* See on Col. 4. 3. ¶ 2 Acts 6. 7. & 13. 49. That the Gospel may be preach'd freely and successfully. ¶ 3 Adorn'd by the holy lives of its Professors, Tit. 2. 10.

† Gr. absurd.

2 And that we may be 4 delivered from † 1 unreasonable and wicked men; For 6 all men have not faith.

* Rom. 15. 31. ¶ 5 Inveterate enemies of the Gospel, whom no reason can satisfy. ¶ 6 There are too too many in the world, that will never be prevail'd with to embrace the Gospel. (And therefore we had need pray against such.)

* 1 Cor. 1. 9.

3 * But the Lord is 7 faithful, who shall stablish you, and keep you from 8 evil.

* 1 Thess. 5. 24. See there. ¶ 8 John 17. 15. Mischievous devices of Satan and his Instruments, 2 Tim. 4. 18.

4 And we have 9 confidence 10 in the Lord touching you, that ye both do and 11 will do the things which we command you.

* 2 Cor. 7. 16. ¶ 10 Trusting in his grace to enable you. ¶ 11 Rom. 2. 7.

¶ Or, the patience of Christ.

5 And the Lord 12 direct your hearts 13 into the love of God, and into 14 the patient waiting for Christ.

* Jude 21. Powerfully incline to, and fix in. ¶ 13 To the exercise thereof. ¶ 14 1 Thess. 1. 10. (See there) looking for, (Tit. 2. 13.) loving, (2 Tim. 4. 8.) and longing for (2 Pet. 3. 12.) the coming or appearing of Christ, and patiently enduring all hardships in the mean while.

6 Now we command you, brethren, 15 in the Name of our Lord Jesus Christ, that ye 16 withdraw your selves * from every brother that walketh

* 1 Cor. 5. 11.

Chap. 5. 14.

* 17 disorderly, and not after the 18 tradition which he received of us.

* 1 Cor. 5. 4. ¶ 15 Ver. 14, 15. Rom. 16. 17. See there: Have no unnecessary converse with. ¶ 17 Ver. 10. 1 Thess. 5. 14. (See there, n. 29.) being idle and a busy-body, v. 11. ¶ 18 See on ch. 2. 15. Doctrine.

* 1 Thess. 1. 6, 7.

7 For your selves * know how ye ought to 19 follow us: For we 20 behaved not our selves disorderly among you,

* 1 Cor. 4. 16. See there. ¶ 20 1 Tim. 2. 10.

* Acts 18. 3. & 20. 34. 2 Cor. 11. 9.

8 Neither did we eat any man's bread for nought; but * 21 wrought with 22 labour and tra-

vel 23 night and day, that we might not be chargeable to any of you.

* See on 1 Thess. 2. 9. ¶ 22 Much toil and weariness. ¶ 23 See on Acts 20. 31.

9 Not because we have not 24 power; but to make our selves an ensample unto you to 25 follow us.

* 1 Cor. 9. 4, 6. Matt. 10. 10. 1 Tim. 5. 17, 18. viz. to require maintenance from you. ¶ 25 viz. In diligence in some honest calling.

10 For even when we were with you, this we commanded you, that if any would not 26 work, neither should he 27 eat.

* Gen. 3. 19. Employ himself about some business or other, for the good of Mankind. ¶ 27 Be maintained by the charity of his fellow Christians.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies.

12 Now them that are such we command, and exhort by our Lord Jesus Christ, that 28 with quietness they 29 work, and eat their own bread.

* 1 Thess. 4. 11. See there. ¶ 29 Eph. 4. 28.

13 But 30 ye, brethren, 31 be not weary in well-doing. ¶ Or, faint not.

* viz. Who are not guilty of these and such like mis-carriages. ¶ 31 Gal. 6. 9.

14 And if any man obey not our word 32 by this Epistle, 32 note that man, and * have 33 no company with him, that he may be ashamed. ¶ Or, signify that man by an epistle.

* You that are the Church-Guides put a brand of disgrace upon him. Matt. 18. 17. 1 Cor. 5. 9, 11. v. 6.

15 Yet count him not as an 34 enemy, but 34 admonish him as a brother.

* An incurable person, no more to be regarded.

¶ 34 Mind him of his duty and danger as a member of the same body with your selves (though sickly and under cure.)

16 Now the 35 Lord of peace himself 37 give you peace always, 38 by all means. The Lord be with you all.

* Rom. 15. 33. See there. ¶ 37 Psal. 147. 14. & 29. 11.

* Rom. 12. 18. By all your faithful endeavours for that end.

17 * 39 The salutation of Paul with mine own * Col. 4. 18. hand, which is the 40 token in every Epistle: 41 so I write.

* See on 1 Cor. 16. 21. ¶ 40 The mark to know those that are true, from counterfeit. ¶ 41 This is my custom in all my Epistles.

18 42 The Grace of our Lord Jesus Christ be with 42 See on you all, Amen. Rom. 16. 20.

¶ The second epistle to the Thessalonians, was written from Athens.

Chap. 3.

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I. TIMOTHY.

The ARGUMENT.

Timothy being Ordain'd by Paul (2 Tim. 1. 6.) and the Presbytery, (1 Tim. 4. 14.) and that while he was young (1 Tim. 4. 12.) was very dear unto Paul, (1 Cor. 4. 17. 1 Tim. 1. 2.) and much employ'd by him in Church affairs to whom therefore he writes, both to Encourage and Direct him, and in him all Ministers of the Gospel, how to govern themselves in their Ministerial employment. Particularly, he exhorts him to maintain the Purity of the Gospel, that it be not mingled with Jewish Fables; he instructs him about the right use and end of the Law; he magnifies the grace of God towards himself, and charges Timothy to keep Faith and a good Conscience, ch. 1. He directs for whom publick Prayers are to be made; and about Women's attire, and carriage in the publick Assemblies, ch. 2. He lays down the Qualifications of Bishops and Deacons, ch. 3. Foretells a departure from the Faith, and exhorts Timothy to steadfastness in the Doctrine and Practise of the Truth, ch. 4. Gives rules concerning Widows and Ordination of Ministers, ch. 5. and shews the duty of Servants and Rich men; and so concludes, ch. 6.

Chap. 1.

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1 Timothy is put in mind of the charge which was given unto him by Paul. 5 The end of the law. 11 Paul's calling to be an apostle.

* Acts 9. 15.

Paul an ² Apostle of ³ Jesus Christ, ⁴ by the commandment of God ⁵ our Saviour, and Lord Jesus Christ, which is ⁶ our hope;

⁷ See on Acts 13. 9. n. 17. ¶ ⁸ See on Matt. 10. 2. ¶ ⁹ John 20. 21. Eph. 4. 11. ¶ ¹⁰ According to the appointment. ¶ ¹¹ Ch. 2. 3. & 4. 10. Deut. 32. 15. 1 Sam. 10. 19. Isa. 12. 2. Luke 1. 47. Tit. 1. 3. & 2. 10. & 3. 4. Jude 25. Who gives us Salvation by Christ. ¶ ¹² Psal. 71. 5. Col. 1. 27. 1 Thess. 1. 3. The only ground we have to hope for any good.

* Acts 16. 1.

1 Cor. 4. 17.

1 Thess. 3. 2.

* Gal. 1. 3.

1 Pet. 1. 2.

2 Unto ^{*} Timothy, my ⁷ own son ⁸ in the faith: ⁹ Grace, ¹⁰ mercy, and ¹¹ peace ¹² from God our Father, and ¹³ Jesus Christ our Lord.

¹⁴ Ch. 1. 18. Tit. 1. 4. 2 Tim. 1. 2. & 2. 1. Philem. 10. 1 Pet. 5. 14. Who truly resembles me, and has been assisting to me in the Work of the Gospel, (Phil. 2. 19, 22.) and been confirmed in the Faith by my means. ¶ ¹⁵ In the profession and practice of the same Faith. ¶ ¹⁶ See on Rom. 1. 7. ¶ ¹⁷ 2 Tim. 1. 2. Tit. 1. 4. 2 John 3. An abundant sense of the mercy of God. ¶ ¹⁸ See on Rom. 1. 7.

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* Acts 10. 1, 3.

* Gal. 1. 6, 7.

3 As I besought thee to abide still at Ephesus ^{*} when I went into Macedonia, that thou mightest charge some ^{*} that they teach no ¹⁴ other doctrine.

¹⁵ Viz. Than what I delivered, ch. 6. 3.

* Chap. 6. 4.

4 Neither give heed to ¹⁵ fables, and ¹⁶ endless genealogies, ^{*} which ¹⁷ minister questions, rather than ¹⁸ godly edifying, ¹⁹ which is in faith, ²⁰ so do.

²¹ Ch. 4. 7. & 6. 20. 2 Tim. 2. 16, 23. Tit. 3. 9. Jewish stories, Tit. 1. 14. (such as the Talmud is full with.) ¶ ²² Questions about their Genealogies, which can never be decided. See on Tit. 3. 9. ¶ ²³ Afford continual matter of dispute. ¶ ²⁴ Promoting of Holiness, which leads Men to God. ¶ ²⁵ Which consists in the belief of the Scriptures of Truth, (not those groundless fancies.)

5 ²⁶ Now the ²⁷ end of the commandment is charity ²⁸ out of a pure heart, and of a ²⁹ good conscience, and of ³⁰ faith unfeigned;

³¹ q. d. And such things as tend to strife, as these Fables do, should be avoided, because that is contrary to the Commandment. ¶ ³² Rom. 13. 8. Gal. 5. 14. The main scope, drift, and design both of Law and Gospel, and all Preaching. ¶ ³³ 1 Pet. 1. 22. 1 John 3. 18. Flowing from a heart free from by-ends, and corrupt affections. ¶ ³⁴ Which does not accuse for doing any wrong to any, Acts 24. 16. ¶ ³⁵ Flowing also from a real belief of the Truth of the Word of God, which enjoins it. There must be a renewed Heart as the Fountain, a well-informed Conscience as

our Guide, and Faith unfeigned as our great Encouragement; and so all Acts of Charity are accepted by God as a piece of Obedience done to him.

6 From which some ¹¹ having swerved, have turned aside unto ²⁵ vain jangling;

²⁶ Ver. 4. ch. 6. 4, 20. Unprofitable disputes and discourses.

7 Desiring to be ²⁶ teachers of the law, understanding neither what they say, nor whereof they ²⁰ affirm.

8 But we know that the law is ²⁷ good, if a man use it ²⁸ lawfully;

²⁹ Rom. 7. 12. Useful for excellent ends. ¶ ³⁰ As he ought, viz. (not for Justification by the Observation thereof, but) as a Rule of Life, and to bring to Christ, Gal. 3. 24.

9 ^{*} Knowing this, that the law is not made ^{*} Gal. 3. 19. for a righteous man, but for the lawless and disobedient, for the ungodly and for ³⁰ sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers,

³¹ To condemn those that observe it, Gal. 5. 23. ¶ ³² Notorious lewd persons.

10 For whoremongers, for them that ³³ defile themselves with mankind, for ³⁴ men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to ³⁵ sound doctrine,

³⁶ Rom. 1. 26, 27. Levit. 18. 22. ¶ ³⁷ Exod. 21. 16. Deut. 24. 7. ¶ ³⁸ Ch. 6. 3. 2 Tim. 1. 13. & 4. 3. Tit. 1. 9. & 2. 1. Which tends to promote Holiness (which is the health of the Soul) and teaches to order the Life aright.

11 ³⁴ According to the ³⁵ glorious gospel of the ³⁶ blessed God, which was ³⁷ committed to my trust.

³⁸ Even that Doctrine, which is according to, and taught in the Gospel. ¶ ³⁹ (1.) Wherein the glorious Attributes and Excellencies of God are more resplendent than either in the Law (2 Cor. 3. 7-11.) or in all his other Works, Psal. 138. 2. (2.) Which brings much glory to God, 2 Cor. 4. 6, 15. Eph. 1. 6, 12, 14. Phil. 1. 11. ¶ ⁴⁰ Ch. 6. 15. ¶ ⁴¹ 1 Thess. 2. 4.

12 And I thank Christ Jesus our Lord, who hath ³⁸ enabled me, for that ³⁹ he counted me faithful, putting me into the ministry;

⁴⁰ 1 Cor. 15. 10. 2 Cor. 3. 5. viz. For the faithful, and successful discharge of this trust, 2 Cor. 4. 1. 1 Thess. 2. 4. ¶ ⁴¹ Gave me grace to be so, 1 Cor. 7. 25.

13 ^{*} Who was before a ⁴⁰ blasphemer, and a ^{*} Acts 8. 3. persecutor, and injurious. But I obtained ⁴¹ mercy, because ^{*} I did it ⁴² ignorantly, ⁴³ in unbelief;

⁴⁴ One that spake evil of Christ Jesus self, and urged others to do so too, Acts 26. 11. ¶ ⁴⁵ Acts 22. 4. See there. 41.

¶ ⁴⁶ 172.

Chap. 2. ¶ ⁴² *Viz.* Both of pardon to be a Saint, and of employment to be an Apostle. ¶ ⁴³ *Acts* 3. 17. *Matt.* 12. 31. Not knowing, nor believing, that Christ was the Messiah, or that the Gospel was from God, or that those were his Servants whom I persecuted.

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14 And the grace of our Lord was exceeding abundant, * ⁴⁴ with faith, and love ⁴⁴ which is in Christ Jesus.

⁴⁴ Drawing me from unbelief and opposition against him, and enabling me to believe in, and love him.

15 This ⁴⁵ is a faithful saying, and worthy of all acceptation, that * Christ Jesus came into the world to ⁴⁷ save sinners: of whom I am ⁴⁸ chief.

⁴⁵ *Ch.* 3. 1. & 4. 9. *2 Tim.* 2. 11. *Tit.* 3. 8. An undoubted, and weighty truth, which deserves to be firmly credited by us. ¶ ⁴⁶ To be imbrac'd with all readiness of mind. ¶ ⁴⁷ *Matt.* 9. 13. *Luke* 19. 10. ¶ ⁴⁸ *1 Cor.* 15. 9. *Eph.* 3. 8. One of the chief; or who know more evil by my self than by any other.

16 Howbeit, for ⁴⁹ this cause I obtained mercy, ⁵⁰ that in me first Jesus Christ might shew forth all long-suffering, ⁵¹ for a pattern to them which should hereafter believe on him to life everlasting.

⁴⁹ *Viz.* Among others this was one end. ¶ ⁵⁰ That he might make me the greatest instance of his long-suffering. ¶ ⁵¹ For the encouragement of others to expect the like mercy upon their believing in him.

17 Now unto * ⁵² the King eternal, ⁵³ immortal, invisible, the ⁵⁴ only wife God, * ⁵⁵ be honour and glory, for ever and ever. ⁵⁶ Amen.

⁵² *Rom.* 16. 27. See there. ¶ ⁵³ *Ch.* 6. 16. ¶ ⁵⁴ *Rom.* 16. 27. (See there.) *Viz.* Originally, independently, and essentially, and infinitely. ¶ ⁵⁵ Let these Excellencies be more sensibly manifested, seriously and frequently acknowledged, and deeply esteemed. ¶ ⁵⁶ See on *Matt.* 6. 13.

18 ⁵⁷ This charge I commit unto thee, ⁵⁸ Son Timothy, ⁵⁹ according to the ⁶⁰ prophecies which went before on thee, that thou ⁶¹ by them mightest ⁶² war a good warfare,

⁵⁷ *Ver.* 3. or *v.* 19. Or this Office of the Ministry. ¶ ⁵⁸ Being encouraged by the consideration of— ¶ ⁵⁹ *Ch.* 4. 14. Some special Revelations, that he should be taken into the Ministry, and prove eminent therein. ¶ ⁶⁰ Being assured by them that thy Calling is from God, and that his Grace and Blessing will accompany thee. ¶ ⁶¹ *Ch.* 6. 12. Execute thy office courageously, notwithstanding all opposition and discouragements whatever.

Chap. 3. 9.

19 * ⁶³ Holding faith, and ⁶⁴ a good conscience, which some having put away, concerning faith, have ⁶⁵ made shipwrack.

⁶³ Continuing constant in the true Faith. ¶ ⁶⁴ Walking answerably to the directions of a renewed, enlightened Conscience. ¶ ⁶⁵ Fallen from the Truth to Error.

1 Tim. 2. 17.

20 Of whom is * Hymeneus and * Alexander; whom I have ⁶⁶ delivered unto Satan, that they may learn not to ⁶⁷ blaspheme.

⁶⁶ See on *1 Cor.* 5. 5. ¶ ⁶⁷ Speak evil of the Truths of God.

C H A P. II.

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired.

¶ Or, desire.

¶ ¹ Exhort ² therefore, that first of all, ³ supplications, ⁴ prayers, ⁵ intercessions, and giving of thanks be ⁶ made for all men:

¹ I give thee this in charge (among other things.) ¶ ² Since thou art intrusted with the Office of the Ministry, *ch.* 1. 18. ¶ ³ To prevent evil. ¶ ⁴ To procure good. ¶ ⁵ On the behalf of others. ¶ ⁶ Chiefly in publick.

¶ Or, eminent place.

2 For ⁷ Kings, and for all that are in ⁸ authority, that we may lead a quiet and peaceable life in all ⁹ godliness and honesty.

⁷ *Jer.* 29. 7. ¶ ⁸ In the performance of all duties both to God and Man.

3 For ⁹ this is good and acceptable in the sight of God ¹⁰ our Saviour:

⁹ *Viz.* To pray for others. ¶ ¹⁰ See on *ch.* 1. 1.

Chap. 2.

4 Who ¹¹ will have all men to be saved, and to come unto the knowledge of the truth.

¹¹ *Ezek.* 18. 32. *2 Pet.* 3. 9. Has appointed means to bring all to Salvation, *viz.* by Christ, (*v.* 5, 6.) and absolutely wills that some of all sorts and degrees, Kings as well as others should be saved.

5 For * ¹² there is ¹³ one God, and * ¹⁴ one Mediator between God and men, the man Christ Jesus;

¹² The same Creator of all, both high and low, Jews and Gentiles (and therefore will not any longer confine his favour to one sort of people, but make 'em all equal sharers therein.) ¶ ¹³ *Acts* 4. 12.

6 Who gave himself a ¹⁵ ransom for all * ¹⁶ to be testified ¹⁷ in due time.

¹⁵ *Matt.* 20. 28. A sufficient price for the redemption of all, and effectual for some of all sorts. ¶ ¹⁶ Which truth was to be publish'd in the time appointed, and accordingly is now to be declared in Christian assemblies, by prayers for all sorts.

7 * ¹⁸ Whereunto I am ordained a preacher, and an apostle, (I ¹⁹ speak the truth ²⁰ in Christ, and ²¹ lie not) * ²² a teacher of the ²³ Gentiles ²⁴ in faith, and verity.

¹⁸ To declare and bear Testimony to which truth. ¶ ¹⁹ *Rom.* 9. 1. ¶ ²⁰ By his assistance, and as becomes one, who is a true member of Christ. ¶ ²¹ *Gal.* 1. 20. ¶ ²² *Viz.* Chiefly. See on *Rom.* 11. 13. ¶ ²³ To acquaint 'em with the necessity of faith in Christ (and all other Gospel-duties:) and this with all faithfulness and sincerity.

8 I will therefore that men pray ²⁵ every where, lifting up ²⁶ holy hands, ²⁷ without wrath and ²⁸ doubting:

²⁵ *Mal.* 1. 11. *John* 4. 21. Without observing any ceremonial distinction of places. ¶ ²⁶ *Psal.* 26. 6. & 134. 2. *Isa.* 1. 15-18. Not only outwardly waft (as under the Law) but free from injustice and oppression. ¶ ²⁷ Having hearts free from hatred and malice. ¶ ²⁸ *Viz.* Of the truth of God's promises.

9 ²⁹ In like manner also, that ³⁰ women adorn themselves in ³¹ modest apparel, with ³² shamefacedness and sobriety: ³³ not with ³⁴ brodered hair, ³⁵ or gold, or pearls, or costly array;

²⁹ *Viz.* When they come into the Church-assemblies to joyn in Prayer and other duties. ¶ ³⁰ *Tit.* 2. 3. *1 Pet.* 3. 3, 4. ¶ ³¹ Neither too costly nor sordid, but decent according to their place and calling, and free from all appearance of vanity and lightness. ¶ ³² The better to express that inward modesty and gravity, that should be found in 'em. ¶ ³³ Nor chiefly minding these things (not that it is unlawful for Women of piety and gravity to wear these things, but they must not be excessive in the use of 'em.)

10 But (which ³⁶ becometh women professing godliness) with ³⁷ good works.

³⁶ *Tit.* 2. 3. *1 Pet.* 3. 5. ¶ ³⁷ *Prov.* 31. 31. Holiness.

11 Let the woman ³⁸ learn in silence with ³⁹ all subjection.

³⁸ Be silent in your publick Assemblies, neither teaching others (*v.* 12.) nor asking questions there, *1 Cor.* 14. 34, 35. ¶ ³⁹ *Gen.* 3. 16. *Eph.* 5. 24.

12 But I suffer not a woman to ⁴⁰ teach, nor to usurp authority over the man, but to be in silence.

⁴⁰ *Viz.* Publickly (for *Tit.* 2. 3. *Prov.* 31. 1. *1 Sam.* 25. 24.)

13 For * ⁴¹ Adam was ⁴² first formed, ⁴³ then * ⁴⁴ Eve.

⁴¹ As the head and chief. ¶ ⁴² To denote her subordination to, and dependance on Adam. *1 Cor.* 11. 8, 9.

14 And Adam was ⁴⁵ not deceived, but the woman ⁴⁶ being deceived, ⁴⁷ was in the transgression.

⁴⁵ *Viz.* First and immediately by the Devil. ¶ ⁴⁶ (An argument that she was the weaker vessel, and therefore unfit to have authority over the Man.) ¶ ⁴⁷ Began first to transgress God's command, and seduc'd her husband to do so too.

15 Notwithstanding ⁴⁸ she shall be ⁴⁹ saved in child-bearing, if ⁵⁰ they continue in ⁵¹ faith and charity, and holiness with ⁵² sobriety.

⁴⁸ Any

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¹¹ Any of the female sex (as well as the male. ¶ ¹² *g. d.* Though Child-bearing with pain be laid upon the Woman as a punishment, yet that shall not hinder their Salvation, if they continue— ¶ ¹³ Any of the Child-bearing Women. ¶ ¹⁴ Belief and profession of the Gospel. ¶ ¹⁵ A grave behaviour and moderate use of sensual delights.

C H A P. III.

¹ How bishops and deacons, and their wives should be qualified, ¹⁴ and to what end S. Paul wrote to Timothy of these things.

This is a true saying, If a man desire the office of a Bishop, he desireth a good work.

¹ See on *ch. 1. 15.* ¶ ² *Viz.* Qualified, as is after expressed. ¶ ³ *Tit. 1. 7.* Over-see of the Church, or Flock of Christ, (*Acts 20. 28.*) who is to teach and rule them. ¶ ⁴ An honourable employment.

¶ Or, modest. ² A Bishop then must be blameless, ⁶ the husband of one wife, ⁷ vigilant, ⁸ sober, ⁹ of good behaviour, ¹⁰ given to hospitality, ¹¹ apt to teach;

⁵ *Tit. 1. 7. Lev. 21. 21.* ¶ ⁶ *Tit. 1. 6.* Neither having two Wives at once, nor that has put away his Wife without good cause, and married another (both which things were very ordinary, both among the Jews and Heathens.) ¶ ⁷ Intent upon his duty, ready to resist tentations, and careful to preserve his charge from seduction. ¶ ⁸ That bridle his passions and affections, and is moderate in the pursuit, and use of carnal delights. ¶ ⁹ That carries himself as becomes him in his place. ¶ ¹⁰ See on *Rom. 12. 13.* ¶ ¹¹ *2 Tim. 2. 24.* That having a good measure of knowledge, is able to express himself readily and suitably to the occasion.

¶ Or, Not ready to quarrel and offer wrong, as one in wine. ³ ¶ ¹² Not given to wine, ¹³ no striker, ¹⁴ not greedy of filthy lucre, but ¹⁵ patient, not a brawler, nor covetous;

¹² *Ver. 8. Tit. 1. 7. Lev. 10. 9.* ¶ ¹³ *2 Tim. 2. 24. Tit. 1. 7.* No fighter. ¶ ¹⁴ *Jer. 6. 13. 1 Pet. 5. 2.* Neither using any sordid course, nor any unlawful way of gain. ¶ ¹⁵ Which makes a Man base and sordid in getting, keeping, or spending. ¶ ¹⁶ Or [*gentle*] (as *Tit. 3. 2.*) That insists not upon the extremity of his right, but is ready to yield for peace sake. ¶ ¹⁷ *Tit. 3. 2.* Quarrellous, contentious.

⁴ One that ruleth well his own house, having his children in subjection with all gravity;

⁵ (For if a man know not how to rule his own house, how shall he take care of the Church of God?)

¶ Or, one newly come to the faith. ⁶ Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

† *Numb. 4. 3.* ¶ ⁷ Become guilty of that sin for which the Devil was condemned.

* *1 Cor. 5. 12.* ⁷ Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

⁸ *1 Sam. 2. 24. Acts 6. 3.* ¶ ⁹ By being tempted either to hate, or to revenge himself on those that speak evil of him, or to return to his former Paganism again, or some such unlawful practice.

⁸ Likewise must the deacons be grave, not double tongued, ¹² not given to much wine, ¹⁴ not greedy of filthy lucre,

¹¹ See on *Phil. 1. 1.* ¶ ¹² Of a seemly carriage in their whole conversation. ¶ ¹³ Dissembling and speaking one thing in one company, and another in another.

⁹ Holding the mystery of the faith in a pure conscience.

¹⁰ *Ch. 1. 19.* Maintaining truth of Doctrine, and soundness of Faith by sincerity of Heart, and integrity of Life.

¹⁰ And let these also first be proved; then let them use the office of a deacon, being found blameless.

¹¹ Even so must their wives be grave, not slanderers, ¹⁵ sober, ¹⁶ faithful in all things.

¶ Or [*The Women in like manner*] i. e. Such Women as have any Office in the Church, *ch. 5. 9. Rom. 16. 1.* ¶ ¹² Truly in all that is committed to 'em.

¹² Let the deacons be the husbands of one wife, ruling their children, and their own houses well. Chap. 4.
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¹³ For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.

¹⁷ *Rom. 12. 8.* ¶ ¹⁸ *Matt. 25. 21.* Much respect. ¶ ¹⁹ *2 Cor. 1. 12.* An open and undaunted profession of the truth, free from that fear of reproach and sneaking humour, that attends a loose life.

¹⁴ These things write I unto thee, hoping to come unto thee shortly:

¹⁵ But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.

¹⁶ *Matt. 24. 41. & 13. 52. i. e.* I write these things unto thee, that, in case I come not suddenly, thou mayest know how to discharge thy Office well. ¶ ¹⁷ Where he is worshipt, and manifests his special presence. ¶ ¹⁸ To hold forth the Mind of Christ (as a Pillar does a Proclamation) that all may take notice of it. ¶ ¹⁹ To sustain and keep it from sinking.

¹⁶ And without controversy, great is the mystery of godliness: * God was manifest in the flesh, * justified in the Spirit, * seen of Angels, preached unto the Gentiles, believed on in the world, * received up into glory.

¹⁷ Here he shews the nature of that truth, which is to be found only in the Church; that it is not only some petty, inconsiderable truth, but of highest and greatest consequence. ¶ ¹⁸ The Christian Faith and Doctrine of the Gospel, with the several branches thereof, is such a secret, as could never be found out by any humane industry, and passes all humane understanding to comprehend it. See on *Matt. 13. 11.* ¶ ¹⁹ *John 1. 14.* ¶ ²⁰ Declared to be acquitted from the guilt of sin, which he took upon him, and from the sentence of Death following thereupon, and from all the evils he underwent, by his quickning and resurrection through the power of his Godhead, *2 Cor. 13. 4.* ¶ ²¹ Who cleave to him by Vision, (as Men do by Faith,) and with infinite joy look upon him as their Head, in whom they see more of God, than they had done in Heaven before. ¶ ²² *Eph. 3. 3, 6.* ¶ ²³ *Mark 16. 19.*

C H A P. IV.

He foretelleth that in the latter times there shall be a departure from the faith.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils;

¹ *Dan. 11. 36-39.* ¶ ² The following Ages of the Church; even from this time henceforward. ¶ ³ Many, yea the generality, hereafter, *Rev. 13. 3, 8.* ¶ ⁴ *2 Thess. 2. 3.* (This relates to the grand Apostasy under Antichrist.) ¶ ⁵ The sound Doctrine of the Gospel. ¶ ⁶ Men or Devils that seduce others to believe 'em by the pretence of some inspiration, or revelation from the Spirit. ¶ ⁷ Or, [*Doctrines concerning Demons*] i. e. Embracing those Doctrines which teach the Worship of Saints and Angels.

² Speaking lies in hypocrisy, having their conscience seared with a hot iron;

¶ Or, [*Through the hypocrisy of liars*] i. e. They give heed to such Doctrines, being persuaded thereto by the plausible pretences of those that design to deceive, (*2 Thess. 2. 9, 10.*) [*And have seared Consciences, and forbid to marry, and command to abstain from meats*] ¶ ³ Which have lost all sense and feeling.

³ Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

⁴ *Gen. 9. 3.* ¶ ⁵ *1 Cor. 10. 30. Matt. 14. 19.* ¶ ⁶ Only true Believers have a Covenant-right to the Creatures, though others may have a Providential right.

⁴ For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

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¹¹ Gen. 1. 31. Lawful to be used, *Rom.* 14. 14, 20. ¹ *Cor.* 10. 25. *Tit.* 1. 15. ¶ ¹² *Ach.* 10. 15. ¶ ¹³ A thankful sense and due acknowledgment of God's Bounty.

⁵ For it is ¹⁶ sanctified by the ¹⁷ word of God, and ¹⁸ prayer.

¹⁶ Freed from the Curse that Sin has brought upon it, and made fit for a free and holy use, *ch.* 6. 17. (as *1 Cor.* 7. 14.) ¶ ¹⁷ Which allows the use, (*Gen.* 1. 29. & *9.* 3. *Ach.* 10. 15.) and bestows power and virtue on it to nourish and strengthen, *Matt.* 4. 4. ¶ ¹⁸ Asking leave to use it, begging a blessing upon it, and returning thanks for it.

⁶ If thou put the brethren in ¹⁹ remembrance of these things, thou shalt ²⁰ be a ²¹ good minister of Jesus Christ, ²² nourished up in the words of faith, and of ²⁴ good doctrine, whereunto thou hast attained.

¶ See on *Rom.* 15. 15. ¶ ²⁰ Manifest thy self to be. ¶ ²¹ *2 Tim.* 2. 15. ¶ ²² *2 Tim.* 3. 15. And that thou hast been much conversant in, and well acquainted with, or attain'd to a good measure of knowledge of the Principles of Christian Religion. ¶ ²⁴ The Duties of a Holy Life.

⁷ But ²⁵ refuse ²⁶ profane and ²⁶ old wives fables, and ²⁷ exercise thy self *rather* unto godliness.

¶ *Ch.* 1. 4. (See there) which tend to the corrupting of manners, and to draw away the mind from God and good things. ¶ ²⁶ Ridiculous childish stories; (such as old Women tell to Children. ¶ ²⁷ Be frequent in the practice of all those Duties whereby Godliness may be promoted.

⁸ For ²⁸ bodily exercise ²⁹ profiteth || little; but ³⁰ godliness is ³¹ profitable unto all things; having ³² promise of the life that now is, and of that which is to come.

¶ All that Men do outwardly in Religion, though commanded by God, if it be separated from the Devotion of the Heart, *Matt.* 15. 8. ¶ ²⁹ *Heb.* 13. 9. Cannot procure acceptance, (*Isa.* 1. 11-15. *Jer.* 6. 20. *Amos* 5. 21, 22. *1 Cor.* 8. 8.) nor make satisfaction for any miscarriage, (*Mic.* 6. 6, 7.) nor subdue corruption, (*Matt.* 7. 22, 23.) nor argue a state of Grace and Salvation. ¶ ³⁰ The whole frame of Religion, consisting in the Worship and Service both of the inner and outward Man. ¶ ³¹ *Ch.* 6. 6. ¶ ³² *Matt.* 6. 33. Many Temporal Promises annexed to it.

⁹ This is a ³⁴ faithful saying, and worthy of all acceptance.

¶ *Viz.* Concerning the advantage of Godliness. ¶ See on *ch.* 1. 15.

¹⁰ For therefore we both ³⁵ labour, and suffer reproach, because we ³⁶ trust in the living God, ³⁷ who is the ³⁸ Saviour of all men, ³⁹ especially of those that believe.

¶ Take all manner of pains, and undergo all manner of hardship. ¶ ³⁶ Rest upon him for the performance of his promises. ¶ ³⁷ See on *ch.* 1. 1. Who saves from many Evils, and supplies with manifold Mercies. ¶ ³⁸ *Matt.* 1. 21. He has a more special regard to Believers, even in outward Temporal respects, and especially will save 'em from Eternal misery.

¹¹ These things command and teach.

¹² Let no man despise thy youth, but be thou an ⁴⁰ example of the believers, in ⁴¹ word, in conversation, in ⁴² charity, in ⁴³ spirit, in ⁴⁴ faith, in ⁴⁵ purity.

¶ *1 Cor.* 16. 11. *Tit.* 2. 13. Carry thy self so gravely notwithstanding thy youth, as not to be liable to contempt, but rather to gain reverence. ¶ ⁴⁰ *Tit.* 2. 7. *1 Pet.* 5. 3. ¶ ⁴¹ Edifying discourse, *Eph.* 4. 29. ¶ ⁴² In shewing thy love to all. ¶ ⁴³ In spiritual Zeal, or in the use of thy spiritual Gifts (as *1 Cor.* 14. 12.) to edification. ¶ ⁴⁴ In the sincere and constant profession, and confession of the Faith; and in faithfulness in thy Office. ¶ ⁴⁵ *Ch.* 5. 22.

¹³ Till I come, give attendance to ⁴⁶ reading, to ⁴⁷ exhortation, to ⁴⁸ doctrine.

¶ *q. d.* When I come I intend to take thee along with me, and therefore be the more diligent in the mean while. ¶ ⁴⁷ To the study of the Scriptures. ¶ ⁴⁸ Privately to comfort, confirm, encourage, &c. ¶ ⁴⁹ Publicly to instruct the ignorant, and unbelievers.

¹⁴ Neglect not the ⁵⁰ gift that is in thee, which was given thee by ⁵¹ prophecy, with the

laying on of the hands of the ⁵² presby- Chap. 5.

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⁵² Let it not lie asleep, but stir it up by frequent exercise, *2 Tim.* 1. 6. ¶ ⁵³ That Office; and those abilities God has bestow'd on thee for the discharge of the same. ¶ ⁵⁴ See on *ch.* 1. 18. ¶ ⁵⁵ See on *Matt.* 9. 15. ¶ ⁵⁶ College of Elders, (together with Paul's hands too, *2 Tim.* 1. 6.)

¹⁵ Meditate upon ⁵⁷ these things, ⁵⁸ give thy self wholly to them, that thy ⁵⁹ profiting may appear || to all.

¶ The instructions I have given thee; or, those things, *v. 13.* ¶ ⁵⁶ *Ach.* 6. 4. ¶ ⁵⁷ *Viz.* In thy spiritual Gifts and Abilities.

¹⁶ Take heed unto ⁶⁰ thy self, and unto thy doctrine, continue ⁶¹ in them; for in doing this thou shalt both ⁶² save thy self, and ⁶³ them that

hear thee. ¶ ⁶⁰ *Ach.* 10. 28. ¶ ⁶¹ How thou behavest thy self. ¶ ⁶² In this diligent care both of thy Life and Doctrine. ¶ ⁶³ *1 Cor.* 9. 27. ¶ ⁶⁴ *Rom.* 10. 17.

CHAP. V.

¹ Rules to be observed in reproofing. ³ Of widows. ¹⁷ Of elders.

¹ Rebuke not an elder, but intreat him as ² a Father, and the younger men as brethren;

¶ Though there be cause for a Reproof, yet chide not an elderly person severely, and fiercely. ¶ ² *Lev.* 19. 32. With respect, and meekness.

² The elder women as mothers, the younger as sisters, with all ³ purity.

¶ Freedom from every thing in word or deed that has the least shadow of lightness, or wantonness.

³ Honour widows ⁴ that are widows ⁵ in- ⁶ deed. ^{Ver.} 5; 16.

¶ *Exod.* 22. 22. *Psal.* 68. 5. Respect, and relieve 'em, as (*1 Pet.* 3. 3.) ¶ ⁶ *Viz.* 16. That have no relations to take care of 'em, (*v. 4.*) but are desolate, (and withall deserving.) *v. 5.*

⁴ But if any widow have children or ⁷ nephews, let ⁸ them learn ⁹ first to ¹⁰ shew || piety at ¹¹ home, and ¹² to requite their parents: for that is good and acceptable before God.

¶ Grandchildren. ¶ ⁷ Their children. ¶ ⁸ Before the Church be burden'd with 'em. ¶ ¹⁰ *Ruth.* 2. 18. *Eph.* 6. 1, 2.

⁵ Now she that is a widow ⁶ indeed, and ⁷ desolate, ⁸ trusteth in God, and ⁹ continueth in supplications and prayers night and day.

¶ Has no body else to rely upon. ¶ ⁸ *Luke.* 2. 37. Devotes her self wholly to the service of God.

⁶ But she that ⁷ liveth || in pleasure, is ⁸ dead || while she liveth.

¶ *Luke.* 16. 19. Is wanton, and voluptuous. ¶ ⁷ *Matt.* 8. 22. *Rev.* 3. 2. *Viz.* Both in respect of God whom she does not serve, and in respect of humane society, whom she does not benefit.

⁷ And ⁸ these things give in charge, that they may be blameless.

¶ *Viz.* That they trust in God, &c.

⁸ But if ⁹ any ¹⁰ provide not for his own, and specially for those of his own || house, ¹¹ he hath ¹² denied the faith, and is worse than an infi- ¹³ del.

¶ *Viz.* Who is able. ¶ ⁹ *2 Cor.* 12. 14. *Gal.* 6. 10. *Viz.* At present, (*v. 16.*) But cast 'em upon the Church, to be maintain'd out of the publick stock. ¶ ¹⁰ *Viz.* By such a practice, (as *Tit.* 1. 16.) which is utterly inconsistent with the Christian Faith.

⁹ Let not a widow be ¹⁰ taken ¹¹ into the num- ¹² ber, under threescore years old; having been the wife of ¹³ one man,

¶ *Viz.* Of those who are to be maintain'd by the Church. (Who were to attend upon the poor and sick.) ¶ ¹⁰ Not parted from her Husband, and married again.

10 || Well

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* 1 Pet. 4. 9.

10 ²¹ Well reported of for good works; if she have ²² brought up children, if she have * lodged strangers, if she have ²³ washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

²¹ Acts 9. 39. ¶ ²² Viz. Religiously, ch. 3. 4. ¶ ²³ Gen. 18. 4. & 19. 2. Luke 7. 38, 44.

11 But the younger widows refuse: for when they have begun ²⁴ to wax wanton against Christ, they will marry;

²⁴ Deut. 32. 15. To throw off that service of Christ in the Church, which they were engaged in, through wantonness and niceness.

12 ²⁵ Having damnation, because they have ²⁶ cast off their first faith.

²⁵ Whose condition is damnable. ¶ ²⁶ Rev. 2. 4. Renounce'd that Faith in Christ which they made profession of at first.

13 And withal they learn to be idle, wandering about from house to house: and not only idle, but tattlers also and busy-bodies, speaking things which they ought not.

* 1 Cor. 7. 9.

* Tit. 2. 8.

† Gr. for their railing.

14 * I will therefore that the younger women ²⁷ marry, ²⁸ bear children, guide the house, * give none occasion to the adversary † to speak reproachfully.

²⁷ Viz. If there be occasion for it. ¶ ²⁸ i. e. Educate 'em religiously.

15 For ²⁹ some are already turned aside after Satan.

²⁹ Some of these young Widows have already forsaken the Christian Faith and become Adversaries to it, and so would be glad of an occasion to reproach it.

16 If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows ³⁰ indeed.

* Rom. 12. 8.

1 Cor. 9. 10, 14.

17 * Let the elders ³¹ that rule well, ³² be counted worthy of double honour, especially they ³³ who labour in the word and doctrine.

³¹ Rom. 12. 8. Who having the Gift of Government, do especially attend to the Exercise of Discipline. ¶ ³² Gal. 6. 6. Phil. 2. 29. 1 Thess. 5. 12. Heb. 13. 17. Let 'em have a liberal maintenance. (Which is included in the word [Honour] in the fifth Commandment, and as appears by the next Verse.) ¶ ³³ Whose Gifts lying chiefly for Preaching, do more especially, and diligently apply themselves to that (as they are directed to do, Rom. 12. 6, 7, 8.) Thus we read of [Pastors and Teachers] (Eph. 4. 11.) One of which were chiefly for Explication, the other for Application; and thus we find they divided their Ministerial Work, 1 Cor. 1. 14-17. Acts 6. 3, 4. (And so they did their Circuits too, Gal. 2. 7.) which was done by joyn't consent among themselves, according to each ones particular fitness, and special abilities; yet so as that any one might perform any part of the Ministerial Work, as there was occasion.

18 For the scripture saith, ³⁴ Thou shalt not muzzle the ox that treadeth out the corn: and, ³⁵ The labourer is worthy of his reward.

³⁴ Deut. 25. 4. 1 Cor. 9. 9. ¶ ³⁵ Lev. 19. 13. Deut. 24. 14, 15. Matt. 10. 10.

¶ Or, under.

Deut. 19. 15.

19 Against an elder receive not an accusation, but ¶ before ³⁶ two or three witnesses.

20 Them that ³⁷ sin, ³⁸ rebuke before all, that others also may fear.

³⁷ Viz. Openly. ¶ ³⁸ Gal. 2. 14.

¶ Or, prejudice.

21 ³⁹ I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things ⁴⁰ without ¶ preferring one before another, doing nothing by ⁴¹ partiality.

³⁹ Ch. 6. 13. 1 Thess. 5. 27. 2 Tim. 3. 1. ¶ ⁴⁰ Lev. 19. 15. Viz. For any respect which does not concern the Merits of the Cause. ¶ ⁴¹ A groundless inclining to one more than to another.

* Acts 6. 6. &

13. 3.

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2 Tim. 1. 6.

22 * Lay hands ⁴² suddenly on no man, ⁴³ neither be partaker of other mens sins: Keep thy self ⁴⁴ pure.

⁴² Ch. 3. 10. 1 Jesh. 9. 14. Without due consideration and

trial. ¶ ⁴³ Eph. 5. 11. q. d. Left, if they prove unworthy, their miscarriages be imputed to thee. ¶ ⁴⁴ Free from all such blame-worthy Practices.

23 Drink no longer water, but use a little wine * for thy stomachs sake, and thine often infirmities.

24 Some mens sins are open ⁴⁵ before hand, going before to ⁴⁶ judgment; and some men they ⁴⁷ follow after.

⁴⁵ Acts 8. 18. Before they are chosen, and ordained. ¶ ⁴⁶ To condemn 'em as unfit for that office. ¶ ⁴⁷ Acts 1. 16, 17. Appear not till after their Ordination.

25 Likewise also the good works of some are manifest ⁴⁸ before hand; and they that are otherwise cannot be ⁴⁹ hid.

⁴⁸ Viz. Long; but will be brought to light, and render 'em liable to Censure.

C H A P . VI.

1 Servants duties. 3 Avoid new-fangled teachers.

6 The gain of godliness.

* L ET as many * servants as are under the yoke, * count their * own masters worthy of all honour; that the * name of God, and his doctrine be not blasphemed.

¹ Teach 'em to do so, (as ver. 2.) ¶ ² Eph. 6. 5. Col. 3. 22. ¶ ³ And shew it by their obedience, and respectful carriage, Eph. 6. 5, &c. ¶ ⁴ Though Infidels. ¶ ⁵ Tit. 2. 5, 10. Neh. 5. 9.

2 And they that have believing masters, let them not ⁶ despise them, because they are ⁷ brethren: but rather ⁸ do them service, because they are ¶ faithful and ⁹ beloved, partakers of ¹⁰ the benefit. These things teach and exhort.

⁶ Be ever the less obedient. ¶ ⁷ Brethren in Christ, Believers, (and so are their Equals in Spiritual respects, (though not in Temporal.) Gal. 3. 28.) ¶ ⁸ Be the more diligent. ¶ ⁹ Viz. Of God. ¶ ¹⁰ The common Redemption, and Salvation.

3 If any man * teach ¹¹ otherwise, and consent * not to ¹² wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is ¹³ according to godliness;

¹¹ Ch. 1. 3. Rom. 16. 17. Gal. 1. 6, 7. ¶ ¹² See on ch. 1. 10. ¶ ¹³ Tit. 1. 1. Wholly framed to beget, and promote obedience to God in Christ by declaring our duty, and pressing to the practice of it.

4 He is ¶ ¹⁴ proud, * knowing ¹⁵ nothing, but ¹⁶ dotting about ¹⁷ questions and strifes of words, * whereof cometh ¹⁸ envy, strife, railings, evil surmisings;

¹⁴ Prov. 13. 7. ¶ ¹⁵ Viz. Of wholesome Doctrine. ¶ ¹⁶ Distempered in his Head, (like a Man in a Fever.) ¶ ¹⁷ Ch. 1. 4. See there. ¶ ¹⁸ Viz. Against those that understand better.

5 * ¶ Perverse disputings of * men of corrupt minds, and destitute of the truth, * supposing that gain is godliness: * ²⁰ From such withdraw thy self.

¹⁹ That whatsoever tends to promote their worldly interest, is consistent with Religion, Isa. 56. 11. ¶ ²⁰ 2 Thess. 3. 6. See there.

6 But godliness ²¹ with contentment is great gain.

²¹ Prov. 15. 16. Whose nature is to breed content, and accordingly is always attended with it more or less. ¶ ²² Ch. 4. 8. Isa. 33. 6. The only true abiding gain, (for all other gain is perishing, ver. 7.)

7 For ²³ we brought nothing into this world, and it is certain we can carry nothing out.

²³ Job 1. 21. Psal. 49. 17. Eccles. 5. 15.

8 And having ²⁴ food and raiment, let us be therewith content.

²⁴ Gen. 28. 20. Matt. 6. 25. Heb. 13. 5. 1 Pet. 5. 7.

9 But * they that ²⁵ will be rich, fall into temptation, and a snare, and into many ²⁶ foolish and hurtful lusts, which ²⁷ drown men in destruction and perdition.

²⁵ Prov. 15. 27. & 20. 21. & 28. 20. Matt. 13. 22. Jam. 5. 1.

¶ Prov.

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²³ Prov. 28. 20. Resolve to be rich, by hook or by crook, as placing their happiness therein. ¶ ²⁶ Which have no reason at all in 'em. ¶ ²⁷ Destroy 'em irrecoverably, both in this world, and the next.

¹⁰ For the ²⁸ love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

²⁸ The inordinate love of Wealth betrays a Man to manifold sins, (Exod. 23. 8. Deut. 16. 19. 1 Kings 21. 2, 16. Matt. 26. 15. Acts 5. 3. Tit. 1. 11.) And exposes him to manifold sufferings; both from himself, in denying himself the comfort of his Estate, (Ecc. 4. 8.) and from others, as Extortioners, Thieves, and the like, (Psal. 109. 11. Job 1-15, 17. Jam. 2. 6.) and at last to the Judgment of God, Jam. 5. 1-3.

¹¹ But thou, ²⁹ O man of God, ³⁰ flee these things: and follow after righteousness, godliness, ³¹ faith, love, patience, meekness.

²⁹ Guided by his Spirit, and devoted to his Service in a special manner, 1 Sam. 2. 27. 2 Kings 1. 9. & 4. 16, 40. & 5. 8. ¶ ³⁰ 2 Tim. 2. 22. ¶ ³¹ Faithfulness, or perseverance in the Faith.

¹² ³² Fight the good fight of faith, * ³³ lay hold on eternal life, whereunto thou art also called, and hast ³⁴ professed a good profession before many witnesses.

³² Maintain the Faith of the Gospel against all opposition, and live accordingly, 2 Tim. 4. 7. ¶ ³³ Persevere. Strive so, as that thou may'st get a title to, and at last partake of. ¶ ³⁴ Publickly engaged thy self, (at thy Baptism and Ordination) that thou wilt diligently perform these Duties.

¹³ ³⁶ I give thee charge in the sight of God, who ³⁷ quickneth all things, and before Christ Jesus, who before Pontius Pilate ³⁸ witnessed a good

Or, profession. ¶ confession;

³⁶ Ch. 4. 21. 1 Thess. 5. 27. 2 Tim. 3. 1. ¶ ³⁷ Deut. 32. 39. 1 Sam. 2. 6. Acts 17. 24. Raises all that are dead, to life again, (so that thou needst not fear death.) ¶ ³⁸ Matt. 27. 11. John 18. 37. (whom thou must imitate.)

¹⁴ That thou ³⁹ keep this ⁴⁰ commandment ⁴¹ without spot, ⁴² unrebukeable, * ⁴³ until the appearing of our Lord Jesus Christ:

Phil. 1. 6, 10. 1 Thess. 3. 13. & 5. 23.

³⁹ 2 Tim. 3. 14. ¶ ⁴⁰ Whatsoever I have commanded thee. ¶ ⁴¹ So as that no one may have cause to find any fault with thee, or reprove thee for any neglect. ¶ ⁴² Tit. 2. 13. See on 1 Cor. 1. 8. n. 33.

¹⁵ ⁴⁴ Which in his times he shall shew, who is the ⁴⁵ blessed and only potentate, ⁴⁶ the King of kings, and Lord of lords;

⁴³ Whose appearing God will bring to pass in his own due time. ¶ ⁴⁴ Ch. 1. 11, 17. ¶ ⁴⁵ Deut. 10. 17. Psal. 136. 2, 3. Rev. 17. 14. & 19. 16.

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¹⁶ Who only hath immortality, dwelling in the light which ⁴⁶ no man can approach unto, whom no man hath seen, nor ⁴⁷ can see: * to whom * Rev. 1. 6. be honour and power everlasting. Amen.

† God is said to dwell in Light to show the Excellency of his Nature; and in Darkness (2 Chron. 6. 1.) to show the Weakness of our Apprehension. ¶ ⁴⁶ Deut. 4. 12. John 1. 18. 1 John 4. 12. No mortal Man. ¶ ⁴⁷ Exod. 33. 20.

¹⁷ Charge them that are rich in this world, that they be not high-minded, nor ⁴⁸ trust in uncertain riches, but in the living God, who giveth us ⁴⁹ richly all things to enjoy:

Gr. the uncertainty of riches.

⁴⁸ Job 31. 24. Psal. 62. 10. Prov. 11. 28. Mark 10. 24. ¶ ⁴⁹ Freely, plentifully.

¹⁸ That they do good, that they be ⁵⁰ rich in good works, ⁵¹ ready to distribute, ¶ ⁵² willing to communicate;

⁵⁰ Luke 12. 21. Jam. 2. 5. ¶ ⁵¹ Ecc. 11. 1. ¶ ⁵² 2 Cor. 8. 3, 12. & 9. 7. Heb. 13. 16.

¹⁹ ⁵³ Laying up in store for themselves a ⁵⁴ good foundation against the time to come, that they may lay hold on eternal life.

⁵³ Matt. 6. 20. Luke 12. 33. & 18. 9. ¶ ⁵⁴ A good evidence of a title to Eternal life, (viz. by such good Works as are mentioned, ver. 18. to which God hath promis'd such a reward, Matt. 10. 4. Gal. 6. 8, 9.)

²⁰ O Timothy, * keep ⁵⁵ that which is committed to thy trust, ⁵⁶ avoiding profane and vain babblings, and ⁵⁷ oppositions of science falsely so called.

⁵⁵ 2 Tim. 1. 14. The Purity of Gospel-Doctrine. ¶ ⁵⁶ Ch. 4. 7. (See there,) 2 Tim. 2. 16. ¶ ⁵⁷ Ch. 1. 4. See there. ¶ ⁵⁸ Such Philosophical Points and Opinions as both contradict one another, and are contrary to the Truth, though counted high Points of knowledge. He seems to refer to the Gnostics, who pretended to extraordinary profound Knowledge, and to be the only knowing Persons, (as the word signifies.)

²¹ Which some professing, have ⁵⁹ erred concerning the faith. Grace be with thee. Amen.

⁵⁹ Deserted Christianity, 2 Tim. 2. 18.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

II. TIMOTHY.

The ARGUMENT.

THis Epistle is much of the same import with the former, viz. to encourage and exhort Timothy to Faithfulness in his Ministry; to Steadfastness in the Faith, and to Diligence in his Work, ch. 1. & 2. Then he foretells perillous times, and therefore advises him to prepare for Hardship and Sufferings, propounding his own Example, ch. 3. gives him a solemn charge concerning Diligence in his Duty; shews the nearness of his own End, how it far'd with him at his first appearance before Nero; and so concludes, ch. 4.

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CHAP. I.

Paul's love to Timothy, and Timothy's faith. 6 Paul giveth him divers exhortations. 15 Of Phygellus and Hermogenes. 16 Of Onesiphorus.

PAUL an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus;

¹ See on Acts 13. 9. n. 17. ² See on Matt. 10. 2. ³ See on 1 Cor. 1. 1. ⁴ Sent to hold forth, (in the Preaching of the Gospel) and bring men to, eternal life, which God has promis'd by the Prophets of old. ⁵ Only to be obtained by him, John 17. 3. Acts 4. 12.

2 To Timothy my dearly beloved Son; Grace mercy and peace from God the Father, and Christ Jesus our Lord.

⁶ See on 1 Tim. 1. 2. ⁷ See on Rom. 1. 7. ⁸ See on 1 Tim. 1. 2. ⁹ See on Rom. 1. 7.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day:

¹⁰ See on Rom. 1. 8. ¹¹ Acts 24. 14. As the Holy Patriarchs of old did. ¹² Acts 23. 1. & 24. 16. 2 Cor. 1. 12. Heb. 13. 18. Free from any allowed Sin. ¹³ See on Rom. 1. 9. ¹⁴ See on Acts 20. 31.

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy:

¹⁵ Rom. 1. 11. ¹⁶ Rom. 1. 12.

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also.

¹⁷ i. e. I greatly desire to see thee when —

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

¹⁸ Viz. Because of my Love to thee. See on Rom. 15. 15. n. 55. ¹⁹ 1 Tim. 4. 14. See there, n. 50. 51. ²⁰ Together with the Presbytery, 1 Tim. 4. 14.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

²¹ The Ministers of the Gospel. ²² Strong motions, and inclinations. ²³ Rom. 8. 15. To forbear Preaching through cowardly fear of Men, or to neglect any Duty for fear of Sufferings. ²⁴ Christian courage in the midst of dangers and troubles. ²⁵ Viz. To the Souls of Men. ²⁶ So as to act according to Principles of Reason and Religion.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel, according to the power of God;

²⁷ Discouraged by any Dangers. ²⁸ The Gospel, (which testifies of Christ,) see 1 Cor. 1. 6. ²⁹ Ch. 2. 3. & 3. 12. Be ready to undergo the troubles which attend the profession, and Preaching of the Gospel, as God shall enable thee.

* Rom. 1. 16.
* 1 Tim. 2. 6.
* Phil. 1. 7.

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began:

³⁰ Viz. From Eternal misery, (and therefore we may be the more free to endure any Temporal evils for the Gospel.) ³¹ In regard (1.) of the Author, God, (2.) Means, the Word, (3.) End, Holiness. ³² Rom. 9. 11. Tit. 3. 5. ³³ Eph. 3. 11. ³⁴ Viz. As a Head and common Person, or Representative, in whom we did virtually exist from all Eternity: see on Eph. 1. 4. ³⁵ Tit. 1. 2.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel:

³⁶ Jsa. 25. 8. 1 Cor. 15. 54, 55. Heb. 2. 14. Freed Believers absolutely from Eternal death, and from the Curse of Temporal. ³⁷ In comparison of what was revealed concerning it formerly.

11 Whereunto I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles.

³⁸ 1 Tim. 2. 7. See there. ³⁹ Viz. Chiefly. See on Rom. 11. 13.

12 For the which cause I also suffer these things, nevertheless I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

⁴⁰ Eph. 3. 1. Viz. My Preaching to the Gentiles. ⁴¹ See on Rom. 1. 16. Discouraged, n. 29. ⁴² What manner of God, how great, how powerful, how faithful he is, in whom I have put my trust. ⁴³ 1 Pet. 4. 19. My Soul and Body, and the welfare of both. ⁴⁴ The Day of Judgment when I expect a glorious reward for all my Sufferings.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

⁴⁵ Ch. 3. 13. ⁴⁶ The draught or pattern of true Doctrine. ⁴⁷ See on 1 Tim. 1. 10. ⁴⁸ Wherein is shewn both what is to be believed, and what is to be practised. ⁴⁹ Whereto we are enabled by Christ, or wrought in us by him.

14 That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

⁵⁰ 1 Tim. 6. 20. The Doctrine of the Gospel, and this draught thereof. ⁵¹ By the assistance of — ⁵² See on Rom. 8. 9. n. 45.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

⁵³ Have forsaken me in my troubles.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain.

⁵⁴ Ch. 4. 19. ⁵⁵ Owned, and relieved me, without fear or shame in this time of my imprisonment.

17 But

Chap. 2. 17 But when he was in Rome, he sought me out very diligently, and found me.
4069. 18 The Lord grant unto him that he may find
60 Matt. 5. 7. mercy of the Lord in that day: and in how
61 Act. 3. 19. many things he ministered unto me at Ephesus, thou knowest very well.

CHAP. II.

1 Timothy is exhorted to constancy, perseverance, and to shew himself approved. 17 Of Hymeneus and Philetus. 20 How the Lord's servant ought to behave himself.

THou therefore my son, be strong in the grace that is in Christ Jesus.

1 Eph. 6. 10. ¶ Through the assistance of that grace which is given by Christ.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

1 Cor. 9. 25. ¶ Any other business or employment, as Husbandry, Merchandize, &c. ¶ 1 Cor. 7. 32.

5 And if a man also strive for masteries, yet is he not crowned except he strive lawfully.

6 Conquer according to the rules of those games, though never so painful.

7 The husbandman that laboreth must be first partaker of the fruits.

1 Psal. 126. 6. 1 Cor. 9. 10. or, [The Husbandman must first labour (and toil) before he partake of the fruits] of the Earth; so must a Minister, before he can receive his reward in Heaven.

8 Consider what I say; and the Lord give thee understanding in all things.

9 Remember that Jesus Christ of the seed of David, was raised from the dead, according to my gospel:

10 ¶ So as to be encouraged against any sufferings for the Truth, ver. 11, 12. ¶ See on Rom. 1. 3. and on Heb. 2. 16. ¶ See on Rom. 2. 16.

11 Wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound.

12 For the Preaching whereof. ¶ Act. 24. 5. ¶ The Preaching of the Gospel is not hindered thereby, but rather furthered, Phil. 1. 12, 13.

13 Therefore I endure all things for the elects sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

14 In hope of a glorious reward, ver. 11, 12. ¶ Col. 1. 24. To encourage them by my example. ¶ Together with my self. ¶ Purchased and bestowed by him.

15 It is a faithful saying; For if we be dead with him, we shall also live with him:

16 See on 1 Tim. 1. 15. ¶ ¶ That we ought willingly to suffer for Christ. ¶ Rom. 6. 8. 2 Cor. 4. 10. Suffer death for his sake.

17 If we suffer, we shall also reign with him:

18 if we deny him, he also will deny us:

19 Rom. 8. 17. 1 Pet. 4. 13. ¶ Matt. 10. 33. Luke 12. 9.

20 If we believe not, yet he abideth faithful; he cannot deny himself.

21 Rom. 3. 3. viz. heartily, so as to live under the power thereof. ¶ Num. 23. 19. will make good his threatenings against such unfaithful ones; and his promises to such as persevere. ¶ Be worse than his word, (and therefore be diligent in the discharge of thy duty, and sinch not for fear of sufferings.)

22 Of these things put them in remembrance, charging them before the Lord, that

they strive not about words to no profit, but to the subverting of the hearers.

23 See on Rom. 15. 15. n. 55. ¶ As they'll answer it to him. ¶ 1 Tim. 6. 4. ¶ Act. 15. 24. & 20. 30. Tit. 1. 11. drawing them from sound Doctrine.

24 Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

25 To approve thy self to God in the discharge of thy Office. ¶ ¶ Viz. in respect of any unskilfulness, or unfaithfulness. ¶ 1 Cor. 3. 2. handling it (1.) with evidence and demonstration, so as to affect the conscience, Act. 2. 37. 1 Cor. 2. 4. (2.) with wisdom and seasonableness, as men are able to bear, Mark 4. 33. John 16. 12. (3.) with sincerity, and faithfulness, delivering the whole counsel of God, Act. 20. 27. (4.) with power and authority, Matt. 7. 29. 1 Thess. 1. 5. (5.) with meekness, love, gentleness, and all winning insinuations, ver. 24, 25. 1 Thess. 2. 7. (6.) with courage and boldness, Jer. 1. 17. Eph. 6. 19.

26 But shun prophane and vain babblings; for they will increase unto more ungodliness.

27 See on 1 Tim. 1. 4. ¶ Tend to the promoting of ungodliness in the hearers.

28 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

29 The Doctrine of Hereticks will spread from one to another.

30 Who concerning the truth have erred, saying, that the resurrection is past already, and overthrow the faith of some.

31 1 Tim. 6. 21. ¶ Col. 3. 1. Acknowledging no other but a spiritual Resurrection from sin. ¶ The true and sound belief.

32 Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his: And, Let every one that nameth the name of Christ depart from iniquity.

33 ¶ ¶ Though some are fallen away, yet true Believers cannot, because— ¶ Matt. 24. 24. God's Decree of Election is unchangeable, upon which (as a firm foundation) the Salvation of the Elect depends (Rom. 9. 11.) and also the work of Grace, or principle of Holiness, which God has laid in the hearts of the Elect (who are converted) to be as a foundation, (1 Tim. 6. 19.) or root, (Job 19. 28.) or seed, (1 John 3. 9.) i. e. (the beginning of everlasting life) remains unmovable, 1 John 3. 9. ¶ Confirmation or security. ¶ John 10. 14. & 13. 18. Discerns 'em from others, and will take care of 'em, and preserve 'em to eternal life. ¶ Together with the assistance of God's Grace, let him use his own endeavours, &c. the work of Grace in the hearts of the Elect, is secured and preserved from failing, on one hand, by God's love to, and care of his People: and on the other by their own care and diligent endeavours, (which also is from the Grace of God.)

34 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth; and some to honour, and some to dishonour.

35 ¶ ¶ True, there are in the Church some bad (erroneous or scandalous) among the good, but no wonder, since God can make use of them to bring about his own ends, as well as the good, Rom. 9. 22, 23. ¶ Rom. 9. 21. Put to an honourable use. ¶ Mean, base, sordid uses.

36 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.

37 ¶ ¶ Keep himself free from such things, as render him a Vessel to dishonour, viz. corrupt Opinions and Practices. ¶ Consecrated to the service of God. ¶ Ch. 3. 17. Eph. 2. 10.

38 Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart.

39 ¶ ¶ Ambition, Rashness, Confidence, &c. ¶ 1 Tim. 6. 11. ¶ Faithfulness. ¶ Heb. 12. 14. ¶ 1 Cor. 1. 9.

40 But foolish and unlearned questions avoid, knowing that they do gender strifes.

41 ¶ ¶ Of no consequence. ¶ Which don't tend to edification.

Chap. 3. 24 And * the ¹⁹ servant of the Lord must not strive; but be gentle unto ⁶¹ all men, * ⁶² apt to teach || ⁶³ patient,

4069. * Tit. 3. 2. * 1 Tim. 3. 2. Tit. 1. 9. || Or, forbearing. ¹⁹ See on Rom. 1. 1. ¶ ⁶⁰ Matt. 12. 19. 1 Tim. 2. 3. Be quarrelsome and contentious. ¶ ⁶¹ (Except where severity is necessary, 2 Cor. 13. 10. Tit. 1. 13.) ¶ ⁶² Ready to instruct, and diligent therein. ¶ ⁶³ Not forward to punish offenders, but ready to bear with the infirmities of others.

* Acts 8. 22. 25 ⁶⁴ In meekness instructing those that ⁶⁵ oppose themselves; * if God peradventure will give them repentance to the acknowledging of the truth;

⁶⁴ Acts 8. 22. Gal. 6. 1. ¶ ⁶⁵ Are otherwise minded than we are; or oppose the Truth.

† Gr. awake. † Gr. taken alive. 26 And that they may † recover themselves out of the ⁶⁶ snare of the devil, who are † taken ⁶⁷ captive by him ⁶⁸ at his will.

⁶⁶ These erroneous Opinions. ¶ ⁶⁷ 1 Pet. 5. 8. ¶ ⁶⁸ To deal with 'em according to his own will and pleasure.

CHAP. III.

1 He advertizeth him of the times to come, & describeth the enemies of the truth, 16 and commendeth the holy scriptures.

THIS know also, that in the ¹ last days ² perilous times shall come.

¹ 1 Tim. 4. 1. 2 Pet. 2. 1. & 3. 3. Jude 18. viz. Of the Jewish State. ¶ ² Trouble some to the Church, and wherein it will be difficult to know how to govern ones self.

2 For ³ men shall be ⁴ lovers of their own selves, covetous, ⁵ boasters, proud, blasphemers, disobedient to parents, unthankful, ⁶ unholy,

³ The generality. ¶ ⁴ Seeking only their own interest, without any regard to others, Phil. 2. 21. (contrary to 1 Cor. 10. 24.) ¶ ⁵ Rom. 1. 30. ¶ ⁶ That have no sense of right or wrong, holy or prophane.

3 ⁷ Without natural affection, ⁸ truce-breakers, || Or, make-bates. || false accusers, incontinent, fierce, despisers of those that are good.

⁷ Rom. 1. 31. ¶ ⁸ Not making good their bargains and agreements.

4 ⁹ Traytours, heady, high-minded, lovers of pleasures more than lovers of God;

⁹ Betraying their fellow Christians, Matt. 10. 21. & 24. 9, 10.

* 1 Tim. 5. 8. 5 Having a ¹⁰ form of godliness, but * denying the power thereof: * from such ¹¹ turn away:

* 2 Thess. 3. 6. Chap. 2. 16, 23. ¹⁰ Tit. 1. 16. An outward appearance and shew of Religion. ¶ ¹¹ Not only destitute of, but rejecting, refusing with contempt (as Acts 3. 13. Tit. 2. 12.) The inner part, which is lively, active, and powerful to make a thorow change. ¶ ¹² See on Rom. 16. 17.

* Tit. 1. 11. 6 ¹⁴ For * of this sort are they which ¹⁵ creep into houses, and ¹⁶ lead captive silly women laden with sins, led away with divers lusts.

¹⁴ q. d. You had need be watchful against such, because there are some of them in the Church. ¶ ¹⁵ Matt. 23. 14. ¶ ¹⁶ Draw 'em to their opinions and ways.

¹⁷ Ever learning, and ¹⁸ never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres ¹⁹ withstood Moses, so do these also resist the truth: men of ²⁰ corrupt minds, ²¹ reprobate concerning the faith.

|| Or, of no judgment. ¹⁹ Opposed their counterfeit Miracles against his true ones, thereby to weaken his authority, and render his suit successless, Exod. 7. 11. ¶ ²⁰ 1 Tim. 6. 5. Biast wholly by carnal interest, and corrupt affections. ¶ ²¹ Tit. 1. 16. Whose opinion in matters of Faith is of no value, but such as ought to be rejected.

9 But they shall proceed ²² no further: for their folly shall be manifest unto all men, as ²³ theirs also was.

²² Not much further (he speaks particularly of Seducers of that time.) ¶ ²³ Those Magicians, who withstood Moses, Exod. 7. & 8. & 9.

10 ²⁴ But * thou hast || fully known my doctrine, Chap. 4. manner of life, ²⁵ purpose, ²⁶ faith, long-suffering, ²⁷ charity, patience,

4069. ²⁴ q. d. But thou hast a better pattern to follow. ¶ ²⁵ My * 1 Tim. 4. 14. end and design in my Ministry, viz. the glory of God. || Or, been a and not any private advantage. ¶ ²⁶ Fidelity in the discharge of my duty. ¶ ²⁷ Love to all Christians. ²⁸ diligent follower of.

11 Persecutions, afflictions which came unto me at ²⁸ Antioch, at ²⁹ Iconium, ³⁰ at Lystra; what persecutions I endured: but * out of them all the * 2 Cor. 1. 10. Lord ³¹ delivered me.

²⁸ Acts 13. 14, 45, 50. ¶ ²⁹ Acts 14. 2, &c. ¶ ³⁰ Acts 14. 19. ¶ ³¹ (And therefore be not thou discouraged if thou meetest with the like.)

12 Yea, and * ³² all that will live godly ³³ in * Psal. 34. 19. Christ Jesus, shall suffer ³⁴ persecution. Acts 14. 12.

³² Matt. 16. 24. John 17. 14. Acts 14. 22. 1 Thess. 3. 3. ¶ ³³ According to his Precepts. ¶ ³⁴ Matt. 10. 17, 18: & 23, 34. John 16. 33. (and therefore let them prepare for it.)

13 But evil men and seducers shall wax ³⁵ worse and worse, deceiving, and being ³⁶ deceived.

³⁵ 2 Pet. 2. 20. ¶ ³⁶ Giving up themselves to a spirit of delusion, 2 Thess. 2. 11.

14 But ³⁷ continue thou in the things which thou hast learned, and hast been assured of, knowing * of whom thou hast learned them; ³⁸ John 15. 7. 1 Tim. 6. 14. Chap. 2. 2.

15 And that from ³⁹ a child thou hast known the holy Scriptures, which are able to make thee || wise unto salvation, through faith which is in Christ Jesus.

³⁹ Prov. 22. 6. Eccl. 12. 1. 2 Chron. 34. 3. 1 King. 18. 11. ¶ Teach how to fix upon a right End; direct to proper Means; and then by mighty and potent reasoning, they quicken and awaken us to a vigorous pursuit and prosecution of that End, by those Means.

16 All Scripture is given † by inspiration of God, and is profitable for ⁴⁰ doctrine, for ⁴¹ reproof, for ⁴² correction, for ⁴³ instruction in righteousness:

† 2 Pet. 1. 21. 2 Sam. 23. 2. ¶ ⁴⁰ Rom. 15. 4. Tit. 1. 9, 11. & 2. 12. To declare and confirm the truth. ¶ ⁴¹ To convince of sin, and confute errors. ¶ ⁴² To reform the life. ¶ ⁴³ To teach 'em to make a further progress in the way to Heaven.

17 That the ⁴⁴ man of God may be perfect, || thoroughly furnished unto ⁴⁵ all good works. || Or, perfected.

⁴⁴ See on 1 Tim. 6. 11. Every one devoted to his service. ¶ ⁴⁵ Luke 16. 29, 31. With sufficient directions how to perform every duty.

CHAP. IV.

1 Paul exhorteth Timothy. 9 He willeth him to come unto him, and to bring Marcus, and other things which he wrote for.

* I Charge thee therefore before God, and the * Chap. 2. 14. Lord Jesus Christ, * who shall ² judge the quick * Acts 10. 42. and the dead at his ³ appearing, and his ⁴ kingdom:

¹ 1 Tim. 5. 21. See there. ¶ ² See on John 5. 22. ¶ ³ John 18. 36. At his second coming, when he shall most manifestly exercise his Kingly Power in the eyes of all the World.

2 Preach the word, be ⁵ instant ⁶ in season, ⁷ out of season; ⁸ reprove, ⁹ rebuke, ¹⁰ exhort with all ¹¹ long-suffering and ¹² doctrine.

¹¹ Luke 14. 23. Importunate, urging, pressing. ¶ ¹² Neh. 8. 1. Prov. 25. 11. Not only taking all opportunities, which urgently require it, but also— ¶ ¹³ Acts 20. 7. Catching at opportunities, and creating them to thy self, when there is no such apparent and pressing need. ¶ ¹⁴ Labour to convince gross offenders. ¶ ¹⁵ Deal more tenderly with such as have not sinned so foully. ¶ ¹⁶ Confirm those that have begun well. ¶ ¹⁷ Bearing long with mens peevishness, stubbornness, &c. ¶ ¹⁸ And in the mean while be continually dropping instructions into 'em.

3 For the time will come when they will not ¹⁹ endure ²⁰ sound doctrine; but after their ²¹ own lusts shall they ²² heap to themselves teachers, having ²³ itching ears.

²³ 1 King.

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4069.

¹¹ *1 Kings* 22. 8. *Isa.* 30. 10. *Amos* 7. 12, 13. ¶ ¹² See on *1 Tim.* 1. 10. ¶ ¹³ *Mic.* 2. 11. To please and feed their own particular vicious humours, and inclinations. ¶ ¹⁴ Taste the Spirit or Doctrine of all the Teachers they could come at, till they meet with some that pleases their palate. ¶ ¹⁵ A greedy desire after novelties, and curiosities, and such things as may gratify their lusts.

4 And they shall ¹⁷ turn away *their* ears from the truth, and shall be turned unto ¹⁸ fables.

¹⁷ *Jer.* 44. 16. ¶ ¹⁸ See on *1 Tim.* 1. 4. Vain, idle, and uncertain opinions.

5 But ¹⁹ watch thou in all things, ²⁰ endure afflictions, do the work of ²¹ an evangelist, ²² make full proof of thy ministry.

¹⁹ *Viz.* Both over thy self and flock. ¶ ²⁰ *Ch.* 1. 8. & 2. 3. ¶ ²¹ See on *Eph.* 4. 11. ¶ ²² *Col.* 4. 17. Perform it thoroughly, so as fully to approve thy self to be a faithful Minister of Christ.

6 For I am now ready to be ²³ offered, and ²⁴ the time of ²⁵ my departure is at hand.

7 I have ²⁶ fought a good fight, I have ²⁷ finished my course, I have ²⁸ kept the faith.

²⁵ *1 Tim.* 6. 12. Stoutrly opposed all the enemies of my Salvation. ¶ ²⁶ *John* 17. 4. *Heb.* 12. 1. Am now at the last period of my life. ¶ ²⁷ Adhered constantly both in my judgment and practise, to the Faith I profess'd.

8 Henceforth there is laid up for me ²⁹ a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that ³⁰ love his appearing.

²⁹ Which God having promis'd, he'll be so just as to bestow. *Jam.* 1. 12. *Heb.* 6. 10. ¶ ³⁰ *1 Thess.* 1. 6, 7. ¶ ³¹ *Rom.* 8. 23. *2 Cor.* 5. 2. *Heb.* 9. 28. pray, wish and wait for it.

9 Do thy diligence to come shortly unto me.

10 For ³² Demas hath ³³ forsaken me, having ³⁴ loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

³² *Col.* 4. 14. *Philem.* 24. ¶ ³³ In my troubles, and in the work of the Ministry. ¶ ³⁴ Betaken himself to his worldly Affairs.

11 ³⁵ Only ³⁶ Luke is with me: Take ³⁷ Mark and bring him with thee: for he is profitable to me for the ministry.

12 And ³⁸ Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the Books, *but especially* the parchments.

14 ³⁹ Alexander the copper-smith did me much evil: ⁴⁰ the Lord ⁴¹ reward him according to his works.

⁴⁰ Will one day do it.

15 Of whom be thou ware also; for he hath greatly withstood *our* words.

16 At my first answer no man stood with me, but ⁴² all men forsook me: *I pray God* that it may not be laid to their charge.

⁴² *Matt.* 26. 56. *Jer.* 9. 3. *Psal.* 142. 4, 5.

17 Notwithstanding, the Lord stood with me, and strengthened me; that by me ⁴³ the preaching might be fully known, and *that* all the Gentiles might hear: and I ⁴⁴ was delivered out of the mouth ⁴⁵ of the lion.

⁴³ The Gospel more spread abroad.

18 And the Lord ⁴⁶ shall deliver me from every ⁴⁷ evil work, and will preserve me unto his heavenly kingdom: ⁴⁸ to whom be glory for ever and ever: Amen.

⁴⁶ *1 Sam.* 17. 37. *2 Cor.* 1. 10. *2 Pet.* 2. 9. ¶ ⁴⁷ Mischievous design of others, and all unwarrantable practises of my self. ¶ ⁴⁸ See on *Rom.* 16. 27.

19 Salute ⁴⁹ Prisca and Aquila, and ⁵⁰ the household ⁵¹ of Onesiphorus.

20 ⁵² Erastus abode at Corinth: but ⁵³ Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with ⁵⁴ thy spirit. Grace *be* with you. Amen.

¶ The second *Epistle* unto Timotheus, ordained the first Bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before ⁵⁵ Nero the second time.

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* *Ast.* 20. 4.* *Eph.* 6. 21.* *Col.* 4. 7.* *Tit.* 3. 12.* *1 Tim.* 1. 20.* *Psal.* 128. 4.* *Rev.* 18. 6.¶ *Or, our preaching.** *Psal.* 22. 21.

T I T U S.

The ARGUMENT.

IN this *Epistle*, as well as the former, St. Paul gives direction concerning the qualifications of Ministers, how to deal with false Teachers, ch. 1. shows the duties of aged, young servants, and all in general, ch. 2. the necessity of good works, and so concludes, ch. 3.

Chap. 1.

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C H A P. I.

1 Why Titus was left in Crete. 6 How ministers should be qualified. 10 Of evil teachers.

PAUL a ² servant of God, and an ³ Apostle of Jesus Christ, ⁴ according to the faith of God's elect, and ⁵ the acknowledging of the truth, ⁶ which is ⁷ after godliness:

² See on *Ast.* 13. 9. & 17. ¶ ³ *James* 1. 1. *viz.* In the service or duties of Religion. ¶ ⁴ See on *Matt.* 10. 2. ¶ ⁵ To beget and increase that Grace of Faith, which is peculiar to God's Elect. ¶ ⁶ To bring them to own and embrace the true Doctrine of the Gospel. ¶ ⁷ See on *1 Tim.* 6. 3.

2 ⁸ In hope of eternal life, which God that cannot lie, ⁹ promised ¹⁰ before the world began;

3 All which leads to an assured hope— ¶ ¹¹ *Numb.* 23. 19. ¶ ¹² *Viz.* In and to Christ the Head of the Elect, *1 Tim.* 1. 9. See there.

4 But hath in due times manifested his ¹³ word through preaching, ¹⁴ which is ¹⁵ committed unto ¹⁶ me, according to the commandment of God our ¹⁷ Saviour:

¹³ *Rom.* 16. 26. *1 Cor.* 1. 21. The promise of eternal Life. ¹⁴ *2 Cor.* 2. 12. & 7. 14. ¶ ¹⁵ *Gal.* 2. 7. *1 Tim.* 1. 11. ¶ ¹⁶ See on *1 Tim.* 1. 1.

5 To ¹⁸ Titus mine ¹⁹ own Son ²⁰ after ²¹ the common faith, ²² Grace, ²³ mercy, and ²⁴ peace ²⁵ from

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* *Or, For.** *1 Pet.* 1. 10.* *1 Thess.* 2. 4.

Chap. 1. ¹⁹ from God the father, and the ²⁰ Lord Jesus Christ our Saviour.

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²¹ See on 1 Tim. 1. 2. Converted by me, a right follower of me, and assistant to me, Phil. 2. 22. ¶ ²² Making profession of the same Doctrine, and endued with the same Grace of Faith as I am. ¶ ²³ Jude 3. Bestowed equally upon, and is the means of Salvation to, both Jews and Gentiles. ¶ ²⁴ See on 1 Tim. 1. 2. ¶ ²⁵ See on Rom. 1. 7.

¶ Or, left undone.

⁵ For this cause left I thee in Crete, that thou shouldest ²¹ set in order the things that are wanting, and ²² ordain ²³ elders in every City, as I had appointed thee.

²⁴ Perfect what was left unfinished, in those new planted Churches. ¶ ²⁵ Acts 14. 23. ¶ ²⁶ Pastors or Teachers, the same with Bishops, v. 7. 1 Tim. 3. 1, 2.

⁶ If any be ²⁴ blameless, the ²⁵ husband of one wife, having ²⁶ faithful children, not accused of riot, or unruly.

²⁷ 1 Tim. 3. 2. ¶ ²⁸ See on 1 Tim. 3. 2. ¶ ²⁹ Which profess the Faith of Christ (not Infidels.)

⁷ For a ²¹ Bishop must be ²⁴ blameless, as the ²⁵ steward of God; not ²⁶ self-willed, not soon angry, ²⁷ not given to wine, no ²⁸ striker, ²⁹ not given to ³⁰ filthy lucre;

* Lev. 10. 9.
* 1 Pet. 5. 2.

³¹ Matt. 24. 45. 1 Cor. 4. 1. (See there.) One intrusted by God, to see that every thing be rightly managed in the Church, and to dispense the mysteries of the Gospel. ¶ ³² Whom no reason will move from his own opinion or way. ¶ ³³ See on 1 Tim. 3. 3.

¶ Or, good things.

⁸ But a lover of ³¹ hospitality, a lover of ³² good men, ³³ sober, just, holy, ³⁴ temperate;

³⁵ See on 1 Tim. 3. 2. & 10. ¶ ³⁶ That has the command of himself, and can bridle his will and affections, 1 Cor. 6. 12.

* 1 Tim. 1. 10.
& 6. 3.
1 Tim. 1. 13.
& 4. 3.
Chap. 2. 1.
¶ Or, in teaching.

⁹ ³⁵ Holding fast * the ³⁶ faithful word, ¶ as he hath been taught, that he may be able by ³⁷ sound doctrine, both to ³⁸ exhort and to convince the gain-fayers.

³⁹ 2 Tim. 1. 13. ¶ ⁴⁰ Of undoubted truth and certainty, as 1 Tim. 1. 15. ¶ ⁴¹ See on 1 Tim. 1. 10. ¶ ⁴² Stir up the slothful to the performance of their duty.

* 1 Tim. 1. 6.

¹⁰ For * there are many ⁴³ unruly and vain ⁴⁴ talkers, and ⁴⁵ deceivers, especially they of the ⁴⁶ circumcision:

⁴⁷ Subject to no Order. ¶ ⁴⁸ Venting their own idle and unprofitable fancies in their preaching. ¶ ⁴⁹ Acts 15. 1. 2 Tim. 3. 13. ¶ ⁵⁰ Jewish Teachers converted to Christianity, who taught the necessity of observing the Jewish Law, together with Faith in Christ, Acts 21. 20.

* 1 Tim. 6. 5.

¹¹ Whose mouths must be ⁴⁴ stopped, who ⁴⁵ subvert whole houses, teaching things which they ⁴⁶ ought not * ⁴⁷ for filthy lucre's sake.

⁴⁸ Viz. By conviction from Scripture and Reason, v. 9. ¶ ⁴⁹ 2 Tim. 2. 14. & 3. 6. By their false Doctrine overthrow the Faith of whole Families. ¶ ⁵⁰ Which are most false and mischievous. ¶ ⁵¹ Isa. 56. 11. Ezek. 13. 19. Mic. 5. 3, 11. Rom. 16. 18. Phil. 3. 19. See on 1 Tim. 3. 3. n. 15.

* Acts 17. 28.

¹² * One ⁴⁸ of themselves, even a ⁴⁹ prophet of their own, said, The Cretians are always liars, ⁵⁰ evil beasts, ⁵¹ slow bellies.

⁵² Of their own Country-men (who therefore was like to know the truth of what he spake.) ¶ ⁵³ Epimenides, esteemed a Prophet by them. ¶ ⁵⁴ Of brutish, beastly conditions: (like those Beasts which are hurtful to men.) ¶ ⁵⁵ Given to idleness and intemperance, as if they were all Belly.

¹³ This witness is ⁵² true: wherefore rebuke them sharply, that they may be ⁵³ sound in the faith;

⁵⁴ Appears to be so. ¶ ⁵⁵ See on 1 Tim. 1. 10.

¹⁴ Not giving heed to ⁵⁶ Jewish fables, and ⁵⁷ commandments of men, that ⁵⁸ turn from the truth.

⁵⁹ See on 1 Tim. 1. 4. ¶ ⁶⁰ Math. 15. 9. Col. 2. 20-22. ¶ ⁶¹ Forsake the Doctrine of the Gospel.

* Rom. 14. 23.

¹⁵ Unto the ⁵⁹ pure. ⁶⁰ all things are pure: but ⁶¹ unto them that are ⁶² defiled and ⁶³ unbelieving, is ⁶⁴ nothing pure, but even their ⁶⁵ mind and ⁶⁶ conscience is ⁶⁷ defiled.

⁵⁷ Believers, whose hearts are purified by Faith, Acts 15. 9. ¶ ⁵⁸ Luke 11. 41. Acts 10. 15. Rom. 14. 14-20. 1 Cor. 6. 12. & 10. 23, 25. 1 Tim. 4. 3, 4. All kind of Meats are lawful to be used: (all Jewish difference of Meats and such kind of observances being now taken away.) ¶ ⁵⁹ Viz. Outwardly, by living in scandalous sins. ¶ ⁶⁰ And also inwardly, being destitute of true Faith to purify 'em. ¶ ⁶¹ Hag. 2. 13. Nothing they do, whether they do or forbear, can make 'em acceptable to God. ¶ ⁶² Their judgment (whereby they should distinguish between lawful and unlawful.) ¶ ⁶³ Whereby they should judge of their own actions. ¶ ⁶⁴ The wickedness of their Lives influences the faculties of their Souls, whereby they are blinded and perverted, that they cannot judge aright.

¹⁶ ⁶⁵ They ⁶⁶ profess that they know God; but in ⁶⁷ works they deny him, being ⁶⁸ abominable, and disobedient, and unto every good work * ⁶⁹ re-

¶ Or, void of judgment.

⁷⁰ These Jewish false Teachers. ¶ ⁷¹ 2 Tim. 3. 5. Boast that they own the true God, and know his Law, Rom. 2. 17. ¶ ⁷² Jude 4. Live in a contradiction to his Law, as if they knew nothing of him or it. ¶ ⁷³ Worthy to be abhorred and avoided by all. ¶ ⁷⁴ Unuseful; that can neither judge truly, nor act rightly.

* Rom. 1. 28.
2 Tim. 3. 8.

CHAP. II.

1 Directions given unto Titus, both for his doctrine and life. 9 Of the duty of servants.

BUT speak thou the things which ² become ³ sound doctrine.

* 1 Tim. 6. 3.

⁴ d. Though false Teachers dote upon Dreams, and feed their hearers with idle Fancies and false Doctrines, yet do thou teach otherwise. ¶ ⁵ Agree with the truth.

2 Tim. 1. 13.
Chap. 1. 9.

¶ ⁶ See on 1 Tim. 1. 10.

² That the aged men be ³ sober, grave, ⁴ temperate, ⁵ sound in faith, in charity, in patience:

¶ Or, vigilant.

⁶ Teach 'em to be so. ¶ ⁷ See on 1 Tim. 3. 3. n. 7. ¶ ⁸ See on 1 Tim. 3. 3. n. 8. ¶ ⁹ Sincere and steadfast in the Doctrine of the Gospel.

³ The aged women likewise, that they be in ⁴ behaviour ⁵ as becometh ⁶ holiness, not ⁷ false accusers, not given to much wine, ⁸ teachers of good things;

* 1 Tim. 2. 9.

⁹ Agreeable to their holy profession (1 Tim. 2. 10.) and such as may witness the holiness of their hearts, 1 Pet. 3. 4, 5. ¶ ¹⁰ Phil. 4. 3. Viz. Privately; to Children and young Women, v. 4.

1 Pet. 3. 3.

⁴ That they may teach the young women to be ⁵ sober, to love their husbands, to ⁶ love their children,

¶ Or, holy women.

⁷ Discreet in the performance of the duties of their places. ¶ ⁸ Viz. In a due manner, not doting upon 'em, and so as to undo 'em by their fondness.

¶ Or, make.

⁵ To be discreet, chaste, keepers at home, ⁶ good, ⁷ obedient to their own husbands, * that the ⁸ word * of God be not blasphemed.

¶ Or, wife.

⁹ Kind, helpful, charitable, Acts 9. 36. ¶ ¹⁰ Eph. 5. 22. Gal. 3. 19. 1 Pet. 3. 5, 6. ¶ ¹¹ Ver. 10. The Doctrine of the Gospel and the Christian Religion, 1 Tim. 6. 1.

⁶ Young men likewise exhort to be ⁷ sober, ⁸ minded.

¶ Or, discreet.

⁷ In all things shewing thy self a ⁸ pattern of good works: in doctrine shewing ⁹ uncorruptness, ¹⁰ gravity, ¹¹ sincerity,

¹² 1 Tim. 4. 12. 1 Pet. 5. 3. ¶ ¹³ Freedom from error. ¶ ¹⁴ Freedom from vanity and lightness. ¶ ¹⁵ Freedom from by-ends and carnal respects.

⁸ * Sound speech that cannot be condemned; * that he that is of the contrary part may be ⁹ ashamed, having no evil thing to say of you.

* 1 Tim. 6. 3.

⁹ Exhort ¹⁰ servants to be obedient unto their own Masters, and to please ¹¹ them well. * in ¹² all things, not ¹³ answering again,

15. & 3. 16.

¹⁴ Eph. 6. 5. Col. 3. 22. 1 Pet. 2. 18. ¶ ¹⁵ Viz. Lawful. ¶ ¹⁶ Contradicting them, disputing matters with 'em, using any provoking words to 'em.

¶ Or, gain say.

¹⁰ Not purloining, but shewing all good ¹¹ fidelity; that they may ¹² adorn the doctrine of God ¹³ our Saviour in all things.

¹⁴ Gen. 31. 38, 39. & 39. 6. ¶ ¹⁵ Render the Gospel and

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* Chap. 3. 4.
|| Or, that
bringeth sal-
vation to all
men, hath
appeared.

* Col. 1. 22.

and Christian Religion (which teaches these duties) beau-
tiful and lovely. ¶ See on 1 Tim. 1. 1.

11 ²⁶ For * the grace of God || that bringeth
salvation, hath appeared to all men;

²⁶ g. d. It concerns all to perform their several duties
faithfully, because the Doctrine of the Gospel (as Jude 4.)
(which is the effect of God's Grace in Christ,) wherein sal-
vation is offered, and the way to obtain it is declar'd, is
publish'd indifferently to all Nations, as well as Jews; and
therein to persons of all ranks and conditions, bond as well
as free.

12 ³⁰ Teaching us, * that ³¹ denying ³² ungod-
liness, and ³³ worldly lusts, we should live ³⁴ so-
berly, ³⁵ righteously, and ³⁶ godly in this present
world;

³⁰ Viz. (1.) By acquainting us with better things, Rom.
13. 14. (2.) By planting opposite principles, viz. the new
nature, (1 Pet. 1. 4.) and by enduing us with an opposite
power, the Spirit of God, Rom. 8. 13. (3.) By weight of
Arguments out-pleading corruption. ¶ 31 2 Tim. 3. 5. See
there. Refusing to yield to temptations, to sins against
the first Table. ¶ 32 1 John 2. 16. All such inordinate de-
sires as reign in worldly men, after worldly things. ¶ 33 In
the use of Food, Apparel, and all things relating to our
selves. ¶ 34 In the performance of all duties towards our
Neighbours. ¶ 35 Worshipping God in a right manner.

13 ³⁷ Looking for that ³⁸ blessed hope, and the
³⁹ glorious appearing of the ⁴⁰ great God, ⁴¹ and
our Saviour Jesus Christ:

³⁷ 1 Cor. 1. 7. Phil. 3. 20. ¶ 38 That eternal Salvati-
on, which makes perfectly blessed, and which all good
Christians hope for. ¶ 39 Matt. 25. 31. Mark 13. 26.
1 Thess. 4. 16. ¶ 40 Christ whose glory and greatness shall
then appear visibly to all. ¶ 41 Or [even our Saviour.]

14 Who ⁴² gave himself for us, that he might
redeem us ⁴³ from all iniquity, and ⁴⁴ purify ⁴⁵ un-
to himself a ⁴⁶ peculiar people, ⁴⁷ zealous of ⁴⁸ good
works.

⁴² Gal. 1. 4. Eph. 5. 2. ¶ 43 From the guilt of all our
sins. ¶ 44 Make 'em more and more holy. ¶ 45 For his
own service. ¶ 46 Exod. 19. 5. Deut. 7. 6. In a special
manner chosen and beloved of God like a treasure.
¶ 47 Earnest and diligent in the pursuit of all good.
¶ 48 Eph. 2. 10.

15 These things speak and exhort, and rebuke
⁴⁹ with all authority; ⁵⁰ Let no man despise thee.

⁴⁹ In God's name, as his Ambassador. ¶ 50 See on
1 Tim. 4. 12.

C H A P. III.

1 Titus directeth what to teach, and what not.
12 The conclusion.

PUT them in mind to be ² subject to ³ princi-
palities and ⁴ powers, to obey Magistrates, to
be ⁵ ready to every good work,

² Often call upon them to perform this duty. ¶ 2 Rom.
13. 1. 1 Pet. 2. 13, 14. To acknowledge the necessity
hereof (for the Cretians were very seditious) and not to
think that the Christian Religion does exempt 'em from it.
¶ 3 Supreme Civil Magistrates (1 Pet. 2. 13.) though Hea-
thens. ¶ 4 Subordinate inferiour Magistrates, 1 Pet. 2. 14.
¶ 5 Gal. 6. 9, 10. To take all occasions of doing good.

2 ⁶ To speak evil of no man, to be no ⁷ braw-
lers, ⁸ but ⁹ gentle, shewing all ¹⁰ meekness unto
¹¹ all men.

⁶ Jam. 4. 11—1 Pet. 2. 1. & 3. 9. To utter no false evil
reports, nor true ones to an evil end. ¶ 7 1 Tim. 3. 3.
¶ 8 2 Tim. 2. 24, 25. Of a complying temper, so as to part
with ones own right sometimes. ¶ 9 Mild and kind car-
riage. ¶ 10 Even gain-sayers.

3 For * we our selves also were sometimes
¹² foolish, disobedient, ¹³ deceived, serving divers
lusts and pleasures, living in malice and envy,
¹⁴ hateful, and hating one another.

¹² See on 1 Cor. 6. 11. ¶ 13 Destitute of true wisdom,
and without understanding in the things of God. ¶ 14 Wan-
dring in By-paths, and delighting therein. ¶ 15 Worthy
to be hated both of God and man.

4 But after that * the ¹⁶ kindness and ¹⁷ love of
God ¹⁸ our Saviour toward man ¹⁹ appeared,

¹⁶ Eph. 2. 7. ¶ 17 See on 1 Tim. 1. 1. ¶ 18 Viz. In the

Gospel, and in our Hearts, i. e. then there was a blessed
change wrought in us.

5 * ¹⁸ Not by works of righteousness which we
have done, but according to his ¹⁹ mercy he ²⁰ sa-
ved us by the ²¹ washing of regeneration, and re-
newing of the holy Ghost;

¹⁸ Eph. 2. 9. 2 Tim. 1. 9. ¶ 19 Eph. 2. 8. ¶ 20 Delivered
us from our sinful state, and brought us into a state of sal-
vation. ¶ 21 John 3. 3, 5. Eph. 5. 26. By regeneration,
whereby (as by a Bath) we are cleansed from the filth of
sin, Ezek. 36. 25, 27. (whereof Baptism is a sign and seal.)

6 * Which he shed on us ²² abundantly, through
Jesus Christ our Saviour:

7 That being ²³ justified by ²⁴ his grace, we
should be made ²⁵ heirs, * ²⁶ according to the hope
of eternal life.

²² Acquired from the guilt of sin, and counted right-
eous. ¶ 23 See on Rom. 3. 28. ¶ 24 Rom. 8. 23, 24.
Heb. 1. 14. Jam. 2. 5. ¶ 25 Ch. 1. 2. i. e. Heirs of eternal
life, according to the hope, which the promise of God has
given us thereof.

8 This is ²⁷ a faithful saying, and these things I
will that thou ²⁸ affirm constantly, that they which
have believed in God, might be careful to ²⁹ main-
tain good works: ³⁰ these things are good and ³¹ pro-
fitable unto men.

²⁷ See on 1 Tim. 1. 15. ¶ 28 Maintain against all Cavils
and Contradiction. ¶ 29 Employ themselves about, and
go before others (as the word signifies) in the practice of—
¶ 30 These Doctrines. ¶ 31 Both for our comfort here
and happiness hereafter.

9 But ³² avoid ³³ foolish questions, and ³⁴ gene-
alogies, and contentions, and strivings ³⁵ about
the law; for they are unprofitable and vain.

³² 1 Tim. 1. 4. 2 Tim. 2. 23. ¶ 33 See on 1 Tim. 1. 4.
Of no consequence. ¶ 34 That recounting of Ancestors
which proceeds from a vain mind, and tends to vain-glory.
¶ 35 About the observance of the ceremonial Law; or the
sense of some little things therein.

10 A man that is an ³⁶ heretick, after the first
and second admonition, * ³⁷ reject:

³⁶ One who does obstinately persist in great and dange-
rous errors, and loves to draw Disciples after him. ¶ 37 See 2 John 10.
on Rom. 16. 17. Have no more to do with him.

11 Knowing that he that is such, is ³⁸ subver-
ted, and ³⁹ sinneth, being ⁴⁰ condemned of him-
self.

³⁸ Fallen off from some fundamental point, and turn'd
into a wrong way, so that there is little or no hopes of
him. ¶ 39 Heb. 10. 26. Viz. Grievously. ¶ 40 1 John 3. 20.
Inflicts the same punishment on himself (viz. separation
from the communion of the Church) as the Church would
do, if it had censured and condemned him.

12 When I shall send Artemas unto thee, or
* Tychicus, be diligent to come unto me to Nicopo-
lis: for I have determined there to winter.

³⁶ Acts 10. 4.
2 Tim. 4. 12.

13 ⁴¹ Bring Zenas the ⁴² lawyer, and * Apollos, ⁴³ Acts 18. 24.
on their journey diligently, that nothing be want-
ing unto them.

⁴¹ 3 John 6. Furnish with necessaries. ¶ 42 Matt. 22. 35.
Luke 7. 30. One that was expert in the Law of Moses, and
interpreted it to the people.

14 And let ⁴⁴ ours also learn to || ⁴⁵ maintain || Or, profess
⁴⁶ good works ⁴⁷ for necessary uses, that they be ⁴⁸ honest trades.
* not ⁴⁹ unfruitful. ¶ Phil. 1. 11.

⁴⁴ Those of our Society, whether Ministers or People.
¶ 45 Charity and Bounty. ¶ 46 For the relief of the poor
Brethren, that they may not want any necessary. ¶ 47 Un-
serviceable to those among whom they dwell.

15 All that are with me salute thee. Greet
them that love us ⁵⁰ in the faith, Grace be with
you all. Amen.

⁵⁰ For the Faith's sake, and with such a love as the
Christian Religion requires.

¶ It was written to Titus, ordained the first Bi-
shop of the Church of the Cretians, from Nico-
polis of Macedonia.

PHILE-

PHILEMON.

The ARGUMENT.

Oneſimus, Philemon's ſervant, having run away from his Maſter, and ſtole ſomething from him, coming to Rome was there converted by Paul, who took a great liking to him, and made ſome uſe of him, yet would not detain him without his Maſter's conſent, but ſends him back to him with this Letter of Recommendation, penned in a moſt rhetorical ſtrain, and bedeck't with all the Flowers of Rhetoric to move Philemon to receive him again, and conſider him not in the capacity of a Servant, but a Brother.

Chap. I.

C H A P. I.

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Paul rejoiceth to hear of the faith and love of Philemon.

* Eph. 3. 1.
2 Tim. 1. 8.
1 Eph. 4. 1.
* Col. 4. 16.
* Phil. 2. 25.
3 See on
Rom. 16. 5.
4-7 See on
Rom. 1. 7.
* 1 Theſſ. 1. 2.
2 Theſſ. 1. 3.
3 See on
Rom. 1. 8.
9 Ephes. 1. 15.
Col. 1. 4.

PAUL * a priſoner of Jeſus Chriſt, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer,
2 And to our beloved Apphia, and * Archippus our fellow-ſouldier, and to the Church ³ in thy houſe:
3 ⁴ Grace to you, and ⁵ peace from ⁶ God our Father, and ⁷ the Lord Jeſus Chriſt.
4 * ⁸ I thank my God, making mention of thee always in my prayers,
5 ⁹ Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints;
6 That the ¹⁰ communication of thy faith may become ¹¹ effectual by the acknowledging of every good thing, which is in you ¹² in Chriſt Jeſus.
¹³ Phil. 4. 15. Heb. 13. 16. Thy Bounty to others proceeding from thy Faith. ¶ ¹⁴ An effectual means to induce others to own and acknowledge thoſe good things which are in thee, and thy Family. ¶ ¹⁵ By his Grace and Bounty.
7 For we have ¹⁶ great joy and conſolation in
¹⁷ thy love, becauſe the bowels of the ſaints are
¹⁸ reſreſh'd by thee, brother.
¹⁹ 2 Cor. 7. 4. 13. 1 Theſſ. 3. 7. ¶ ²⁰ This manifeſtation of it. ¶ ²¹ 1 Cor. 16. 18. 2 Tim. 1. 16.
8 Wherefore, though I might be much ²² bold
²³ in Chriſt, to enjoyn thee that which is convenient,
²⁴ 1 Theſſ. 2. 6. ¶ ²⁵ By virtue of that authority he has given me.
9 Yet ²⁶ for love's ſake I rather beſeech thee, being ſuch a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

²⁷ 1 Cor. 4. 15. * whom I have begotten in my bonds:
Gal. 4. 19.

²⁸ Viz. To receive him again, v. 13. ¶ ²⁹ Col. 4. 9.
11 Which in time paſt ³⁰ was to thee unprofitable, but ³¹ now profitable to thee and to me:
³² Had wronged thee. ¶ ³³ Who for the time to come will approve himſelf uſeful and ſerviceable to thee, as he has been to me.

12 Whom I have ſent again: thou therefore
³⁴ Luke 15. 20. ³⁵ receive him that is mine own bowels.
* 1 Cor. 16. 17. 13 Whom I would have retained with me, * that
Phil. 2. 30. ³⁶ in thy ſtead he might have miniſtered unto me in the bonds of the Goſpel.

³⁷ To do what thou wouldeſt have done, if thou haſt been here.

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14 But without thy mind would I do nothing; that ³⁸ thy benefit ſhould not be as it were ³⁹ of neceſſity, but ⁴⁰ willingly.

⁴¹ That good turn thou wouldeſt have done me, in lending me his ſervice. ¶ ⁴² 2 Cor. 9. 7. ¶ ⁴³ 1 Chron. 28. 9.

15 ⁴⁴ For perhaps he therefore departed for a ſeaſon, that thou ſhouldeſt receive him for ever;
⁴⁵ 9. d. And as for his leaving thee, doubtleſs God's deſign therein was, that he might be converted by my miniſtry, and ſo rendred ſo uſeful to thee, that thou mighteſt be willing to keep him as long as he lives, *Exod. 21. 6.*

16 Not now ⁴⁶ as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but ⁴⁷ how much more unto thee, both ⁴⁸ in the fleſh, and ⁴⁹ in the Lord?

⁵⁰ Viz. Only. ¶ ⁵¹ As being to be conſtantly ſerviceable to thee. ¶ ⁵² In reſpect of that bodily ſervice he may do thee. ¶ ⁵³ As he is a Believer.

17 If thou count me therefore a ⁵⁴ partner, receive him as my ſelf.

⁵⁵ Jam. 2. 5. Thy Friend and Companion in the Faith.

18 If he hath wronged thee, or oweth thee ought, put that on mine account:

19 I Paul have written it with mine own hand, I will repay it: albeit I do not ſay to thee how thou oweſt unto me even ⁵⁶ thine own ſelf beſides.

⁵⁷ Thy eternal welfare: (as being converted by me.)

20 Yea brother, let me ⁵⁸ have joy of thee in the Lord: reſreſh my bowels ⁵⁹ in the Lord.

⁶⁰ Obtain this kindneſs from thee, for the Lord's ſake, which will much rejoice me. ¶ ⁶¹ In a matter ſo agreeable to the will of Chriſt.

21 Having ⁶² confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo ⁶³ do more than I ſay.

⁶⁴ 2 Cor. 7. 16. ¶ ⁶⁵ Shew him more kindneſs than I expreſs.

22 But withall prepare me alſo a lodging: for I truſt that through ⁶⁶ your prayers I ſhall be ⁶⁷ given unto you.

⁶⁸ Acts 12. 5. 2 Cor. 1. 11. Phil. 1. 25. ¶ ⁶⁹ Reſtored to liberty.

23 There ſalute thee * Epaphras, my fellow-
priſoner in Chriſt Jeſus; ¶ ⁷⁰ Col. 1. 7. & 4. 11.

24 * Marcus, * Ariſtarchus, * Demas, Lucas, my
fellow-labourers. ¶ ⁷¹ Acts 12. 13. Acts 19. 29.

25 The grace of our Lord Jeſus Chriſt be with
your ſpirit. Amen. ¶ ⁷² Col. 4. 13.

¶ Written from Rome to Philemon, by Oneſimus a ſervant.
⁷³ See on Gal. 6. 18.

HEBREWS.

HEBREWS.

The ARGUMENT.

THAT St. Paul wrote an Epistle to the Hebrews is certain from that passage of Peter, 2 Pet. 3. 15. which can be no other than this Epistle, as appears, both because the matter for which St. Peter quotes the saying of Paul to 'em is found in this Epistle, viz. ch. 3. 7, 8. & 10, 36, 37. and also by divers other passages which are produc't: neither are the exceptions against this opinion of any moment, but such as do admit of an easy solution.

The Scope of it is this, The believing, or Christian Hebrews suffered under two great evils, one Inward, the other Outward; the former was a great error, in joyning Christ and Moses; the observation of the Ceremonial Law, together with the profession of the Christian Faith: the latter was their grievous Persecution from their own Countreymen for turning Christians, whereupon many of 'em were in great danger of Apostasy. Now the Apostle here administers suitable remedies against both these evils: against the former he shows the Pre-eminence and Pre-excellency of Christ above Moses, and that the Ceremonial Law of Moses was to give way to the Law of Christ, as Stars and Candles do at the Presence of the Sun. In handling of these things he shows the transcendent excellency of Christ's Person and Office, both in respect of his Deity, ch. 1. and Humanity, ch. 2. and that as a Prophet he exceeds Moses, ch. 3, & 4. 1-14. as a Priest he excels Aaron, ch. 4. 14-16. and as a King and Priest he excels Melchisedec, ch. 5, & 6, & 7. and further shows the excellency of Christ's Priesthood above that of Aaron, ch. 8, & 9, & 10. 1-18. Against the latter their Persecution, he endeavours to fortifie 'em by laying down several motives to, and Grounds of Perseverance in the Faith and Truth, taken from the danger of Apostasy, ch. 10. 26, &c. the efficacy of Faith to support under troubles, ch. 11. the benefits of Affliction, ch. 12. 1-17. the excellency of the New Testament above the Old. v. 18-29. After which he exhorts 'em to several Duties which much adorn a Christian Profession, concluding with a Prayer that they might be able to perform 'em. ch. 13.

The Epistle of PAUL the Apostle to the ' HEBREWS.

* Believing Jews wherever they lived, (for no Book of Scripture was written to any other but Believers) yet chiefly such as inhabited Judaea and Syria.

and does declare, and expressly represent, in a most conspicuous manner, the Divine properties to our Faith and Contemplation, as incarnate. ¶ 11 Sustaining, or preserving and governing, Col. 1. 17. ¶ 12 Psal. 33. 9. ¶ 13 By the sacrifice of himself, ch. 9. 26. Eph. 5. 2. ¶ 14 Made atonement or satisfaction for them to Divine Justice. ¶ 15 Ch. 8. 1. & 12. 2. Col. 3. 1. Took a sure and quiet possession of his Kingly glory, ch. 10. 11, 12. compar'd. ¶ 17 See on Eph. 1. 20. ¶ 18 i. e. Of God, as ch. 10. 12. Rom. 8. 34. ¶ 19 In the highest Heavens, ch. 7. 26. & 8. 1. Eph. 1. 20.

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CHAP. I.

1 Christ in these last times coming to us from the Father, is preferred before angels both in person and office.

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

¶ 10 Viz. When he was thus set down. ¶ 11 By his hypostatical union to the Divine Nature. ¶ 12 Eph. 1. 21. Phil. 2. 9, 10. privilege, viz. of being the Son of God.

5 For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

¶ 13 Psal. 2. 7. ¶ 14-16 See on Acts 13. 33. ¶ 17 2 Sam. 7. 14. I will manifest my self so to be (by my eternal, unchangeable love to him.)

6 And again when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

¶ 18 Or [when he brings in again] viz. the second time, at his second coming. ¶ 19 Who is before all, (Prov. 8. 24, 25.) more excellent than all, (Gen. 49. 3.) and heir or Lord of all, Psal. 2. 6-8. ¶ 20 Psal. 97. 7.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

¶ 21 Psal. 104. 4. i. e. Christ, (and therefore he is more excellent than they.) ¶ 22 Like Lightning, i. e. active in doing his will.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom:

¶ 23 Psal. 45. 6, 7. See there. ¶ 24 Thy administration of affairs is most just.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oyl of gladness above thy fellows.

10. Chron. 22.
Psal. 89. 26, 27.

Rom. 8. 29.

Gr. unto,

Gr. righteousness,
or straightness.

* Num. 12. 6, 8.

* Gal. 4. 4.
Eph. 1. 10.
* John 15. 15.
* Psal. 2. 8.
Matt. 21. 38.
* 1 Cor. 8. 6.
Col. 1. 16.

* Wisd. 7. 26.
* John 1. 4.
Col. 1. 17.
Rev. 4. 11.
* Chap. 9.
12, 14, 26.
* Psal. 110. 1.
Chap. 10. 12.

GOD who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds:

¶ 3 Viz. Of the Jewish Polity; when the rejection, and final overthrow of their Church was approaching. ¶ 4 Us Jews (to whom Christ was especially sent, Matt. 15. 24. & 21. 37. Rom. 15. 8.) ¶ 5 John 1. 14. Matt. 17. 5. In this Chapter he fixes and improves the principal consideration to persuade 'em to perseverance in the Doctrine of the Gospel, viz. from the immediate Author of it the promised Messiah. ¶ 6 As God Man and Mediator. ¶ 7 Sovereign Lord of all Creatures, Psal. 2. 8. Matt. 21. 38. & 28. 18. John 3. 35. Eph. 1. 20-22. Phil. 2. 9. Col. 1. 18. ¶ 8 See on John 1. 3. n. 8, 9. ¶ 9 Upper and lower, visible and invisible, i. e. the whole frame of Heaven and Earth, Col. 1. 16. or [Ages] i. e. all things subjected to, or measur'd by time.

3 * Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

¶ 10 Partaker of whatsoever glorious excellency was in the Father. ¶ 11 2 Cor. 4. 4. Phil. 2. 6. Col. 1. 15. One who has the whole nature of God in him, as he is his Son;

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³⁵ See on Eph. 4. 2. ¶ ³⁶ Acts 10. 38. John 3. 34. Endued thee (1.) with the gifts and graces of the Spirit, which quicken and make thee joyful in all thy undertakings as Mediator. (2.) With a greater measure of joy and happiness in heaven. ¶ ³⁷ The rest of God's Children, thy Brethren; but chiefly the Prophets and Apostles, employ'd in the service of the Church.

¹⁰ ³⁸ And, ³⁹ Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

³⁸ *Viz.* To or of the Son he saith. ¶ ³⁹ Psal. 102. 25, &c. (This is brought to shew the eternity of his Kingdom.)

¹¹ * They shall perish, but thou remainest: and they all shall ⁴⁰ wax old as doth a garment;

⁴⁰ At last come to an end, Heb. 8. 13.

¹² And as a vesture shalt thou ⁴¹ fold them up, and they shall be changed: but thou art the ⁴² same, and thy years shall not fail.

⁴¹ *Viz.* 34. 4. No more to be used. ¶ ⁴² Chap. 13. 8. Jam. 1. 17.

¹³ But ⁴³ to which of the angels ⁴⁴ said he at any time, ⁴⁵ Sit on ⁴⁶ my right hand, ⁴⁷ until I make thine enemies ⁴⁸ thy footstool?

⁴³ *Viz.* 5. ¶ ⁴⁴ (But he said so to the Son, Psal. 110. 1. ¶ ⁴⁵ Till then and ever after. ¶ ⁴⁶ Absolutely, subject to thee, 1 Cor. 15. 25.

¹⁴ * Are they not all ⁴⁷ ministring spirits, sent forth to minister for them who shall be heirs of salvation?

⁴⁷ *Viz.* 34. 7. & 91. 11. Employed by God for the service of his People. (and that's their highest dignity.)

C H A P. II.

¹ We ought to be obedient unto Christ Jesus, 5 and that because he vouchsafed to take our nature upon him.

¹ Therefore ² we ought to give the more earnest heed to the things which we have heard, left at any time we should ³ let them ⁴ slip.

¹ In regard of the glory and excellency of the Author of the Gospel. ¶ ² *Viz.* Who have heard the Gospel preach'd, and make profession thereof, ought to be so intent upon, as to bring our selves to a conformity to the Gospel publish'd by such a person. ¶ ³ Psal. 119. 11. Prov. 3. 21. *Viz.* Out of our heads, hearts, or practice, so as to depart from the Faith, or service of Christ.

² For if the ⁶ word spoken by ⁷ angels was ⁸ stedfast, and ⁹ every ⁹ transgression and ⁹ disobedience received ¹⁰ a just recompence of reward;

⁶ *Ch.* 10. 28, 29. The Law. ¶ ⁷ Acts 7. 53. Gal. 3. 19. (Who were employ'd to form the sound of the trumpet, and the words of the Law, &c.) ¶ ⁸ A firm Covenant between God and the People. ¶ ⁹ *Ch.* 10. 28. Sin of Omission and Commission. ¶ ¹⁰ 1 Cor. 10. 5, 8--10. Such a punishment as their disobedience deserv'd.

³ * How shall we escape if we ¹¹ neglect ¹² so great salvation, * which at the first ¹³ began to be ¹⁴ spoken by the Lord, and was ¹⁵ confirmed unto ¹⁶ us by ¹⁷ them that heard him;

¹¹ Don't embrace and improve. ¶ ¹² Acts 13. 26. Rom. 1. 16. Eph. 1. 13. The Gospel (which is the most powerful means to bring us to Salvation). ¶ ¹³ Matt. 4. 17. ¶ ¹⁴ Preach'd in such a clear and distinct manner. ¶ ¹⁵ Further declared, and its truth attested. ¶ ¹⁶ Jews. ¶ ¹⁷ The Apostles.

⁴ * God also bearing them ¹⁸ witness, both with ¹⁹ signs and ²⁰ wonders, and with divers ²¹ miracles, and ²² gifts of the holy Ghost, ²³ according to his own will?

¹⁸ Mark 16. 20. *Viz.* That their Doctrine was true. ¶ ¹⁹⁻²¹ See on Acts 2. 22. ¶ ²² That variety of gifts and graces, which was vouchsaf'd to 'em. ¶ ²³ 1 Cor. 12. 11.

⁵ ²⁴ For unto the angels hath ²⁵ he not put in subjection ²⁶ the world to come, whereof we speak.

²⁴ *q. d.* The Gospel preach'd by Christ, is more to be heeded than the Law publish'd by Angels, because he is of greater authority than they. ¶ ²⁵ God. ¶ ²⁶ *Viz.* 65. 17. Eph. 1. 21. 2 Pet. 3. 13. The Gospel-state of the Church, especially that part of it, when all the Kingdoms of the world shall become the Kingdoms of Christ, Rev. 11. 15.

⁶ ²⁷ But one in a certain place testified, saying, Chap. 2. what is ²⁸ man that thou art ²⁹ mindful of him? or the ³⁰ son of man that thou ³¹ visitest him?

²⁷ *q. d.* But to this Son of Man he hath put it in subjection, as one— ¶ ²⁸ Psal. 8. 4-6. See there. ¶ ²⁹ The humane Nature in the Person of the Messia. ¶ ³⁰ Purpos'd to do him good. ¶ ³¹ Dealest with him accordingly.

⁷ Thou madest him ³² a little lower than the ³³ angels; thou crownest him with ³⁴ glory and ³⁵ honour, and didst set him over the ³⁶ works of thy hands:

³² Or, [for a little while] i. e. during his state of mortality; especially while he suffered death, v. 9. (which the Angels are not capable of.) ¶ ³³ The most excellent dignity that any Creature could be advanc'd to. ¶ ³⁴ The highest respect, that could be given to any. ¶ ³⁵ All persons and things.

⁸ ³⁶ Thou hast put all things in subjection under his feet. ³⁷ For ³⁸ in that he put all in subjection under him, he left nothing ³⁹ that is not put under him. ⁴⁰ But now we see not yet all things put under ⁴¹ him.

³⁶ Matt. 11. 27. & 28. 18. John 13. 3. 1 Cor. 15. 25, 27. Eph. 1. 22. ¶ ³⁷ *q. d.* And it appears that the world to come is put in subjection under him (v. 5.) because all things are so. ¶ ³⁸ In that it's said, he put— ¶ ³⁹ *q. d.* But it is certain there never was any man or men, since the Creation, that had such an absolute dominion (and therefore it must be understood of some other man, viz. Christ.) ¶ ⁴⁰ Any meer man.

⁹ But we see Jesus, * who was made ⁴² a little * Phil. 2. 7, 8, 9. lower than the angels, ⁴³ for the suffering of death ⁴⁴ Or, by. * crowned with ⁴⁵ glory and ⁴⁶ honour; ⁴⁷ that he * Acts 2. 33. by the grace of God should ⁴⁸ taste death * for * John 12. 32. ⁴⁹ every man. Rom. 5. 18.

⁴² i. e. (1.) Made lower for the suffering of death, i. e. That so he might be in a capacity to suffer death. (2.) For the suffering of death, crown'd, &c. i. e. Because he suffer'd death therefore he was crown'd, &c. Phil. 2. 8, 9. John 5. 17. & 10. 17. Rom. 14. 9. ¶ ⁴³ In these words he do's more fully explain, what he had said before, [for the suffering of death.] ¶ ⁴⁴ Through God's favour and good pleasure to us. ¶ ⁴⁵ Feel the bitterness of death (yet not be long detain'd under it.) ¶ ⁴⁶ Gentiles as well as Jews: all his Members; the [many Spis, v. 10.] [his Brethren, v. 11.] [the Church, v. 12.] [his Children, v. 13.]

¹⁰ ⁴⁶ For it ⁴⁷ became ⁴⁸ him, ⁴⁹ for whom are all things, and by whom are all things, ⁵⁰ in bringing many sons unto glory, to make * the * Acts 3. 15. ⁵¹ captain of their salvation ⁵² perfect ⁵³ through sufferings. & 5. 31.

⁴⁶ *q. d.* The reason why God took this way to redeem Man is, because— ¶ ⁴⁷ It made for his Glory, and was suitable to his Justice. ¶ ⁴⁸ God the Father. ¶ ⁴⁹ Prov. 16. 4. Rom. 11. 36. 1 Cor. 10. 31. ¶ ⁵⁰ In order to Christ (the Captain) his bringing, or that Christ might bring. ¶ ⁵¹ Christ, who is the Author and guide, or leader to salvation. ¶ ⁵² *Ch.* 5. 9. Phil. 2. 9. To consecrate him (by sufferings) to his Office, and fully to qualifie and enable him to the discharge of it. ¶ ⁵³ Chap. 12. 2. Luke 24. 26, 46.

¹¹ ⁵⁴ For both he that ⁵⁵ sanctifieth, and they who are sanctified, * are all ⁵⁶ of one: for which * Acts 17. 26. cause he is ⁵⁷ not ashamed to call them brethren,

⁵⁴ *q. d.* And it appears, that it was meet that Christ should suffer, because he has the same nature with us, (and so must be like us.) ¶ ⁵⁵ *Ch.* 10. 10, 14. John 17. 19. Consecrates them unto God, by bestowing on them the spirit of holiness, and washing them in his own blood. ¶ ⁵⁶ *Viz.* Stock and Nature. ¶ ⁵⁷ Counts it no disparagement to him (though in respect of his Divine Nature he be so infinitely above 'em,) to own, acknowledge, and deal with 'em as such.

¹² Saying, ⁵⁹ I will ⁶⁰ declare thy name unto my ⁶¹ brethren, ⁶² in the midst of the Church will I ⁶³ sing praise unto thee.

⁵⁹ Psal. 22. 22. *Viz.* Both in my own person, and by my Ambassadors, to the end of the world. ¶ ⁶⁰ Make known thy Attributes of Grace and Mercy in sending me into the world. ¶ ⁶¹ Matt. 12. 48, 49. & 25. 40. & 28. 10. ¶ ⁶² Publickly among the People of God. ¶ ⁶³ Matt. 26. 30.

¹³ And again, I will put my ⁶⁴ trust in him. And again, Behold, I and ⁶⁵ the children which God hath given me.

⁶⁴ Psal.

* Isa. 34. 4. & 51. 6. 2 Pet. 3. 7, 10.

* Psal. 110. 1. Matt. 22. 44. Ver. 3. Chap. 10. 12.

* Psal. 103. 20, 21. Dan. 7. 10. Matt. 18. 10.

† Gr. run out as speaking well.

* Chap. 12. 25. * Mark 1. 14. * Luke 1. 2.

* Acts 14. 3. ¶ Or, distributions.

* Chap. 6. 5.

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⁶² *Psal. 18. 2. Viz.* To be supported, and carried through all my sufferings and undertakings. Hereby the Apostle proves that he has the same affections, and consequently the same nature with Believers. For had he been God only, he could not have been brought into such a condition as requir'd dependence upon another; neither is the Nature of Angels expos'd to such dangers or troubles, as to make it necessary for them to betake themselves to God's protection. ⁶⁴ *1/a. 8. 18.* See there. This place also proves that Christ is true Man: for Parents and Children are of the same Nature.

¹⁴ For as much then as the ⁶⁵ children are partakers of flesh and blood, * he also himself likewise ⁶⁶ took part of the same, * ⁶⁷ that through death he might destroy him that had the ⁶⁹ power of death, that is, ⁷⁰ the devil;

⁶⁵ Believers (who are Christ's spiritual Seed.) ⁶⁶ *Phil. 2. 8.* ⁶⁷ That he might dye, and by dying deprive the Devil of his power over Believers, *John 12. 31. Col. 2. 15.* (so the word is used, *Rom. 6. 6.*) ⁶⁹ Power to terrifie the Consciences of men with fear of death, and also (as God's Executioner) to execute the Sentence of Death Eternal upon Unbelievers. ⁷⁰ All evil spirits joyning together under one Head.

¹⁵ And ⁷¹ deliver ⁷² them who * ⁷³ through fear of death were ⁷⁴ all their life-time subject ⁷⁵ to bondage.

⁷¹ By his death making atonement for their sins, he virtually frees 'em from the guilt and punishment thereof, and actually delivers 'em, when they believe. ⁷² His Children. ⁷³ By reason of their expectation of death as the punishment of sin. ⁷⁴ *Viz.* Before they were delivered. ⁷⁵ Perplexity of spirit upon that account.

¹⁶ For verily † he took not on him the nature of angels; but he took on him the ⁷⁶ seed of ⁷⁷ Abraham.

⁷⁶ The first elements of our nature, before our persons come to have any subsistence. ⁷⁷ He is mentioned in particular, because the promise of the Messia was often made to him.

¹⁷ Wherefore in ⁷⁸ all things it ⁷⁹ behoved him to be made ⁸⁰ like unto his brethren; ⁸¹ that he might be a merciful and ⁸² faithful high priest, in things ⁸³ pertaining to God; ⁸⁴ to make reconciliation for the sins of the ⁸⁵ people:

⁷⁸ *Ch. 4. 15. viz.* That concern our natures (not our persons.) ⁷⁹ *Viz.* In respect of the Office, Duty, and Employment he had taken upon him. ⁸⁰ *i. e.* A mortal man. ⁸¹ That by experience of suffering and misery in himself, he might become the more affected with it in others, and the more inclined to pity and relieve 'em. ⁸² *Viz.* To discharge the duty of his Office in relieving his suffering Members. ⁸³ That were to be done either for men with God, or for God with men. ⁸⁴ To use such means as may appease God's anger, and make him friends with men, notwithstanding their sins. ⁸⁵ All that come to God by him, and make use of him as their High-priest.

¹⁸ For in that he himself hath suffered, being ⁸⁶ tempted, he is ⁸⁷ able to succour them that are tempted.

⁸⁶ *Ch. 4. 15.* ⁸⁷ Has a greater firmness, readiness, and inclinableness of heart.

C H A P. III.

¹ Christ is more worthy than Moses, ⁷ therefore we are the more bounden to believe on him.

¹ Wherefore, ² holy brethren, partakers of the ³ heavenly ⁴ calling, ⁵ consider * the ⁶ Apostle and ⁷ high priest * of our profession, Christ Jesus:

² *q. d.* Seeing the Author of the Gospel is so excellent (*ch. 1.*) and so highly advanced above all, *ch. 2. 7, 8.* This Chapter contains a pathetic Exhortation pressed with many cogent reasons to constancy and perseverance in the faith and obedience of the Gospel. ³ *1 Thess. 5. 27.* ⁴ Which came from heaven (*1 Thess. 2. 12. Phil. 3. 14.*) and tends to bring us thither, *2 Thess. 2. 14.* ⁵ *Phil. 3. 14. 2 Tim. 1. 9.* The preaching of the Word, and means of Grace (whereby you are brought to believe in Christ.) ⁶ *Viz.* Both what he is in himself, and what he is to you, that you may carry your selves accordingly. ⁷ One sent immediately from God to preach that Gospel to you,

which you profess to believe (this was the highest Office in the New Testament.) ⁷ *Ch. 4. 14. & 6. 20. & 8. 1. & 9. 11.* This was the highest Function in the Old Testament; to note that the whole Office of saving the Elect of all Ages, is originally in Christ. ⁸ Whom we profess, confess, and own to be our Instructor, and Intercessor.

² Who was ⁹ faithful to him that † appointed † him, as also ¹⁰ Moses ¹¹ was faithful in all his ¹² house.

⁹ *Ch. 2. 17. 10 Ver. 5. Numb. 12. 7.* ¹¹ Ordered all things according to God's order. ¹² *1 Tim. 3. 15.* The Church among the Jews.

³ For this man was counted worthy of more glory than Moses, in as much as * ¹⁴ he who hath ¹⁵ builded ¹⁶ the house, hath more honour than ¹⁷ the house.

¹⁴ *q. d.* You must consider him (*v. 1.*) because he was more excellent than Moses. ¹⁵ The Master of the House or Family; who by his own authority, and for his own use has built the House. ¹⁶ The Church in all ages and places. ¹⁷ The whole or any part of it, (and therefore Christ, who is the Head of the Church, is greater than Moses, who was but a Member of it.)

⁴ For every house is builded by some ¹⁷ man, ¹⁸ but * he that built all things is God.

¹⁷ So Moses, as one of this House, *i. e.* a Member of the Church, must be built and made a Member, not by himself, but by another. ¹⁸ *q. d.* But Christ has built his Church, and all that belong to it, and thereby shewed himself to be God.

⁵ And Moses verily was ¹¹ faithful in all his house as a servant, ¹⁹ for a testimony of those things which were to be spoken after;

¹⁹ And thereby gave witness to what God would afterwards more fully reveal in the Gospel.

⁶ But Christ as ²⁰ a son over his ²¹ own house: ²² whose house ²³ are ²⁴ we, * ²⁵ if we hold fast ²⁶ the confidence, and ²⁷ the rejoicing of the hope ²⁸ firm unto the end.

²⁰ One, who has absolute and supreme authority over all persons and things. ²¹ (And therefore will be more careful than a servant.) ²² *1 Cor. 3. 16.* See there. ²³ Shall make it appear that we are so. ²⁴ Believers. ²⁵ *V. 14.* ²⁶ A bold and open profession of that truth, which our hope is built upon. ²⁷ Our holy boasting, or rejoicing in our interest in the things we hope for. ²⁸ *Matt. 24. 13.*

⁷ Wherefore, ³⁰ as the holy Ghost saith, ³¹ To day if ye will ³² hear his voice,

³⁰ This relates to *v. 12.* [Wherefore take heed.] ³¹ *i. e.* Rebel not against Christ as the Israelites did. ³² *Psal. 95. 7-11.* In this present season of Grace, while you enjoy the means of Grace. ³³ Understand, believe and obey the word of God and Christ, the Gospel.

⁸ Harden not your hearts, ³⁵ as in the provocation, in the day of temptation in the wilderness:

³⁴ *Zach. 7. 11, 12.* Reject not the counsel of God in his Word, and by his Spirit, but suffer it to enter into your hearts, so as to believe and obey it. ³⁵ As the Israelites did in that time, when by their frequent disobedience, and unbelief, they provok'd him against them, *Exod. 17. 2, 7. Numb. 14. 22. & 20. 13.*

⁹ When your fathers ³⁶ tempted me, ³⁷ proved me, and saw my ³⁸ works forty years:

³⁶ Questioning my presence (*Exod. 17. 7.*) distrusting my power (*Psal. 78. 18-20.*) or promises; or despising ordinary means, and desiring extraordinary. ³⁷ Had experimental proof of my power, providence, &c. ³⁸ Wonders both of Judgment and Mercy.

¹⁰ Wherefore I was ³⁹ grieved with that generation, and said, They do ⁴¹ always ⁴² err in their hearts, and they have not ⁴³ known my ways,

³⁹ Highly displeased with the generality of this People. ⁴¹ Notwithstanding all that I have done for, and before them. ⁴² Depart from my ways through stubbornness, and perverseness of will. ⁴³ Minded nor consider'd my dealings with 'em, and those ways wherein I'd have 'em to walk.

¹¹ So I swear in my wrath, † They shall not † enter into ⁴⁶ my rest.

⁴⁵ Partake of the least degree of, but shall go into torment. ⁴⁶ *Canaan*, (the place where I dwell, and fix my worship; and where they were freed from the bondage of Egypt, and rested from the travels of the wilderness) and

N n 2

chiefly

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Gr. made! Sam. 12. 6.

Zech. 6. 12. Matt. 16. 18.

Eph. 2. 10.

2 Cor. 6. 16. Eph. 2. 21, 22. 1 Tim. 3. 15. 1 Pet. 2. 5.

Rom. 5. 2. Chap. 6. 11.

John 1. 14. Phil. 2. 7. 1 Cor. 15. 34, 35.

† Gr. he taketh not hold of angels, but of the seed of Abraham he taketh hold.

Rom. 15. 8.

Gr. If they shall enter.

Chap. 4. chiefly that peaceable settled Church-state, which they enjoyed there.
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12 ⁴⁷ Take heed, brethren, lest there be in any ⁴⁸ of you ⁴⁹ an evil heart of unbelief, ⁵⁰ in departing from the ⁵¹ living God.

⁴⁷ See n. 29. q.d. Since Christ is the Head of the Church, take heed you be not turn'd aside from that obedience, which he requires. ¶ ⁴⁸ Viz. As there was in your fore-fathers of old. ¶ ⁴⁹ Such a wicked frame of heart, as to be under the power of unbelief. ¶ ⁵⁰ So as to cast off the profession of your faith in Christ, and obedience to him, and to return to Judaism again, for fear of persecution. ¶ ⁵¹ Christ, who is able to punish you for it, and that to all eternity.

13 But exhort one another ¹² daily ¹³ while it is called, ¹⁴ To day; lest any of you be hardened through the ¹⁵ deceitfulness of sin.

¹³ In every proper season, and on all fit occasions. ¶ ¹⁴ While the season does continue. ¶ ¹⁵ Psal. 32. 6. ¶ ¹⁶ Eph. 4. 22.

14 ¹⁶ For we ¹⁷ are made partakers of Christ, ¹⁸ if we hold the ¹⁹ beginning of our confidence stedfast unto the end;

¹⁶ q.d. Take heed of Apostasy, and be careful to persevere, because all your interest in Christ depends hereupon. ¶ ¹⁷ It will appear that we are partakers of all those benefits, and privileges, which Christ has purchas'd. ¶ ¹⁸ V. 6. ¶ ¹⁹ That same resolution of spirit for Christ, which we had at our first conversion.

15 ²⁰ While it is said, ²¹ To day if ye will ²² hear ²³ his voice, ²⁴ harden not your hearts, ²⁵ as in the provocation.

²⁰ q.d. This caution (v. 7, 8.) belongs not only to your Ancestors, but to you also; and therefore so long as you hear his voice, be sure to listen to it.

16 ²⁶ For some when they had heard, ²⁷ did provoke, howbeit ²⁸ not all that came out of Egypt by Moses.

²⁶ q.d. You had need to listen, because— ¶ ²⁷ (And so may you, if you be'n't watchful.) ¶ ²⁸ Deut. 1. 36. (So, not all now.)

17 But with whom was he grieved forty years? ²⁹ was it not with them that had ³⁰ sinned, ³¹ whose carcases ³² fell in the wilderness?

²⁹ When the generality sinn'd, by murmuring and rebellion, Numb. 14. ¶ ³⁰ 1 Cor. 10. 5.

18 And ³³ to whom sware he that they should not enter into his rest, but to them that ³⁴ believed not?

³³ Viz. That promise that God made 'em of entering into Canaan; (and thereupon they would not go up to possess it, Numb. 13. 30, 31. & 14. 4.)

19 So we see that they could not enter in, because ³⁵ of unbelief.

³⁵ Deut. 1. 32. (So Unbelievers shall not enter into heaven: and therefore let us take warning, by their example, to avoid it.)

C H A P. IV.

1 The Christians rest is attained by faith. 12 The power of God's word. 14 By our high Priest Jesus, 16 we may go boldly to the throne of grace.

LET ¹ us therefore fear, lest a promise being ² left us of entering into his ³ rest, any of you should ⁴ seem to ⁵ come short of it.

¹ Christian Hebrews. ¶ ² Proposed to us by God now under the Gospel. ¶ ³ That spiritual rest, which Believers have in and by Christ, in the grace and worship of the Gospel; which consists (1.) in peace with God by justification, Acts 13. 32, 33, 38, 39. (2.) In freedom from a servile bondage frame of spirit in the worship of God, Rom. 8. 15. Gal. 4. 6. (3.) In a freedom from the yoke of Mosaic institutions. (4.) In that Gospel-worship, wherein we enjoy liberty of spirit, and strength, and assistance from God. ¶ ⁴ Have the least appearance of any such thing. ¶ ⁵ Ch. 12. 15. Matt. 25. 10. Miss of it (by neglecting the means to obtain it.)

2 For unto us was the ⁶ gospel ⁷ preached, as well as unto them: but ⁸ the word preached did not profit them, ⁹ not being ¹⁰ mixed with faith in them that heard it.

† Gr. of hearing.
|| Or, because they were not united by faith.

⁶ The promise made of entering into his rest (which is good news,) and therefore as it was their duty to seek after it, so it is ours. ¶ ⁷ That promise declared unto them. ¶ ⁸ Deut. 1. 32. So firmly believed as to become a principle of obedience in them.

3 ⁹ For we which have ¹⁰ believed ¹¹ do enter into ¹² rest; ¹³ as he said, ¹⁴ As I have sworn in my ¹⁵ wrath ¹⁶ if they shall enter into my rest: ¹⁷ although the works were finished from the foundation of the world.

⁹ q.d. It appears that we now a days have a promise of rest, as well as they had, because some do partake of it. ¶ ¹⁰ Viz. In Christ and this promise of rest, and have been diligent in the use of the means to obtain it. ¶ ¹¹ Are at present made partakers of it. ¶ ¹² q.d. For since it is expressly said, that unbelief hinders, therefore it must follow by the rule of contraries, that Believers shall partake thereof. ¶ ¹³ Supply [so it fell out.] ¶ ¹⁴ i. e. They shall never enter (ch. 3. 11.) viz. by reason of their unbelief, ch. 3. 18. ¶ ¹⁵ q.d. And though 'tis true, there was a rest at the beginning of the world (when God had perfected all that he design'd in the creation of the world) which man then entered into, and whereof the seventh-day-sabbath was a sign, pledge and memorial, (yet this is not that which David speaks of (in the words before quoted) for that was past long since: whereas this yet remains to be entered into. Here he begins to answer such objections, as his former assertion, concerning the entrance of Believers into God's rest, might seem to be liable to.

4 For he spake in a certain place of the seventh day on this wise, ¹⁸ And God did rest the seventh ¹⁹ day from all his works.

¹⁸ Gen. 2. 2. In this quotation he includes the sense of the whole context; namely, that upon, and because of the rest of God on the seventh day, he sanctified and blessed that day to be a day of rest to them that worship him, and a pledge of entering into rest with him: so that it is, q.d. From the beginning of the world, there was a work of God, and a rest ensuing thereon, and an entrance proposed unto men into that Rest; and a day of rest, as a pledge thereof given to them.

5 ²⁰ And in this place again, If they shall enter into my rest.

²⁰ q.d. And then besides that Rest mentioned at the beginning of the world, he speaks of another in the Psalm under consideration, v. 11. (which was above three thousand years after the former,) which they might then enter into; which was the rest of Canaan. The Apostle here proves, that after the original rest at the creation, there was a second promised, and proposed to the people of God, viz. in Canaan, but yet neither was that it which is chiefly aimed at in this place of the Psalm, (v. 7.) but a third that yet remains for them, and was now proposed unto them, and that under the same promises and threatenings with the former.

6 ²¹ Seeing therefore it remaineth that some must enter therein, and they to whom ²² it was ²³ first ²⁴ preached, entered not in because of unbelief, ²⁵ ¶ Or, the gospel.

²⁴ q.d. From what has been spoken it's evident, that besides the Rest of God from the foundation of the world, and a seventh-day-sabbath, as a pledge thereof, there is another Rest, which some persons must enter into, namely the Rest of God and his worship in the land of Canaan. ¶ ²⁵ Viz. Before it was offered to them, whom Joshua brought into Canaan. ¶ ²⁶ Publish'd and tendred by Moses in the Wilderness.

7 ²⁷ Again, ²⁸ he limiteth a certain day, saying ²⁹ in David, ³⁰ To day, ³¹ after so long a time; as it ³² is said, ³³ To day if ye will hear his voice, harden not your hearts. ³⁴ ¶ Psal. 95. 7. Chap. 3. 7.

²⁷ q.d. And further, besides the two times of Rest aforementioned, viz. of the Creation, and of Canaan, he speaks afterwards of another. ¶ ²⁸ The Holy Ghost determines, and appoints another determinate time or season of Rest, (in correspondence to those aforementioned, whose season was now past.) ¶ ²⁹ In the Psalm pen'd by him. ¶ ³⁰ q.d. After they had entered into the rest of Canaan, and possess'd it for about five hundred years, yet he calls upon 'em to seek after another Rest; therefore there's another besides that of Canaan.

8 ³⁵ For if ³⁶ Jesus had given them rest, then ³⁷ that is, would he not afterward have spoken of another ³⁸ day. ³⁹ ¶ Joshua.

³⁵ q.d. If that rest, which they obtain'd under the conduct of Joshua (who brought them into Canaan) had been all which was intended by God for 'em, this latter exhortation by David had been needless.

9 ⁴⁰ There

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9 ²⁶ There remaineth ²⁷ therefore ²⁸ a Rest to the people of God.

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Or, keeping of a sabbath.

²⁹ And whereas there was no new rest for the people to enter into in the days of David, and the Psalm wherein these words are recorded is acknowledged to be prophetic of the days of the Messiah, it unavoidably follows, that there is such a Rest, and a day of Rest remaining. ¶ ³⁰ *i. e.* Since neither of the two former Rests are intended by David. ¶ ³¹ *Acts* 15. 10. *Rev.* 21. 4. A spiritual Rest in God, which includes (1.) keeping a spiritual sabbath, or entering into spiritual Rest, by believing in Christ, *Matt.* 11. 28. (2.) keeping the Christian sabbath in commemoration of God's Rest from the work of Redemption, and as a token and pledge of our Rest in him by Faith.

10 ²⁹ For ³⁰ he that is entered into his rest, he also hath ³¹ ceased from his own works, as God did from his.

³² *q. d.* It appears that there is a Rest still remaining, because there's a new work (the work of Redemption) which Christ (who is God) rested from, (as God did of old from the work of creation) whereupon this new Rest is founded. ¶ ³³ The Lord Jesus Christ the builder of the Church, and Author of the new Creation. ¶ ³⁴ *Rom.* 6. 7. Finished the work of Redemption; and all that he did and suffered on that account, *John* 19. 30. See there.

11 ³² Let us labour ³³ therefore to enter into that rest, lest any man ³⁴ fall after the same example of ³⁵ unbelief.

Or, disobedience.

³⁶ *Matt.* 11. 12. *Luke* 13. 24. Let us sincerely believe and obey the Gospel, whereby we shall find rest. ¶ ³⁷ Since the Israelites were so severely punished for their unbelief. ¶ ³⁸ Perish by reason of such unbelief, as they gave example of.

³⁹ *2 Cor.* 10. 4. 5.

⁴⁰ *Prov.* 5. 4.

12 ³⁶ For the ³⁷ word of God is ³⁸ quick, and ³⁹ powerful, and ⁴⁰ sharper than any two-edged sword, piercing even ⁴¹ to the dividing asunder of soul and spirit, and of the ⁴² joints and ⁴³ marrow, and ⁴⁴ is a discernor of the thoughts and intentions of the heart.

⁴⁵ *q. d.* Take heed of unbelief, for the word of God will quickly find you out, if you be guilty of it. ¶ ⁴⁶ Both Christ and the Gospel, (some of the following particulars belonging to one, some to the other.) ¶ ⁴⁷ *Eccles.* 12. 11. *Isa.* 11. 4. & 49. 2. *Jer.* 23. 29. *Acts* 2. 37. *1 Cor.* 14. 24. *2 Cor.* 2. 16. & 10. 4, 5. *Eph.* 6. 17. *Rev.* 1. 16. Lively and active, to convey spiritual life to those that are dead in sin. ¶ ⁴⁸ *Rom.* 1. 16. *Psz.* To convince, convert, strengthen, comfort, &c. ¶ ⁴⁹ To the separating of the most beloved sins from the soul, (by mortifying and subduing them.) ¶ ⁵⁰ The most fixed obstinacy of mind, and most resolute purposes of the will. ¶ ⁵¹ The most secret and inward imaginations and designs. ¶ ⁵² Can find out, meet with, and pass judgment upon, *1 Cor.* 14. 25.

13 ⁴⁴ Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have ⁴⁵ to do.

⁴⁶ *Psal.* 90. 8. & 139. 2-4, 11, 12. *Prov.* 15. 3. This belongs especially to Christ; for if his Word be so discerning, much more is he from whom it proceeds. ¶ ⁴⁷ To whom we must give an account.

* Chap. 3. 1.

14 ⁴⁶ Seeing then that we have ⁴⁷ a great high priest, that is passed ⁴⁸ into the heavens, Jesus the Son of God, ⁴⁹ let us hold fast ⁵⁰ our profession.

⁵¹ Here the Apostle makes a transition unto, and entrance upon his great design, which was to prevail with the Hebrews, and in them with all Professors of the Gospel, to constancy in faith and obedience. ¶ ⁵² Excellent and glorious, of whom the High-priests under the Law were but Types and Shadows. ¶ ⁵³ *Ch.* 7. 26. & 8. 1. & 9. 12, 24. ¶ ⁵⁴ *Ch.* 10. 23. ¶ ⁵⁵ Our professed subjection to Christ and his Gospel.

15 ⁵¹ For we have not an high priest which cannot be touched with the feeling of our ⁵² infirmities; but ⁵³ was ⁵⁴ in all points ⁵⁵ tempted like as we are, yet ⁵⁶ without sin.

* Luke 22. 28.

⁵⁷ *q. d.* For though he be so great, yet he is not unconcern'd in our condition. ¶ ⁵⁸ Afflictions (as *ch.* 12. 5. *2 Cor.* 11. 30.) and sins, as *ch.* 5. 2. ¶ ⁵⁹ *Ch.* 2. 17. ¶ ⁶⁰ Exercised and tried by all manner of afflictions, and troubles, which belong to humane nature. ¶ ⁶¹ *2 Cor.* 5. 21. *1 Pet.* 2. 22. *1 John* 3. 5.

16 Let us therefore come ⁵⁶ boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

⁵⁶ *Ch.* 10. 19. *Eph.* 2. 18. & 3. 12. With confidence of help.

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C H A P. V.

1 The authority and honour of Christ's priesthood.
11 Negligence in the knowledge thereof is reproved.

FOR every high priest ² taken from among men, is ordained ³ for men ⁴ in things pertaining to God, that he may offer both ⁵ gifts and sacrifices for sins:

⁶ *Ch.* 8. 3. *q. d.* It appears that Christ is a High-priest (*ch.* 4. 14.) because all the essential parts of that Office are found in him. ¶ ⁷ Set apart for that Office from other men, *Exod.* 28. 1. ¶ ⁸ For their benefit. ¶ ⁹ *Ch.* 2. 17. See there. ¶ ¹⁰ Offerings of things without life.

2 ⁶ Who can ⁷ have compassion on ⁸ the ignorant, and on them that are ⁹ out of the way; for that ¹⁰ he himself also is ¹¹ compassed with infirmity:

Or, reasonably bear with.

* Chap. 7. 28.

¹² Who when he offers for the sins of others, can do it with a fellow-feeling of their condition, according to the measure of every ones distress. ¶ ¹³ *Numb.* 15. 22, 29. Not only such as sin through meer ignorance of their duty, but likewise through want of heed and consideration. ¶ ¹⁴ Who, upon any other account, have fallen into sin, (so that all sins and sinners are here understood.) ¶ ¹⁵ Attended with infirmities, both natural and spiritual in all he does.

3 And by reason hereof he ought, as for the people, so also ¹⁰ for himself, to offer for sins.

¹⁰ *Lev.* 4. 3. & 7. 27. & 9. 7. & 16. 6.

4 And no man ¹¹ taketh this honour unto himself, but he that is ¹² called of God, as was Aaron:

¹² *2 Chron.* 26. 18. *Viz.* Legally and duly. ¶ ¹³ *Exod.* 28. 1. *1 Chron.* 23. 13.

5 So also, Christ ¹³ glorified not himself to be made an high Priest; but he that said unto him, ¹⁴ Thou art my Son, ¹⁵ to day have I ¹⁶ begotten ¹⁷ *Psal.* 2. 7. thee.

¹⁸ *John* 8. 54. ¶ ¹⁹ *ch.* 1. 5. *Acts* 13. 33. This solemn owning him for his Son, shews that he undertook nothing, but what his Father authorized him to. ¶ ²⁰ See on *Acts* 13. 33. *q. d.* There is an eternal relation between us, which is the foundation of thy call to this work.

6 ¹⁷ As ¹⁸ he saith also in another place, ¹⁹ Thou ²⁰ *Psal.* 110. 4. art a Priest for ever after the ²¹ order of Melchisedec.

²² Because the former testimony was something obscure, he adds another more clear. ¶ ²³ God the Father. ¶ ²⁴ *Similitude, ch.* 7. 15. See n. 33.

7 Who in the days of his ²⁰ flesh, when he had ²¹ offered up ²² prayers and supplications, ²³ *John* 17. 1. with strong crying and tears, unto him ²⁴ that was ²⁵ *Matt.* 26. 53. able to ²⁶ save him from death, and was ²⁷ heard ²⁸ *Mark* 14. 36. ¶ ²⁹ in that he ³⁰ feared:

Or, for his

³¹ Mortal and weak flesh. ¶ ³² *Viz.* As a Priest. ¶ ³³ *Matt.* 26. 38, &c. *John* 12. 27. ¶ ³⁴ To uphold him, that he should not be overcome by his sufferings, and afterwards ³⁵ *Mark* 14. 33. to bring him out of 'em. ¶ ³⁶ *Psal.* 22. 21. *John* 11. 42. *Luke* 22. 43. By present support, and afterwards by a glorious Resurrection. ¶ ³⁷ Christ upon the present sense and feeling of the wrath of God might in that instant fear lest he should be forsaken in respect of assistance, as well as he was in respect of Comfort, *Matt.* 27. 46. See there.

8 Though he were ²⁶ a Son, yet ²⁷ learned he ²⁸ obedience by the things which he suffered:

* Phil. 2. 8.

²⁹ (And so one would have thought might have been exempted from suffering.) ¶ ³⁰ Found that he must suffer, and by suffering was the better fitted for it.

9 And being made ²⁸ perfect, he became the ²⁹ author of eternal ³⁰ salvation unto all them that ³¹ obey him;

³² See on *ch.* 2. 10. n. 52. Being consecrated by his sufferings, and having consummated that part of his Office, which respects the expiation of sin. ¶ ³³ *John* 10. 28. Both the meritorious, procuring cause, and also the bestower. ¶ ³⁴ Full deliverance from all sin and misery, and the perfect enjoyment of all felicity. ¶ ³⁵ *Isa.* 1. 19. & 55. 3. *Zech.* 6. 15.

10 ³² Called

Chap. 6. 10 ³² Called of God an high priest ³³ after the order of Melchisedec.

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³² Openly declared, viz. in that 110. Psalm. ¶ ³³ According to the constitution of the Priesthood of Melchisedec, (who was both a King and Priest) which was a figure and example of Christ's Priesthood, in the peculiar properties, and circumstances thereof, viz. not by a corporal unction, legal ceremonies, or humane ordination; but by a heavenly institution, and immediate unction of the Spirit.

11 Of whom we have many things to say, and ¹² Matt. 13. 15. hard to be ¹³ uttered; seeing ¹⁴ ye are ¹⁵ * ¹⁶ dull of hearing.

¹³ Made plain. ¶ ¹⁵ Many among you. ¶ ¹⁶ Isa. 28. 10. Careless to give attention, and dull to conceive.

12 For when ¹³ for the time ye ought to be ¹⁴ teachers, ¹⁵ ye have need, that one teach you again ¹⁶ which be the first principles of the oracles of God; and are become such as have need of ¹⁷ milk, and not of strong meat.

¹³ Viz. Since your profession of Christianity. ¶ ¹⁴ Viz. Of Children, Servants, Friends. ¶ ¹⁵ By holding the Jewish ceremonies to be necessary to Salvation, and returning again to the observation of them, you shew your selves to stand in need— ¶ ¹⁶ What is the nature of. ¶ ¹⁷ 1 Cor. 3. 2. Plain easie points.

† Gr. hath no experience.

* Eph. 4. 14.

13 For every one that ¹⁴ useth milk, ¹⁵ † ¹⁶ is unskilful in the word of righteousness: for he is ¹⁷ * ¹⁸ a babe.

¹⁴ Is conversant only in these lower points. ¶ ¹⁵ Makes it appear, that he is unacquainted, (for want of exercise and experience,) with the doctrine of the Gospel, (wherein the righteousness of God is revealed to us (Rom. 1. 17.) and which alone declares the way of righteousness.) ¶ ¹⁶ 1 Cor. 14. 20.

|| Or, perfect.
|| Or, of an habit, or perfection.

14 But ¹⁵ strong meat belongeth to them that are || of ¹⁶ full age, even those who by reason ¹⁷ || of use have their senses ¹⁸ exercised to discern both ¹⁹ good and evil.

¹⁵ The deep mysteries of Religion. ¶ ¹⁶ 1 Cor. 2. 6. & 14. 20. Eph. 4. 13. Who have attained a greater measure of knowledge and grace. ¶ ¹⁷ Viz. In reading, hearing, meditating, &c. ¶ ¹⁸ Able and ready through experience and exercise. ¶ ¹⁹ Truth and Fallhood, lawful and unlawful, wholesome and hurtful for their souls, and to choose accordingly.

C H A P. VI.

1 He exhorteth not to fall back from the faith, 11 but to be stedfast, 12 to wait upon God: 13 who is sure in his promise.

* Phil. 3. 13, 14.

|| Or, the word of the beginning of Christ.

* Chap. 9. 14.

Therefore ² * ³ leaving || the principles of the doctrine of Christ, let us ⁴ go on unto ⁵ perfection; ⁶ not laying again the foundation of repentance from ⁷ * ⁸ dead works, and of faith ⁹ towards God,

² q. d. Since most of you have continued so ignorant all this while 'tis high time for you to labour for more knowledge, and for me to instruct you further. ¶ ³ Laying aside for the present any further speech of those points or truths, which are taught at first, in the Doctrine of the Gospel; which is concerning Christ, and was taught by him. ¶ ⁴ Viz. I in teaching and you in learning. ¶ ⁵ The deeper mysteries of the Gospel, which will make you perfect in knowledge, 1 Cor. 2. 6. ¶ ⁶ Not insisting any further upon what you have been taught by others concerning the necessity and nature of repentance. ¶ ⁷ Which proceed from death spiritual, and end in death eternal. ¶ ⁸ Looking to him for pardon and Life, through Christ.

2 Of the ¹ doctrine of baptisms, and ² of laying on of hands, and of resurrection of the dead, and of ³ eternal judgment.

¹ The nature, institution, signification, and use of the Sacraments. ¶ ² Concerning the extraordinary gifts of the Holy Ghost, and institution of the Ministry, see on Matt. 19. 15. ¶ ³ Judgment to eternal life, or death.

* Acts 18. 21.

3 And ⁴ this will we do ⁵ * if God ⁶ permit.

⁴ Viz. Go on to perfection, v. 1. ¶ ⁵ Afford assistance and opportunity, James 4. 15.

* 1 John 5. 16.

* John 4. 10.

4 ¹ For ² it is ³ impossible for those who were once ⁴ enlightened, and have ⁵ tasted of ⁶ the hea-

venly gift, and were made partakers of the ⁷ holy Ghost,

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⁷ q. d. It concerns you to make some progress in Christianity, because the neglect thereof makes way for Apostasy. ¶ ⁸ Ch. 10. 26. Matt. 12. 31. 2 Pet. 2. 20. Viz. In regard of any Law, Rule, Promise, or Constitution of God. ¶ ⁹ Numb. 24. 3, 15, 16. Attain'd to some acquaintance with the Doctrine of the Gospel, (by the common assistance of the Holy Ghost.) ¶ ¹⁰ Numb. 23. 10. Matt. 7. 22. Luke 10. 19. 1 Cor. 12. 10. Had some experience of the power and efficacy of the Holy Ghost from heaven (1 Pet. 1. 12.) in Gospel administrations and worship. ¶ ¹¹ Some of the extraordinary gifts of the Spirit.

5 And have tasted the ¹ good word of God, and the ² powers ³ of the world to come;

¹ The Gospel attended with many precious benefits and privileges. ¶ ² Numb. 23. 10. Those gifts of the Holy Ghost, whereby signs, wonders, and mighty works were wrought. ¶ ³ Which are peculiar to Gospel-times, see ch. 2. 5. n. 26.

6 If they shall ¹ fall away, to ² renew them again unto repentance: seeing they ³ crucifie to themselves the Son of God afresh, and ⁴ put him to an open shame.

¹ Turn Apostates. ¶ ² To bring 'em to repentance, whereby they should be restored to their former condition. ¶ ³ Or [Crucifie again as much as in them lies] i. e. They shew themselves to be of the same opinion with those, that did crucifie Christ, and would do it again, were it in their power. ¶ ⁴ Do their utmost to make him contemptible and despised.

7 For ¹ the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them || by whom it is dressed, receiveth || Or, for. blessing from God:

¹ Isa. 55. 10. So they to whom the Gospel is preached, who believe and embrace it, and bring forth the fruits of repentance, faith, and new obedience, are accepted and blessed by God, with a further measure of Grace (according to that, Matt. 13. 12. & 25. 29.)

8 ¹ But that which beareth thorns and briars is ² rejected, and is ³ nigh unto cursing; ⁴ whose end is to be burned.

¹ So they that enjoy the means of grace (and particularly the Nation of the Jews) and yet bring forth nothing but cursed fruit, displeasing to God, deserve no further care nor culture, but must expect to be deprived of the means of grace, and expos'd to utter Ruin. ¶ ² Laid aside, as to any further endeavours to make it fruitful. ¶ ³ Liable to be punish'd every moment. ¶ ⁴ Ch. 10. 27. Matt. 25. 41. And at last utter and eternal destruction shall befall them.

9 But beloved we are persuaded ¹ better things of you, and things ² that accompany salvation, though we ³ thus speak.

¹ Ch. 10. 39. Than those, v. 4, 5. ¶ ² Which argue you to be in a state of salvation, and will in the end bring you to eternal salvation, viz. sincere faith and obedience. ¶ ³ Declare the danger of Apostasy, to warn you against it.

10 ¹ For ² * God is not ³ unrighteous, ⁴ to ⁵ * Prov. 14. 31. forget your ⁶ work and ⁷ labour of love, which John 13. 20. ye have shewed ⁸ toward his name, in that ye have Rom. 3. 4. ministered to the saints, and do minister. 2 Thess. 1. 6, 7.

¹ q. d. And I may well be persuaded, that you shall obtain salvation, because— ¶ ² 2 Thess. 1. 6, 7. Unfaithful in his promises. ¶ ³ Matt. 10. 42. & 25. 40. But will reward you for it. ¶ ⁴ Viz. Of faith. 1 Thess. 1. 3. See there. ¶ ⁵ See on 1 Thess. 1. 3. ¶ ⁶ Out of respect to his glory and command, and for their relation to him.

11 And we desire, that ¹ * every one of you do ² * Chap. 3. 6, 14. shew the ³ same diligence, ⁴ to the full assurance of hope unto the end:

¹ Continue to shew. ¶ ² Viz. Which you have used hitherto. ¶ ³ That thereby you may be fully confirmed in your hope of eternal happiness, as long as you live.

12 That ye be not ¹ slothful, but followers of them, who through faith and patience ² inherit the promises.

¹ Rom. 12. 12. ¶ ² Partake of the promised blessedness, (therefore the Souls of Believers are in bliss.)

13 ¹ For when God made ² promise to ³ Abraham, because he could swear by no greater, he swore by himself,

¹ q. d. And

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⁴⁷ *q. d.* And it appears that this is the way to partake of mercies promis'd, because *Abraham* was fain to exercise faith and patience before he obtain'd 'em. ¶ ⁴⁸ *Gen.* 12. 2, 3. & 22. 16-18. ¶ ⁴⁹ (Whose spiritual seed, you believing Hebrews are, as well as natural, and therefore shall partake of the same promises and blessings as he did.)

¹⁴ Saying, surely, blessing, I will bless ⁵⁰ thee, and multiplying, I will multiply ⁵¹ thee.

⁵⁰ (And all Believers in thee.) ¶ ⁵¹ Thy spiritual seed.

¹⁵ And so after he had ⁵² patiently endured, he obtained the ⁵³ promise.

⁵⁴ Waited about thirty years before *Isaac* was born after he was promis'd. ¶ ⁵⁵ *Viz.* *Isaac*, in whom the promise began to be accomplish'd, and was a pledge of all the rest.

¹⁶ ⁵⁴ For men verily swear by the ⁵⁵ greater: and an oath for ⁵⁶ confirmation is to them an end of all strife.

⁵⁷ *q. d.* And the reason why God swore (*v.* 13.) was for confirmation. ¶ ⁵⁸ *Exod.* 22. 11. *Deut.* 6. 13. *Jer.* 4. 2. *Viz.* God (because he knows the Truth, and will punish all falshood.) ¶ ⁵⁹ *Viz.* Of what is affirm'd or promis'd.

¹⁷ ⁵⁷ Wherein God willing ⁵⁸ more abundantly to shew unto the ⁵⁹ heirs of promise the immutability of his ⁶⁰ counsel, † ⁶¹ confirmed it by an oath;

† *Gr. interposed himself by an oath.*

⁵⁷ In which business of confirming his promise. ¶ ⁵⁸ Beyond what was absolutely necessary, and out of his superabundant love, and care to us. ¶ ⁵⁹ *Gal.* 3. 29. *Abraham's* spiritual seed, who partake of the mercies and blessings promis'd. ¶ ⁶⁰ Purpose; which is accompanied with infinite wisdom. ¶ ⁶¹ Has given them a higher pledge, and evidence of the unchangeableness of his will.

¹⁸ That by ⁶² two immutable things, in which it was impossible for God to ⁶³ lie, we might have ⁶⁴ a strong consolation, who ⁶⁵ have fled for refuge to lay hold upon the ⁶⁶ hope set before us:

⁶² *Viz.* His promise and oath. ¶ ⁶³ To alter his purpose, and disappoint our expectation. ¶ ⁶⁴ A powerful argument to believe the promise, and to receive full comfort thereby. ¶ ⁶⁵ *Numb.* 35. 11. Being sensible of the guilt of sin, have betaken our selves for safety from deserved wrath. ¶ ⁶⁶ *Rom.* 8. 24. The promise (so confirm'd by oath) which is the ground of our hope.

¹⁹ Which hope we have as an ⁶⁸ anchor of the soul, both ⁶⁹ sure and ⁷⁰ steadfast, and which ⁷¹ enareth into that ⁷² within the veil,

⁶⁸ To keep us safe and steady against temptations. ¶ ⁶⁹ That will not fail. ¶ ⁷⁰ Against all opposition. ¶ ⁷¹ Lays hold upon God himself on a throne of grace, and Christ as the High-priest of the Church, who is in Heaven in self the place of God's presence, (typified by the Holy of Holies.)

* Chap. 9. 24.

* Chap. 3. 1.

²⁰ * Whither the ⁷⁴ forerunner is ⁷⁵ for us entered, even *Jesus*, * made an high priest for ever ⁷⁶ after the order of *Melchisedec*.

⁷⁴ *John* 14. 2. ¶ ⁷⁵ For our good. (1.) To prepare a place for us, *John* 14. 2. (2.) To make continual intercession for us, *Rom.* 8. 34. (3.) To make us partakers of his own glory, *John* 17. 24. *Rev.* 3. 21. (4.) To take possession of Heaven for us, *John* 14. 3. ¶ ⁷⁶ See on *ch.* 5. 10.

C H A P. VII.

Christ is a Priest after the order of Melchisedec: 11 far above the Priests of Aarons order.

* *Gen.* 14. 18, &c.

¹ **F**OR this * *Melchisedec* king of ² *Salem*, priest of the most high God, who met *Abraham* returning from the slaughter of the kings, and ³ blessed him.

¹ *q. d.* It will plainly appear, that Christ was such a Priest, if you consider who this *Melchisedec* was, how represented in Scripture, and what is affirmed of him. ¶ ² Suppos'd to be *Jerusalem*. ¶ ³ *Viz.* In God's name, as his extraordinary Minister.

² To whom also *Abraham* ⁴ gave a tenth part of ⁵ all: ⁶ first being by interpretation ⁷ king of ⁸ righteousness, and after that also king of *Salem*, which is ⁹ king of ¹⁰ peace;

⁴ Or [*distributed*] to him as his right in Testimony of homage to him, as the High-priest of God, and type of Christ. ¶ ⁵ *Viz.* The spoils, *v.* 4. as a token, in particular

that he own'd his Victory and Success to be from God. ¶ ⁶ So Christ first gives Righteousness, and then Peace, as the fruit thereof, *Isa.* 32. 17. ¶ ⁷ Lord and Bestower. ¶ ⁸ *Jer.* 23. 6. ¶ ⁹ *Isa.* 9. 6. *Eph.* 2. 24.

³ ¹⁰ Without father, ¹⁰ without mother, † without ¹¹ descent, ¹² having neither beginning of days, nor ¹³ end of life; but ¹⁴ made like unto the Son of God, abideth a ¹⁵ priest continually.

† *Gr. without pedigree.*

¹⁰ *i. e.* Without any mention of his Parents, Pedigree, &c. in that account which is given of him by *Moses*, *Gen.* 14. 18. (this being purposely conceal'd, that he might be the more perfect Type and emblem of Christ, who was without any progenitors, or predecessors in his Office, and also without Mother, as God; and without Father, as Man.) ¶ ¹¹ *Viz.* From the Tribe of *Levi* (as *v.* 6.) so Christ derived not his Pedigree from *Aaron*, or any other, that ever was a Priest in the World. ¶ ¹² No mention made in the Story of him, of the beginning of his Priesthood, and personal administration of his Office; to represent the eternity of Christ as the Son of God. ¶ ¹³ So Christ died not as High-priest: (for his death being not the death of the whole person, but of his humane Nature only, no interruption of his Office ensued thereon: for though the person of the Son of God died, yet he died not in his whole person.) ¶ ¹⁴ So described by *Moses*, as that he might be an exact pattern of Christ. ¶ ¹⁵ *i. e.* There is no mention of the end of the Priesthood of his Order, nor of his own personal administration of his Office by death, and so he stands in the Story as a kind of immortal Priest, without any successor mention'd. And this is that which the Apostle chiefly design'd to confirm from hence, *viz.* That there was in the Scripture before the institution of the *Aaronical* Priesthood, a representation of an eternal, unchangeable one, to be instituted in the Church, *viz.* That of Christ.

⁴ Now consider how great this man was, * unto * *Gen.* 14. 20. whom even the ¹⁶ patriarch ¹⁷ *Abraham* ¹⁸ gave the tenth of the ¹⁹ spoils.

¹⁶ See on *Acts* 2. 29. ¶ ¹⁷ From whom the *Aaronical* Priesthood sprung. ¶ ¹⁸ *Viz.* Not only as an honorary respect, but as a religious Office, and necessary duty. See *n.* 4.

⁵ And verily they that are of the sons of *Levi*, who receive the office of the priesthood, have a ¹⁹ commandment to take tithes of the people ²⁰ according to the law, that is, of their brethren, though they come out of the loyns of *Abraham*:

¹⁹ *Numb.* 18. 21, 26. *Deut.* 18. 1. *Josh.* 14. 4. A particular warrant, and direction, enabling 'em so to do. ¶ ²⁰ According as the matter or manner of tything was determin'd by the Law.

⁶ But he whose ¹¹ descent is not counted ²¹ from them, † received tithes of *Abraham*, and ²² blessed † him that ²³ had the promises.

† *Or, pedigree.*

* *Rom.* 4. 13.

²¹ From that people, that come out of the loyns of *Abraham*. ¶ † *Or, [tithes]* (as *Levi* did the people, *v.* 5.) *i. e.* Took tithes, not as a Gift, but as his Right and Due for a Moral or Evangelical Work, Blessing, (for we read of nothing Ceremonial about *Melchisedec*.) ¶ ²² *Gal.* 3. 16. With whom God had made the covenant of Grace, as with the Father of all the blessed Seed.

⁷ And without all contradiction, ²³ the less is blessed of the better.

²³ *i. e.* When a man does in God's name and stead, and by his authority declare and pronounce another to be blessed, he that gives the blessing is, in that respect, greater than he that receives it.

⁸ And ²⁴ here men that die receive tithes: but ²⁵ there he receiveth them, ²⁶ of whom it is witnessed that he liveth.

²⁵ In the *Levitical* Priesthood. ¶ ²⁶ In that case of *Melchisedec*. ¶ ²⁷ Of whom the Scripture speaks only of his living, and in such a way, as if he lived for ever. See *n.* 15.

⁹ And as I may so say, ²⁷ *Levi* also who receiveth tithes, payed tithes in ²⁸ *Abraham*.

²⁷ That Tribe that proceeded from him. ¶ ²⁸ Who was a publick person, and did this as a representative of his whole Posterity.

¹⁰ For he was yet in the loyns of his father when *Melchisedec* met him.

¹¹ ²⁹ If therefore ³⁰ perfection were by the *Levitical* priesthood, ³¹ (for under it the people received the law) what further need was there that ³² another priest should rise after the order of *Melchisedec*, and not be called after the order of *Aaron*?

³² *Viz.* 19.

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¹⁹ Ver. 19. Gal. 2. 21. *q. d.* Since by what has been said it appears from Scripture, that another Priesthood should arise after Aaron's, of another order, hence it follows that perfection could not be attain'd by that. ¶ ²⁰ The perfect state of the Church in this world. ¶ ²¹ *q. d.* It appears that perfection is not by the Levitical Priesthood, because together with it, the Church was brought under the power, authority and obligation of the whole law of Moses, so far as it was the rule of worship and obedience. ¶ ²² Of another stock or order.

¹² ²³ For the priesthood being changed, there is made ²⁴ of necessity a ²⁵ change also of the law: *q. d.* Since there is such a near relation between the Priesthood and the Law; therefore the one being changed, the other must be chang'd also. Here he shews the utter cessation of the Law, as a rule of worship. ¶ ²⁶ Because the whole administration of the Law, as the rule of worship, depended absolutely on the Aaronical priesthood. ¶ ²⁷ Ver. 18. Eph. 2. 15. Col. 2. 14.

¹³ ²⁸ For he ²⁹ of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar.

³⁰ *q. d.* But it appears that the Priesthood is changed, because Christ was of another Tribe. Here he applies the whole precedent discourse to the person of Christ. ¶ ³¹ Who is chiefly aimed at in all that is spoken of Melchisedec.

* Matt. 1. 3.

¹⁴ For it is evident that * our Lord sprang out ⁴⁰ of Juda; of which tribe Moses ⁴¹ spake nothing concerning priesthood.

⁴² Isa. 11. 1. Luke 3. 33. Rev. 5. 5. ¶ ⁴³ Negative arguments from Scripture in matters of worship, are sound and strong.

¹⁵ And ⁴² it is yet far more evident: for that ⁴³ after the similitude of Melchisedec there ariseth ⁴⁴ another priest,

⁴⁵ *q. d.* It is a more undeniable argument to prove the cessation of the Levitical Priesthood, from this consideration, that another Priest was to arise after the similitude of Melchisedec, than merely from this, that our Lord sprang, &c. ¶ ⁴⁶ In those particulars, v. 3. ¶ ⁴⁷ One of another Tribe from Aaron.

¹⁶ Who is made, not ⁴⁵ after the law of a carnal commandment, but ⁴⁶ after the power of an ⁴⁷ endless life.

⁴⁸ Ch. 9. 10, 13. Eph. 2. 15. Col. 2. 14. With such carnal rites, and outward solemnities, as the Law prescribed for those Priests; which reach no further than to the purifying of the flesh. ¶ ⁴⁹ Through the virtue and efficacy of that eternal life, wherewith he is endued, whereby both his humane nature is preserved always in the discharge of his Office, and he is enabled to work out eternal Life for us. ¶ ⁵⁰ Rev. 1. 18.

¹⁷ ⁴⁸ For he testifieth, Thou art a priest ⁴⁹ for ever ⁵⁰ after the order of Melchisedec.

⁵¹ *q. d.* It appears that Christ's Priesthood is of eternal efficacy by that speech of the Holy Ghost, Psal. 110. 4. ¶ ⁵² Ver. 25. ¶ ⁵³ See on ch. 5. 10.

¹⁸ ⁵¹ For there is verily a disannulling of the ⁵² commandment going ⁵³ before, for the ⁵⁴ weakness and ⁵⁵ unprofitableness thereof.

⁵⁶ *q. d.* Now the setting up of a new Priesthood is by consequence the pulling down of the old one, together with the law which establish'd it; which was necessary in regard of its weakness— ¶ ⁵⁷ The whole body and frame of the Mosaic institution. ¶ ⁵⁸ Viz. Before the coming of Christ, and introduction of the Gospel. ¶ ⁵⁹ Ch. 10. 1. Rom. 8. 3. Gal. 4. 9. *Viz.* To make any thing perfect, (v. 19.) and in comparison of the new Priesthood.

* Rom. 8. 3.
Gal. 2. 16.
¶ Or, but it
was the bring-
ing in.

¹⁹ For * ⁵⁶ the law made nothing perfect; ⁵⁷ but the bringing in of a ⁵⁸ better hope ⁵⁹ did; ⁶⁰ by the which we ⁶¹ draw nigh unto God.

⁶² Acts 13. 39. The legal dispensation, or the whole frame of Mosaic Ordinances, as it was the Covenant which God made with the people in Horeb, could not by its strictest observances, fully take away the guilt of sin, as to its future and eternal punishment, nor give strength to obey its commands. ¶ ⁶³ *q. d.* Yet God left not his Church without all hope of being made perfect. ¶ ⁶⁴ *i. e.* Christ, and his Priesthood, and the promises of the Gospel depending thereon, which give hope to lost sinners of recovering communion with God, and afford solid grounds to expect the full pardon of their sins, and eternal Life. ¶ ⁶⁵ *Viz.* Bring the Church into that state of perfection, which was design'd to it. ¶ ⁶⁶ *Viz.* Priesthood and hope. ¶ ⁶⁷ Eph. 2. 18. Have free access into his presence.

²⁰ ⁶² And in as much and not without ⁶³ an oath Chap. 7.
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⁶⁴ Here is another argument from the words of the Psalmist, to prove the setting up of a new Priesthood, and the removing of the old. ¶ ⁶⁵ Which argues the weightiness of the matter, and the eternal continuance of Christ's Priesthood.

²¹ (For those Priests were made ¶ without an ¶ Or, without oath: but this ⁶⁴ with an oath, by him that said *swearing of an oath.* ¶ The Lord sware, and will not repent, ¶ Thou art a priest for ever, after the order of Melchisedec.)

⁶⁶ *i. e.* His call and consecration was confirmed by the most solemn and unchangeable decree.

²² ⁶⁵ By so much was Jesus made a ⁶⁶ surety of a ⁶⁷ better ⁶⁸ Testament.

⁶⁹ Ch. 8. 6. *q. d.* By how much the Priesthood of Christ was better than the former, by so much the Covenant he was to be surety of, was better also. ¶ ⁷⁰ *i. e.* One who has undertaken on our behalf to satisfy God's justice for our sins, and make atonement for 'em, and to enable us to perform the conditions of the Covenant, and thereupon to assure us of God's love and favour. ¶ ⁷¹ *Viz.* Than that made with the Jews, in regard of (1.) Ordinances. (2.) Commands. (3.) Promises. (4.) Mediator. (5.) The clear manifestation of the good things bequeathed. ¶ ⁷² Covenant between God and us.

²³ And they truly were ⁶⁹ many priests, because they were not suffered to continue by reason of death:

⁷³ *Viz.* One after another.

²⁴ But this man, because he continueth ⁷⁰ ever, hath an ¶ ⁷¹ unchangeable priesthood.

⁷⁴ John 12. 34. Rom. 6. 9. Rev. 1. 18. (For he continued to be a Priest even in his death.) ¶ ⁷⁵ That passes not from one to another. ¶ Or, which passeth not from one to another.

²⁵ Wherefore he is able also to ⁷² save them ⁷³ to the uttermost, that ⁷⁴ come unto God ⁷⁵ by ¶ Or, evermore. him, seeing he ever liveth to make ⁷⁶ intercession for them.

⁷⁷ To deliver from sin and wrath, and to bring into a state of present Grace, and a right to future blessedness, and to the enjoyment of it in due time. ¶ ⁷⁸ In respect of all that is to be done about it. ¶ ⁷⁹ John 14. 6. Believe in God and worship him. ¶ ⁸⁰ In his way, with affiance in his merit, and faith in his person. ¶ ⁸¹ Ch. 9. 24. Rom. 8. 34. See there. 1 John 2. 1.

²⁶ ⁷⁷ For ⁷⁸ such an high priest ⁷⁹ became us, who is ⁸⁰ holy, ⁸¹ harmless, ⁸² undefiled, ⁸³ separate from sinners, and made higher than the ⁸⁴ heavens;

⁸⁵ *q. d.* It appears that our High-priest is such a one as has been described, and able to save, because— ¶ ⁸⁶ Ch. 4. 14, 15. & 9. 24. ¶ ⁸⁷ Was necessary in order to our salvation. ¶ ⁸⁸ *Viz.* In his nature. ¶ ⁸⁹ Free from all actual sin in his Life. ¶ ⁹⁰ That contrasted no defilement from others: (and therefore need not intermit his service, as the legal Priests were feign to do sometimes till their purification.) ¶ ⁹¹ Distinguish'd from them in the perfect holiness of his nature and life. ¶ ⁹² Eph. 4. 10. & 2. 21.

²⁷ Who needeth not ⁸⁵ daily, as those high priests to offer up sacrifice, first for his ⁸⁶ own sins, and then for the peoples: for ⁸⁷ this he did ⁸⁸ once when he offered up himself.

⁸⁹ As oft as occasion required, Lev. 4. 3. & 9. 7. & 16. 6. ¶ ⁹⁰ See on ch. 5. 3. ¶ ⁹¹ *Viz.* Offering for the sins of the people. ¶ ⁹² Ch. 9. 12, 28. & 10. 10. Rom. 6. 10. 1 Pet. 3. 18.

²⁸ For the law maketh * men high priests which * Chap. 2. 10. have ⁸⁹ infirmity; but ⁹⁰ the word of the oath & 5. 9. which was ⁹¹ since the law, maketh the Son, who is ⁹² † consecrated for evermore.

⁹³ Both sins and weaknesses of nature. ¶ ⁹⁴ The will and promise of God declared in and by his Oath. ¶ ⁹⁵ Declared by David, Psal. 110. ¶ ⁹⁶ Absolutely freed from all such infirmities as the other priests had.

† Gr. perfected.

1 By Christ's eternal Priesthood the Levitical Priesthood is abolished: 7 and the temporal covenant by the eternal covenant.

NOW of the things which we have spoken, *this* is the sum: 1 We have such an high priest, who is 2 set 3 on the right hand of the throne 4 of the Majesty in the heavens;

1 The Christian Church. ¶ 2 See on *ch. 1. 3. n. 16, 17.* ¶ 4 Of God (*ch. 10. 12.*) who displays his Glory in the Heavens.

¶ Or, of holy things.

2 5 A minister 6 of the 7 sanctuary, and of the 8 true tabernacle, which the 9 Lord pitched, and not man.

3 Who being gone into Heaven, (*ver. 1.*) does now minister, or execute the remainder of his Office there, in his humane nature, by representing the merit of his sacrifice, (as the High-priest brought the blood into the most holy place once a year, *Exod. 30. 10. Lev. 16. 15.*) ¶ 6 Heaven, (*ch. 9. 24.*) the place of God's glorious presence: (typified by the Holy of Holies; where were the Mercy-seat and Ark, the symbols of God's presence with the Church of the Jews.) ¶ 7 His humane nature (of which the old Tabernacle was a type) wherein God dwells, and not only by shadows, (as in the old Tabernacle) but really, substantially, and personally. Christ was in his own Person, and what he did therein, to answer all those types of Priest, Sacrifice, Altar, Tabernacle, and what belonged thereto: he was the body and substance of 'em all: No one of 'em was able to represent the fulness of grace that was in him, and therefore there were many of 'em ordain'd for this end: and those of divers sorts. ¶ 8 *Ch. 9. 11.* The Holy Ghost prepared (*ch. 10. 5.*) and formed miraculously, *Matt. 1. 20. Luke 1. 35.*

* Eph. 5. 2.

3 9 For every high priest is ordained to offer 10 gifts and sacrifices: wherefore 11 it is of necessity that this man have somewhat also to 12 offer.

9 *q. d.* And it appears that Christ is a Minister, or Priest of the true Tabernacle, because he offers sacrifice, which none but the Priests might do. ¶ 10 See on *ch. 5. 1. n. 11* *Viz.* In sacrifice to God, (and that was his whole humane nature, Soul and Body.)

¶ Or, they are priests.

4 12 For if he were 13 on earth, he should not be a priest, 14 seeing that 15 there are priests that offer gifts according to the law:

12 *q. d.* And it appears further, that Christ was a minister of the heavenly Sanctuary also, and executes his Office in Heaven, because he did it not on Earth (for though his Priesthood were begun on Earth, by offering the sacrifice of himself, yet the continuance, and consummation of all is in Heaven, by his making intercession there.) ¶ 13 To have executed his whole Office of High-priesthood here on Earth. ¶ 14 *i. e.* Because there was a Priesthood settled on Earth already, and there could not be two Orders of Priesthood upon Earth together.

5 15 Who serve unto the example and shadow 16 of heavenly things, as Moses was 17 admonished of God, when he was about to make the tabernacle. For 18 see (saith he) that thou make all things according to the pattern shewed to thee in the mount.

15 Whose whole ministry was only about such things as had but a resemblance, and obscure representation of heavenly things, *ch. 10. 1. Col. 2. 17.* ¶ 16 Gospel-mysteries, *viz.* Christ himself with all that he did, undertook, and suffered, and still continues to do, *ch. 9. 23.* ¶ 17 Instructed in the Mysteries of the Gospel, concerning the Incarnation, Satisfaction, and Sufferings of Christ on Earth, and his Intercession in Heaven, and a Model given him of the Tabernacle, and all things belonging to it (whereby these Gospel-mysteries were represented) with a charge to make every thing answerable thereto. ¶ 18 *Exod. 25. 40. Acts 7. 44.*

¶ Or, testament.

6 19 But 20 now hath 21 he obtained a 22 more excellent ministry, by how much also he is the mediator of a 23 better 24 covenant, which was established upon 25 better promises.

19 Here he passes from the Excellency of Christ's Priesthood above that of the Law, to the Excellency of the new Covenant above the old. ¶ 20 Under the Gospel. ¶ 21 Christ our High-priest. ¶ 22 2 *Cor. 3. 6. Viz.* Than

that which served only to a shadow of heavenly things. ¶ 23 *Ch. 7. 22.* See there, *n. 67.* ¶ 24 More spiritual, clear, and extensive.

7 25 For if that first covenant had been 26 faultless, then should no 27 place have been sought for the second.

25 *q. d.* It appears that this new Covenant is better than the old, because it is brought in the room of the former. ¶ 26 *Ch. 7. 11. Rom. 8. 3. Gal. 3. 21.* Every way sufficient and compleat to sanctifie the Church. ¶ 27 No way made; no occasion, (for God never alters things but for the better.)

8 28 For finding fault 29 with them, he saith, 30 Behold, the 31 days come, (saith the Lord) when I will make a 32 new covenant with the 33 house of Israel and with the 34 house of Judah:

28 *q. d.* It appears that that first Covenant was not faultless, because when God speaks of making a new Covenant, he does it by way of complaint, and finding fault with the former. ¶ 29 The people for breaking that Covenant, (which proceeded from the imperfection of the Covenant itself, that it could not afford sufficient help to make 'em obedient.) ¶ 30 *Jer. 31. 31, 34. q. d.* Because the Covenant they were under before, did not reform 'em, but that notwithstanding it, they were rebellious still, therefore behold—¶ 31 *Viz.* Of the Gospel. ¶ 32 Not in regard of the Substance, but manner of Dispensation, (1.) Being ratified afresh by the blood, and actual sufferings of Christ. (2.) Being freed from those Rites and Ceremonies wherewith it was formerly administered. (3.) Containing a more full and clear Revelation of the Mysteries of Religion, 2 *Tim. 1. 10.* (4.) Attended with a larger measure of the Gifts and Graces of the Spirit, *Joel 2. 28.* (5.) Propounded and extended to all, *Matt. 28. 19.* (6.) Never to wax old, or be abolished; as to this new Edition of it, *ver. 13.* ¶ 33 Whole Church of God, both Jews and Gentiles.

9 Not according to the covenant that I made with their fathers, in the day when I 35 took them by the hand to lead them out of the Land of Egypt, 36 because they 37 continued not in my covenant and I regarded them not, saith the Lord.

35 Manifested my infinite Condescension, and Almighty Power in their deliverance. ¶ 36 Or [which Covenant of mine they continued not in.] ¶ 37 Did not abide by the terms of it.

10 For 38 this is the covenant that I will make with the 39 house of Israel 40 after those days, saith, the Lord, 41 I will 42 put my laws into their mind, and 43 write them 44 in their hearts: and 45 I will be 46 to them a 47 God, and they shall be 48 to me a people.

38 *Ch. 10. 16.* ¶ 39 When the old Testament dispensation draws to an end, ¶ 40 2 *Cor. 3. 3.* ¶ 41 Give 'em the saving knowledge of my Will. An allusion to the putting the Tables of the Law into the Ark. ¶ 42 Effectually incline their hearts to yield obedience thereto. An allusion to the writing of the Law in the two Tables. ¶ 43 An All-sufficient Preserver, and Rewarder, and that in a more peculiar way, than under the first Covenant. ¶ 44 Owned by me, making profession of me, and living in obedience to me.

11 And 49 they shall 50 not teach every man his 51 neighbour, and every man his brother, saying, Know the Lord: for 52 all shall know me from the least to the greatest.

49 1 *John 2. 27.* Not need any more to teach each other, that knowledge of God and the Messiah, which was wrapt up in types and shadows: (for these things then will be made plain to the understanding of all Believers.) ¶ 50 Comparatively to what did before, *i. e.* very many shall attain to a more distinct and clear understanding of the Nature of God as reveal'd in Christ, and of their duty to him, than under the old Covenant.

12 45 For I will be 46 merciful to their unrighteousness, and 47 their sins and their iniquities will I remember 48 no more.

45 *i. e.* And then, thereupon (as *Luke 7. 47.*) they being thus sanctified and enlightened. ¶ 46 *Matt. 9. 2. Rom. 11. 27.* ¶ 47 *Viz.* So as to punish 'em.

13 In that he saith, a new covenant, he hath 49 made the first old. Now that which decayeth and waxeth 50 old, is ready to vanish away.

49 Thereby manifested, or made it appear to be old: (and therefore in due time shall be removed.) ¶ 50 Out of date; of no further use.

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C H A P. IX.

¹ The rites and bloody sacrifices of the law, ¹¹ far inferior to the blood and sacrifice of Christ.

|| Or, ceremony.

¹ Then verily the first covenant had also ¹¹ ordinances of divine service, and a ¹ worldly sanctuary.

¹ Here he compares the old and new Covenant, in respect of the Services and Sacrifices, wherewith the one, and the other were confirmed. ¶ ² Several Laws, Directions, Rites, and Institutions, or Constitutions in the Worship of God, by the observation whereof they obtain'd a Ceremonial justification. ¶ ³ A Tabernacle made on Earth, and of Earthly materials.

* Exod. 40.

* Exod. 26.35.

* Exod. 25.30.

Lev. 24. 5, 6.

|| Or, Holy.

² For there was a tabernacle made, ⁴ the ⁴ first wherein was the ⁶ Candlestick, and the ⁷ Table and ⁸ the ⁸ Shew-bread; which is called || the Sanctuary.

¶ ¹ Viz. Room or part of the Tabernacle. ¶ ² These words [wherein was the Candlestick, and the Table, and the Shew-bread] may be read in a Parenthesis. ¶ ³ Which represented the fulness of Light that is in Christ, and which by him is communicated to the whole Church, John 1. 4. ¶ ⁴ Noting the Communion of Saints with Christ, Luke 22. 30. ¶ ⁵ Noting that Christ is the bread of Life, and food of our Souls, (John 6. 32, 35.) who appears before God for us continually.

³ And after the ² second vail, ¹⁰ the Tabernacle which is called the holiest of all:

¶ ¹ Exod. 26. 33, 36. Which divided the holy place from the most holy (as the first vail did the holy place from the Courts) and this was a type of Christ's Flesh, whereby there's an entrance into Heaven for us, ch. 10. 20. ¶ ¹⁰ The inner room thereof; a type of Heaven, ch. 8. 2.

* Exod. 25.10. & 26.33.

⁴ Which ¹¹ had the ¹² Golden Censer, and ¹³ the Ark of the ¹⁴ covenant overlaid round about with Gold, ¹⁵ wherein was the ¹⁶ Golden pot that had ¹⁷ Manna, and Aaron's ¹⁸ rod that ¹⁹ budded, and ²⁰ the Tables ²⁰ of the covenant;

* Exod. 25.21.

¶ ¹ Viz. For use (not in respect of its situation:) the principal use thereof being design'd unto the service of the most holy place; as appears, Exod. 30. 6. for whensoever the High-priest entred into the most holy place, he was to bring incense with him, taken in a Censer, from the golden Altar. ¶ ² Rather [the golden Altar] because else that is not mention'd; which yet was one of the most glorious, and most significant Vessels of the Sanctuary; as being a type of Christ, who by his mediation and intercession, gives efficacy to the Prayers of all Believers. ¶ ³ A type of Christ, who came to fulfil the Law, Matt. 5. 17. ¶ ⁴ Because the Tables of the Covenant were kept in it, Exod. 34. 28. ¶ ⁵ 1 Kings 8. 9. i. e. Either joyning to it, as the golden Pot and Aaron's Rod did; or in it as the two Tables were. ¶ ⁶ Exod. 16. 34. Noting the Purity of God's Ordinances, wherein Christ and the precious things pertaining to him are kept together. ¶ ⁷ A type of Christ the bread of Life, John 6. 32, 33. Rev. 2. 17. ¶ ⁸ Numb. 17. 10. A dry stick; to note that Christ came from a stock, which was but like a withered branch, Isa. 11. 1. ¶ ⁹ So Christ was manifested to be the promis'd Messia, notwithstanding his meanness. ¶ ¹⁰ Deut. 10. 5. 1 Kings 8. 9. 2 Chron. 5. 10. Whereon the Ten Commandments were written, which contained God's Covenant with the Jews.

⁵ And ²¹ over it the ²² Cherubims ²³ of glory shadowing the ²⁵ mercy-seat: of which we cannot now speak particularly.

¶ ¹ Exod. 25. 22. Over the Ark. ¶ ² Representing the Angels, who attend on Christ, John 1. 51. ¶ ³ Exod. 25. 18. Upon or above, or between which God appeared as sitting upon his glorious Throne, Lev. 16. 2. 1 Sam. 4. 4. Psal. 80. 1. & 99. 1. ¶ ⁴ Noting their desire to look into these mysteries, 1 Pet. 1. 12. ¶ ⁵ The golden Cover of the Ark, wherein were the Tables of the Law; which was a type of Christ, who stands between God's wrath, and the demands of the Law, to render him favourable to us, Rom. 3. 25. 1 John 5. 2.

⁶ Now when these things were thus ²⁶ ordained, the priests went ²⁷ always into the ⁴ first Tabernacle, ²⁸ accomplishing the service of God.

¶ ²⁶ Made and thus disposed of. ¶ ²⁷ Daily, Numb. 28. 3. ¶ ²⁸ Performing what was there to be done.

⁷ But into the second ²⁹ went the high priest

³⁰ alone ³¹ once every year, ³² not without blood, Chap. 9. which he offered for himself, and for the ³³ errors of the people.

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¶ ²⁹ To note, both Christ's entrance into Heaven (v. 24.) and our entrance, by him, unto the Throne of Grace, ch. 10. 19, 20. ¶ ³⁰ To note Christ's appearing alone before God for us; and that but once, ver. 12. ¶ ³¹ Ver. 25. Exod. 30. 10. On one day only, viz. The day of Expiation, Lev. 16. 2. (but on that day he went in four several times.) ¶ ³² To note, that there's no entrance into God's gracious presence, but by the blood of Christ. ¶ ³³ All sorts of sins.

⁸ The holy Ghost this signifying, that ⁹ the way into the holiest of all was not yet made manifest, ¹⁰ while as the first tabernacle was yet standing:

¶ ¹ Access with freedom into the gracious presence of God, through the sacrifice of Christ, ch. 10. 19, 20. Eph. 2. 14-18. ¶ ² Viz. So fully and clearly, as under the Gospel. ¶ ³ While the legal service was in force, (which was till the death of Christ; for then did he pronounce concerning all those things; It is finished; and then was the vail rent, and the way into the holiest laid open.)

⁹ Which was a ³⁸ figure ³⁹ for the time then present, in ³⁷ which were offered both ⁴⁰ gifts and sacrifices, ⁴¹ that ⁴² could not make him that did the service perfect, as pertaining to the conscience,

¶ ³⁷ Which Tabernacle. ¶ ³⁸ Or, Parable, i. e. An obscure, mystical representation, and instruction. ¶ ³⁹ During the continuance of that service, and way of worship. ¶ ⁴⁰ See on ch. 5. 10. ¶ ⁴¹ Ch. 7. 19. & 10. 1. Acts 13. 39. Gal. 3. 21. Could not perfectly satisfy and pacify the Conscience, or procure full assurance that the sin was perfectly forgiven: (for though these legal Sacrifices were able, ex opere operato, to free from all temporal, political damage, and punishment, and give an outward peace and security, (ver. 13.) yet as to the eternal punishment, they could not free from that.)

¹⁰ Which stood only in ⁴³ meats, and drinks, ⁴⁴ and ⁴⁵ divers washings, and ⁴⁶ carnal ⁴⁷ ordinances imposed on them until ⁴⁸ the time of reformation:

¶ ⁴³ i. e. The body of which service, and so far as it was visible, was made up of divers ceremonious observances concerning these things. ¶ ⁴⁴ Such as only related to the Body, and did not reach the Soul. ¶ ⁴⁵ 1/a. 65. 17. 2 Cor. 5. 17. Gospel-times (when the General, final settlement of the Church, (as to the standing rule of Worship) was effected, and all things unchangeably disposed, and directed to the glory of God, and salvation of the Faithful.)

¹¹ But Christ being come ⁴⁹ an high priest ⁵⁰ of good things to come, ⁵¹ by a greater and ⁵² more perfect ⁵³ Tabernacle, ⁵⁴ not made with hands, that is to say, not of this ⁵⁵ building;

¶ ⁴⁹ d. But though the Types, and legal Services, could not make perfect, yet Christ, the Truth, could: Here he comes to interpret and shew the substance of the Types. ¶ ⁵⁰ A dispenser or bestower of all those benefits and advantages, which were to be obtained by the Messia. ¶ ⁵¹ i. e. He entred into Heaven (ver. 12.) through a better Tabernacle, than that which the High-priest passed through when he entred into the most holy place. ¶ ⁵² More perfectly suited to the ends of a Tabernacle, both for the in-dwelling of the divine nature, and for performing the priestly Office of making atonement for sin. ¶ ⁵³ His own body or humane nature. ¶ ⁵⁴ Ch. 8. 2. See there. The work of God's immediate power. ¶ ⁵⁵ Or [Creation] i. e. Of a more transcendent Creation, wherein God puts forth a higher power, than in the Creation of the World.

¹² Neither by the blood ⁵⁶ of goats and ⁵⁷ calves, but ⁵⁸ by his own blood he entred in ⁵⁹ once into ⁶⁰ the ⁶¹ holy place, having obtained ⁶² eternal redemption for us.

¶ ⁵⁶ Lev. 16. 3, 5. ¶ ⁵⁷ Acts 20. 28. Eph. 1. 7. Col. 1. 14. 1 Pet. 1. 19. Rev. 1. 5. By the merit of his Death. ¶ ⁵⁸ Ch. 7. 27. & 10. 10. ¶ ⁵⁹ Heaven, v. 24. ¶ ⁶⁰ 1 Cor. 1. 30. Eph. 1. 7. Full deliverance from all evil, both of sin and suffering, and a title to all good; and this not only for a time, which may be lost again, but for ever.

¹³ For if the blood of ⁶³ bulls, and of ⁶⁴ goats, and the ⁶⁵ ashes of an heifer sprinkling the unclean, ⁶⁶ sanctifieth ⁶⁷ to the purifying of the flesh;

¶ Lev.

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* 1 Pet. 1. 19.

1 John 1. 7.

Rev. 1. 5.

Or, fault.

Chap. 10. 22.

* Chap. 6. 1. God?

⁵⁸ Lev. 16. 14, 16. Numb. 19. 2, 4. ¶ ⁵⁹ Lev. 16. 5. ⁶⁰ Numb. 19. 17, &c. (being mingled with water.) ¶ ⁶¹ Cleansed legally, and takes away the ceremonial defilement. ¶ ⁶² Ch. 10. 4. So as that it makes a man outwardly pure, and capable of communion in holy things.

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

⁶³ All that he suffered for the expiation of sin. ¶ ⁶⁴ By the power of his own divine nature, (from whence the virtue and dignity of his Sacrifice proceeded, Acts 20. 28.) As God, he offered up his humane nature, which was the Offering or Sacrifice. ¶ ⁶⁵ Eph. 5. 2. Gal. 1. 4. Tit. 2. 14. 1 Pet. 4. 2. ¶ ⁶⁶ Exod. 12. 5. ¶ ⁶⁷ 1 John 1. 7. Rev. 1. 5. Free you from that sentence of death which the Conscience receives by reason of sin. ¶ ⁶⁸ Luke 1. 74. Rom. 6. 13. That so you may have right and liberty to serve him in his publick worship, (as clean persons had under the Law.)

* Rom. 5. 6.

1 Pet. 3. 18.

15 And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

⁷⁰ q. d. And this is the reason why he became Mediator, viz. That he might die, and thereby procure redemption, and an eternal inheritance. ¶ ⁷¹ Ch. 8. 6. & 12. 24. To deal between God and Man, and make peace between 'em. ¶ ⁷² Who has procured the new Covenant for us, and having confirm'd it by his death, it is thereby become a Testament. ¶ ⁷³ Acts 13. 39. Rom. 3. 25. 1 Tim. 2. 6. Which he suffer'd for this end, that he might procure deliverance not only from those sins that were committed since his death, but even from those also, which were committed afore, during the former dispensation, and state of the Church, which could not be fully expiated by any of those Sacrifices which did belong to the first Covenant. ¶ ⁷⁴ Made partakers of the grace of the Gospel. ¶ ⁷⁵ The things promised in the new Covenant, viz. not only a temporary earthly inheritance, (such as the first Covenant promised, viz. the Land of Canaan) but that eternal glory, which is promis'd in the new Covenant.

16 For where a testament is, there must also of necessity be the death of the testator.

¶ Or, be brought in.

⁷⁶ q. d. And the reason why there was a necessity that Christ should die is taken from the Nature of the Covenant whereof he is Mediator, which is a Testament, and therefore could not be of force but by his death.

* Gal. 3. 15.

17 For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth.

¶ Or, purified.

18 Whereupon neither the first testament was dedicated without blood.

⁸⁰ Ratified, and confirm'd. ¶ ⁸¹ Viz. For the expiation of the transgressions thereof.

* Exod. 24. 5, 6.

Lev. 16. 14,

15, 18.

Or, purple.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

⁸² Exod. 24. 3, 7. ¶ ⁸³ Will, appointment and express command of God, Exod. 21. 1. ¶ ⁸⁴ To note the Blood and Water that issued out of Christ's side, which signified the expiating, and cleansing virtue of his Sufferings. ¶ ⁸⁵ To note (1.) that the Law it self was not able to reconcile to God and give life, without the blood of Christ added to it. (2.) That atonement was to be made by blood for sins committed against the Law. (3.) That every thing is unclean to us that is not sprinkled with the blood of Christ.

* Matt. 26. 28.

20 Saying, This is the blood of the testament which God hath enjoyned unto you.

⁸⁶ Exod. 24. 8. ¶ ⁸⁷ i. e. This sprinkling of the blood is a ceremony instituted by God to signify the mutual consent of both parties to the terms of the Covenant. ¶ ⁸⁸ Requires the performance of on your parts.

* Exod. 29. 12,

36.

Lev. 8. 15. &

16. 14, 16.

21 Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

⁸⁹ Viz. Yearly, on the day of Atonement. ¶ ⁹⁰ To note, that all their Services were made acceptable to God by the blood of Christ.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

⁹¹ Viz. Pertaining to the Tabernacle, and service of God. ¶ ⁹² Lev. 17. 11. Freed from any ceremonial defilement, ver. 13. ¶ ⁹³ Viz. Neither typical, nor real; neither legal, nor evangelical.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these: but the heavenly things themselves with better sacrifices than these.

⁹⁴ q. d. From what has been said, it appears, that it was necessary, in regard of God's institution and appointment. ¶ ⁹⁵ Levit. 16. 16. The Tabernacle and Service thereof (which represented spiritual things.) ¶ ⁹⁶ Dedicated, and made fit for holy use. ¶ ⁹⁷ Sprinklings, v. 21. ¶ ⁹⁸ See on ch. 8. 5. The humane nature of Christ (which was the true, heavenly Tabernacle, ch. 8. 2. & 9. 11.) and which was sanctified, and freed from the guilt of our sins, by his death, so that now he is without sin, (ver. 28.) and also the persons, and worship of believers under the Gospel, is made acceptable thereby, ch. 10. 10. ¶ ⁹⁹ Viz. The Sacrifice of Christ himself, which comprises all the virtue, benefit, and signification of all other Sacrifices.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven it self, now to appear in the presence of God for us:

¹⁰⁰ q. d. And it appears that Christ's sacrifice or blood was better than the legal ones, because by virtue thereof he is entered into a better sanctuary. ¶ ¹⁰¹ Ver. 12. ¶ ¹⁰² While we are on earth. ¶ ¹⁰³ Rom. 8. 34. 1 Tim. 2. 5.

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place, every year with blood of others:

¹⁰⁴ Ch. 7. 27. Viz. Was it needful, ver. 23. ¶ ¹⁰⁵ Ver. 7. ¶ ¹⁰⁶ Other kind of creatures.

26 (For then must he often have suffered since the foundation of the world) but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

¹⁰⁷ q. d. It appears that Christ need not repeat his sacrifice, to make frequent expiation for future sins, because it was effectual for the expiation of sins committed before its accomplishment, even from the beginning of the World, and therefore much more for those that are committed after. ¶ ¹⁰⁸ Gal. 4. 4. Eph. 1. 10. At the entrance of Gospel-times, (which are the last season of God's dispensation of grace to the Church.) ¶ ¹⁰⁹ Viz. In the flesh. ¶ ¹¹⁰ Both the guilt, power, and punishment thereof.

27 And as it is appointed unto men once to die, but after this the judgment:

¹¹¹ Gen. 3. 19. Rom. 5. 12. q. d. And in as much as this is the constitution of God, that sinful man shall die once, and but once, and afterwards be judged, or condemned for sin. ¶ ¹¹² Eccl. 12. 7.

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

¹¹³ In correspondence to that state of things, and for a remedy against it. ¶ ¹¹⁴ 1 Pet. 3. 18. ¶ ¹¹⁵ Ch. 7. 27. See there, (and need be no more.) ¶ ¹¹⁶ Matt. 26. 28. 1 Pet. 2. 24. 2 Cor. 5. 21. The guilt and punishment of sin, and thereby to take away death, so far as it was penal. ¶ ¹¹⁷ Isa. 53. 12. ¶ ¹¹⁸ 2 Tim. 4. 8. Rom. 8. 23. 2 Cor. 5. 2. ¶ ¹¹⁹ Fully discharg'd both from the guilt and punishment of our sins. ¶ ¹²⁰ To free us also from condemnation (as before he did from the guilt of sin, and from death) and bestow complete happiness both of soul and body upon us.

C H A P. X.

1 The weakness of the sacrifices of the law, 10 and power of Christ's sacrifice. 19 An exhortation to faith and patience.

FOR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

O o 2

* q. d. Since

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¹ *g. d.* Since the sacrifice of Christ has perfectly expiated Sin, which the sacrifices of the Law could not do, therefore they must give way to that. ¶ ² The Covenant that God made with the Jews, with all the constitutions of worship thereto belonging. ¶ ³ *Ch. 8. 5. & 9. 9. Col. 2. 17.* A dark representation. ¶ ⁴ See on *ch. 9. 11. n. 47.* ¶ ⁵ Not the very things 'emelves, in their own substance, *i. e.* Christ not actually come, the true sacrifice not actually offer'd, perfect expiation not actually made. ¶ ⁶ The Worshipers, *ver. 2.* who came to offer these sacrifices at the Altar. ¶ ⁷ See on *ch. 9. 9. n. 41.*

¶ Or, they would have ceased to be offered, because, &c.

² For then ¶ ⁸ would they not have ceased to be offered? because that the worshippers once ⁹ purged, should have had no more ¹⁰ conscience of sins.

⁸ There would not have been need to have offer'd 'em more than once. ¶ ⁹ Fully discharged from the guilt thereof. ¶ ¹⁰ *Viz.* Charging and condemning them for sin: there would have remain'd no more sense of guilt upon their consciences to have troubled them.

³ But in those ¹² sacrifices there is a ¹³ remembrance again made of sins every year.

¹¹ *g. d.* But it was not so with them, as appears by the yearly repetition of them, wherein there was a continual remembrance made of sin, as of that which was not yet fully expiated. ¶ ¹² *Viz.* On the day of expiation. ¶ ¹³ *Lev. 16. 21.* A renewed confession of former sins, with a sense of guilt returning upon their consciences, (implying that there was still need of further expiation.) And though 'tis true, we are daily to remember, and confess our sins, yet that respects only the application of the virtue and efficacy of the atonement already made, to our consciences, without the least desire, or expectation, of a new propitiation.

⁴ For it is not possible that the blood of bulls and of goats, should ¹⁴ take away sins.

¹⁴ *Ch. 9. 13.* Make full satisfaction and atonement for 'em, so as to procure pardon thereof upon its own account.

⁵ Wherefore ¹⁶ when he cometh into the world, ¹⁷ he saith, Sacrifice and offering thou wouldst not, ¹⁹ but a body ¶ ²⁰ hast thou ²⁰ prepared me:

¶ Or, thou hast fitted me.

¹⁵ *g. d.* Because the blood of Bulls and Goats could not do it, therefore Christ offer'd himself to do it. ¶ ¹⁶ *i. e.* Upon the first discovery of the coming of the Son of God into the World, his design and intent therein was also declar'd. ¶ ¹⁷ The Spirit of God by David, in the Person of Christ, *Psal. 40. 6-8.* ¶ ¹⁸ *Psal. 50. 9. & 51. 16. Isa. 1. 11. & 66. 3. Jer. 6. 20. & 7. 22, 23. Hos. 6. 6. Amos 5. 21. Mic. 6. 7. viz.* not accept it for a sufficient expiation and full satisfaction for sin, (as the Jews imagin'd.) ¶ ¹⁹ *g. d.* But thou hast provided something of another nature for this purpose. ¶ ²⁰ Miraculously formed and qualified to be an expiatory sacrifice for sin.

⁶ In burnt-offerings and sacrifices for sin thou hast had no pleasure:

⁷ Then said I, Lo, I come ²² (in the volume of the book it is written of me) ²³ to do thy will, O God.

²¹ *i. e.* When the way appointed for expiation of sin, was not perfectly available for that purpose, then— ²² *i. e.* According to what is foretold of me in Scripture. ¶ ²³ *John 4. 34. & 5. 30.* To suffer whatsoever thy justice shall require of me for the full expiation of sin.

⁸ Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin thou wouldst not, neither hadst pleasure therein (which are offered by the law;)

⁹ Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the ²⁴ second.

²⁴ *Viz.* Christ's fulfilling of God's will, by becoming a sacrifice.

¹⁰ By the which ²⁵ will ²⁶ we are ²⁷ sanctified, through the offering of the body of Jesus Christ once for all.

²⁵ *Viz.* That he should become a sacrifice. ¶ ²⁶ Believers under the Gospel. ¶ ²⁷ *Ch. 13. 12.* Purged from sin, (which all those sacrifices could not effect, *ch. 9. 13, 14.*)

¹¹ And every priest ²⁸ standeth daily ministering and offering oftentimes the same sacrifices, which can never ¹⁴ take away sins:

²⁸ In token of humble service, and subjection, and as being moveable in his Office. Chap. 10.

¹² But this man after he had offered one sacrifice for sins, ²⁹ for ever ³⁰ sat down on the right hand of God;

²⁹ The virtue and efficacy of which sacrifice continues for ever, and so it need not be repeated any more. ¶ ³⁰ In token of the continuance of his Priesthood, (as *ch. 7. 3.*) and of his Dignity there, as Lord, *ch. 1. 3.* (See there,) & 8. 1.

¹³ From henceforth expecting ³² till his enemies be made his footstool.

³¹ Attending to the execution, and exercise of the same till the end of the world. ¶ ³² *Ch. 1. 13. Psal. 110. 1. 1 Cor. 15. 25.*

¹⁴ For by one ³⁴ offering he hath ³⁵ perfected for ever ³⁷ them that are sanctified.

³³ *g. d.* And it appears that he need offer himself but once, because— ¶ ³⁴ *Ver. 10. viz.* of himself. ¶ ³⁵ Done all that was necessary for their perfect acceptance with God, and obtain'd full pardon of their sins, (which the legal sacrifices could not, (so that there shall be no more remembrance of 'em, *ver. 3.*) ¶ ³⁷ The comes to this Sacrifice, or Gospel-worshippers, (*ver. 1. 2.*) *i. e.* such as by a lively faith lay hold upon it, and so have a Gospel-right to partake of it.

¹⁵ Whereof the holy Ghost also is a ³⁹ witness to us: for after that he had said before,

³⁸ Of the perfection of whose sacrifice. ¶ ³⁹ *Viz.* In the form of the new Covenant, recorded by him, *Jer. 31. 31.*

¹⁶ * ⁴⁰ This is the covenant that I will make * ⁴¹ with them * after those days, saith the Lord; I will ⁴² put my laws into their hearts, and in their minds will I ⁴³ write them:

⁴⁰ ⁴¹ ⁴² See on *chap. 8. 10.*

¹⁷ † ⁴⁴ And their sins and iniquities will I remember ⁴⁵ no more.

⁴⁴ Here must be understood (to make this *verse* answer the latter part of the *15th.*) [*He then adds.*] ¶ ⁴⁵ See on *ch. 8. 12.* (and therefore they are perfectly pardon'd, *viz.* by the sacrifice of Christ, (*ver. 14.*) and so it need not be repeated, *ver. 18.*)

¹⁸ Now where remission of these is, there is no more offering for sin.

¹⁹ Having ⁴⁶ therefore, brethren, * ¶ ⁴⁷ boldness to enter * into the holiest by the blood of Jesus, ⁴⁸ Eph. 2. 18.

⁴⁶ *Viz.* Through the full remission of our sins, by the perfect sacrifice of Christ. ¶ ⁴⁷ *Ch. 4. 16.* Liberty, right to come into the immediate gracious presence of God in all duties of Worship, through the Merit of Christ's sacrifice.

²⁰ By a ⁵⁰ new and ⁵¹ living way which he hath ¶ ⁵² consecrated for us, ⁵³ through the vail, ¶ ⁵⁴ that is to say, his flesh;

⁵⁰ *John 10. 9. & 14. 6. i. e.* (1.) More clearly manifested now than formerly. (2.) Which never waxes old, nor decays, but is of perpetual efficacy, and use. (3.) In opposition to the old way of the Law. (4.) Lately exhibited, in the fulness of time. ¶ ⁵¹ The means of Spiritual life here, and Eternal life hereafter, *John 6. 51.* ¶ ⁵² Prepared for our use. ¶ ⁵³ By virtue of the sacrifice of Christ, wherein his flesh, or humane nature, was rent, and torn.

²¹ And having an ⁵⁴ high Priest ⁵⁵ over the house of God:

⁵⁴ By whom to present our services. ¶ ⁵⁵ *1 Pet. 2. 5.* Who is Lord of the Church, and so will consider the concerns of every particular member.

²² Let us ⁵⁷ draw near with a ⁵⁸ true heart * in ⁵⁹ full assurance of faith, having our hearts * ⁶⁰ sprinkled from ⁶¹ an evil conscience, and ⁶² our bodies washed with pure water.

⁵⁶ *Ch. 4. 16.* Here begins the Practical part of the Epistle. ¶ ⁵⁷ Actually make use of and improve that liberty we enjoy, *ver. 19.* ¶ ⁵⁸ *Psal. 51. 6.* A sincere purpose to perform that obedience we have promis'd. ¶ ⁵⁹ *Jam. 1. 6.* A strong persuasion, and full satisfaction of mind that we shall find acceptance with God through the efficacy of Christ's Priesthood. ¶ ⁶⁰ Cleansed (by the application of Christ's blood, *ch. 9. 14.*) from a Conscience defil'd with vicious habits, so that it does not perform its office aright. ¶ ⁶¹ *Ezek. 36. 25. 1 Cor. 6. 11.* Our outward conversation free from scandalous sins, by the assistance of the sanctifying Spirit of God.

23 ⁶⁴ Let

Chap. 10. 23 ⁶⁴ Let us hold fast the ⁶⁵ profession of our faith without wavering (for ⁶⁶ he is ⁶⁶ faithful that promised) 4068.

* 1 Thess. 5. 24. ⁶⁴ Ch. 4. 14. ¶ ⁶⁵ That faith or hope, which we make profession of. ¶ ⁶⁶ 1 Cor. 1. 9. See there, *q. d.* all the promises of God shall be made good to us, if we continue steadfast.

24 And let us ⁶⁷ consider one another ⁶⁸ to provoke unto love, and to good works:

⁶⁷ Be intent upon the Spiritual estate of others. ¶ ⁶⁸ Prov. 27. 17.

25 ⁶⁹ Not forsaking the ⁷⁰ assembling of our selves together, as the manner of some is; but

* Rom. 13. 11. ⁷¹ exhorting one another: and ⁷² so much the more, as ye ⁷³ see ⁷⁴ the day ⁷⁵ approaching.

* 1 Pet. 3. 9, 11, 14. ⁷⁶ But maintaining Christian Communion, both publicly, and privately. ¶ ⁷⁷ 1 Cor. 11. 20. *viz.* For Worship, and Edification. ¶ ⁷⁸ Openly encouraging one another to constancy in the Faith. ¶ ⁷⁹ *Viz.* In the Causes, and Signs of it, and Preparations for it. ¶ ⁸⁰ The season for the destruction of the Temple, City, and Nation of the Jews. ¶ ⁸¹ Phil. 4. 5. Jam. 5. 8.

* 1 Pet. 2. 20, 21. 26 ⁷⁶ For ⁷⁷ if ⁷⁸ we ⁷⁹ sin ⁸⁰ wilfully ⁸¹ after that we have received the knowledge of the truth, ⁸² there remaineth no more sacrifice for sins.

⁷⁶ *q. d.* It concerns us to use all means to persevere, because apostasy is so dangerous. ¶ ⁷⁷ Ch. 6. 4. ¶ ⁷⁸ Of the Jewish Nation especially. ¶ ⁷⁹ Totally renounce Christ, and disclaim our interest in him. ¶ ⁸⁰ Ch. 6. 6. Of free choice, and out of despite, (*ver.* 29.) and wilful opposition against him, without surprisal, compulsion or fear. ¶ ⁸¹ Numb. 15. 30, 31. 1 Sam. 3. 14. *q. d.* As there were certain sins under the Law, which either from their own nature, as Murder, Adultery, Blasphemy, &c. or from the manner of their commission, *viz.* with obstinacy, and a high hand, that had no sacrifice allow'd for 'em, but they that were so guilty, were to be cut off, and die without mercy; so for these persons, there are no means appointed by God for the expiation of their sins, since they wilfully despise, and reject the only sacrifice of the New Testament, *viz.* Christ and his merit.

* Zeph. 1. 18. 27 But ⁸³ a certain ⁸⁴ fearful looking for of judgment, and ⁸⁵ fiery indignation, which shall devour ⁸⁶ the adversaries.

⁸³ Such as can hardly be exprest. ¶ ⁸⁴ Which fills the mind with dread and horror. ¶ ⁸⁵ The total ruine of the Jewish state: (as a pledge of eternal judgment. ¶ ⁸⁶ Ezek. 36. 5. The highest degree of wrath; as fierce as fire: an allusion to Numb. 16. 35. Lev. 10. 2.) ¶ ⁸⁷ Utterly deprive 'em of all happiness, and hope of relief, and torment 'em in the highest degree. ¶ ⁸⁸ The obstinate unbelieving Jews, who set themselves against Christ and the Gospel, 1 Thess. 2. 15, 16.

28 He that ⁸⁷ despised Moses law ⁸⁸ died ⁸⁹ without mercy, ⁹⁰ under two or three witnesses:

⁸⁷ Numb. 15. 30-35. Deut. 17. 6, 12, 13. & 19. 13. ¶ ⁸⁸ Was to be put to death. ¶ ⁸⁹ Deut. 13. 8, 9. ¶ ⁹⁰ Deut. 17. 6. & 19. 15. Numb. 35. 30. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1.

29 Of how much ⁹¹ sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the ⁹² Son of God, and ⁹³ hath counted the ⁹⁴ blood of the covenant wherewith he was ⁹⁵ sanctified, an ⁹⁶ unholy thing, and hath ⁹⁷ done despite unto the Spirit of grace?

* 1 Cor. 11. 9.

⁹¹ Ch. 2. 3. & 12. 25. *Viz.* Than that of the Body. ¶ ⁹² Both in his Person, counting him a Malefactor, and one that justly suffered for his own crimes; and also in his Authority, by slighting his Commands and Institutions. ¶ ⁹³ The blood of Christ, whereby the new Covenant was confirmed. ¶ ⁹⁴ Visibly dedicated to God, and outwardly in Covenant with him; or [*Wherewith he* (*i. e.* Christ) was sanctified] and dedicated unto God, to be an eternal High-priest, ch. 2. 10. & 19. 11, 12. John 17. 19. ¶ ⁹⁵ Of no value nor virtue. ¶ ⁹⁶ Despised that Grace, whereof the Holy Ghost is the bestower.

30 ⁹⁷ For we know him that hath said, ⁹⁸ Vengeance *belongeth* unto me, I will ⁹⁹ recompence faith the Lord. And again, ¹⁰⁰ The Lord shall judge his people.

⁹⁷ *q. d.* We may well think that such shall be punish'd more severely, because God has declared as much. ¶ ⁹⁸ Deut. 32. 35. Psal. 94. 1, 2. Nah. 1. 2. Rom. 12. 19. ¶ ⁹⁹ See on Rom. 12. 19. n. 75. ¶ ¹⁰⁰ Deut. 32. 36. Psal. 50. 4. &

135. 14. *i. e.* God presides over his Church to purge it, and to punish Apostates. Chap. 10.

31 It is a fearful thing ² to fall into the hands of the ³ living Gods 4068.

² 2 Sam. 24. 14. ¶ ³ Whoever lives to inflict this punishment, and the whole of whose life and being is active in it.

32 ⁴ But ⁵ call to remembrance the ⁶ former ⁷ Gal. 3. 4. days, in which after ye were ⁸ illuminated, ye endured ⁹ a great fight of afflictions: 2 John 8.

⁴ *q. d.* Give not way to the least tendency to Apostacy, but use means to prevent it: (here he returns to his former exhortation, v. 25.) ¶ ⁵ What support you have had formerly under your sufferings, and what deliverance from 'em, that you may not despond upon the approach of the like evils, but may still persevere. ¶ ⁶ Fully convinc'd of the Truth of Christianity, and furnish'd with saving, sanctifying light, at your first conversion. ¶ ⁷ Phil. 1. 30. Col. 2. 1. A great brunt of troubles and distresses (which caused much labour and contention of spirit in you) for the profession of the Gospel and therefore you should not fall off now at last, lest you lose the fruit of all.)

33 ⁸ Partly whilst ye were made ⁹ a gazingstock, both by reproaches and afflictions; and ¹⁰ partly whilst ye became ¹¹ companions of them that were so used.

⁸ *q. d.* Both in respect of your own sufferings, and of your fellow-feeling with others in theirs. ¶ ⁹ 1 Cor. 4. 9. ¶ ¹⁰ Phil. 1. 7. & 4. 14. Rev. 1. 9. By pitying, owning, visiting, relieving them.

34 For ye had compassion of me in my bonds, and took ¹² joyfully the ¹³ spoiling of your goods, ¹⁴ knowing ¹⁵ in your selves that ye have ¹⁶ in heaven a better and ¹⁷ an enduring substance.

¹⁴ Matt. 5. 12. Acts 5. 41. 1 Thess. 2. 14. James 1. 2. Or, that ye have in your selves, or for your selves.

¶ ¹⁵ Plundering by your own Countrymen: (who in hatred of their Religion took away their goods by force.) ¶ ¹⁶ 2 Cor. 5. 1, 6, 8. Being assured by the Spirit of God, and the experience of the beginnings of it in their own hearts. ¶ ¹⁷ Matt. 6. 20. & 19. 21. Luke 12. 33. 1 Tim. 6. 19. ¶ ¹⁸ 2 Cor. 5. 1.

35 ¹⁶ Cast not away ¹⁷ therefore your ¹⁸ confidence, which hath ¹⁹ great recompence of reward.

¹⁶ *i. e.* Maintain and improve it against all difficulties and dangers. ¶ ¹⁷ Since God has carried you through all hitherto, with so much patience and joy. ¶ ¹⁸ Bold and courageous profession of Christ, and the Gospel. ¶ ¹⁹ Ch. 11. 26. 1 Cor. 15. 58. Matt. 10. 32. *i. e.* A great Reward (*viz.* eternal Glory) by way of recompence for your obedience.

36 For ye have need of ²⁰ patience; that after ye have ²¹ done the will of God, ye might receive the ²² promise.

²⁰ Luke 21. 19. Of the continual exercise hereof in well-doing, and waiting for the accomplishment of the promises. ¶ ²¹ Behaved your selves, as it is God's will you should, by enduring whatsoever he lays upon you. ¶ ²² The promised reward of Glory.

37 For ²³ yet ²⁴ a little while, and he that shall ²⁵ come will come, and will ²⁶ not tarry. 2 Pet. 3. 9.

²³ Hab. 2. 3, 4. *q. d.* Be patient; for it will not be long ere Christ comes to take vengeance on the obdurate Jews, and to relieve and deliver you from your sufferings from them. ¶ ²⁴ 1 Pet. 1. 6. & 5. 10. ¶ ²⁵ Luke 18. 8. *Viz.* Beyond the appointed time.

38 ²⁶ Now ²⁷ the ²⁸ just shall ²⁹ live ³⁰ by faith: ³¹ Gal. 3. 11. but if ³² any man ³³ draw back, ³⁴ my soul shall have no pleasure in him.

²⁶ *i. e.* And in the mean while. ¶ ²⁷ See on Rom. 1. 17. He that is humble, meek, sincere, subdued to the will of God, and waiting for his pleasure: (as all justified persons are in their several degrees.) ¶ ²⁸ See on Rom. 1. 17. n. 71, 72. Maintain and continue the exercise of Faith on the Promises of God. ¶ ²⁹ Do, by reason of sufferings and temptations, renounce his profession of Christ, and withdraw himself from Communion with other professors. ¶ ³⁰ I do at present utterly detest, and at last will utterly destroy him, v. 39.

39 ³² But we are not of them who draw back unto perdition; but of them that believe, to the ³³ saving of the soul.

³² Ch. 6. 9. ¶ ³³ John 3. 16.

Chap. II.

C H A P. XI.

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1 What faith is. 6 Without it we cannot please God. 7 The fruits thereof in the fathers of old.

|| Or, ground, or confidence.
* Rom. 8. 24, 25.

NOW ² faith is the ³ substance of things hoped for, the ⁴ evidence ⁵ of things not seen.
² q. d. Now that you may be encouraged to believe, and persevere therein, consider the excellency and efficacy of Faith. ¶ ² Viz. Which is saving, ch. 10. 39. ¶ ³ That which gives a kind of Being to 'em, and produces a confident, assured satisfaction of Soul, that God will infallibly perform what he has promis'd, whereby the Believer is as confident of 'em, as if they had a present actual being. ¶ ⁴ John 20. 29. 2 Cor. 4. 18. & 5. 7. That which evidently represents and demonstrates to the eye of the Soul, that which cannot be seen, as yet, with bodily eyes.

2 For ¹ by it the ⁶ elders ⁷ obtained a good report.

⁵ By the exercise thereof, (in the several instances following.) ¶ ⁶ Such as lived in former times. ¶ ⁷ Ver. 39. Received testimony of God's approbation of 'em, v. 4. 5.

* Gen. 1. 1.
John 1. 3.

3 Through faith we understand that ⁸ the ⁹ worlds were framed by ⁹ the word of God, so that things which are seen were not made of ¹⁰ things which do appear.

⁸ See on ch. 1. 2. n. 9. ¶ ⁹ Psal. 33. 6. 2 Pet. 3. 5. ¶ ¹⁰ Of any preexistent matter.

4 ¹¹ By faith ¹² Abel offered unto God ¹³ a more excellent sacrifice than Cain, by ¹⁴ which he obtained witness, that he was ¹⁵ righteous, God ¹⁶ testifying of his ¹⁷ gifts: and ¹⁸ by it he being dead ¹⁹ yet speaketh.

* Gen. 4. 10.
Matt. 23. 35.
Chap. 12. 24.
|| Or, yet spoken of.

¹¹ Viz. In the promised Messiah. ¶ ¹² Gen. 4. 4. ¶ ¹³ More acceptable. ¶ ¹⁴ Viz. Faith. ¶ ¹⁵ Matt. 23. 35. viz. in a Gospel sense. ¶ ¹⁶ Lev. 9. 24. 1 Kings 18. 38. by some way discernible to Cain. ¶ ¹⁷ Viz. That they pleased him. ¶ ¹⁸ i. e. Through his Faith in the power and justice of God, his blood, after he was slain, call'd to God for vengeance (ch. 12. 24.) and calls aloud upon us for imitation of it; or, [He is yet spoken of] i. e. his Faith, and the fruits thereof, are recorded in Scripture to all posterity, and call upon all that hear, or read 'em, to be followers of him.

* Wisd. 4. 10.
Ecclus 44. 16.
& 49. 14.

5 ¹⁹ By faith ²⁰ Enoch was translated that he should not see death; and was not ²¹ found, because God had translated him: for before his translation he had this testimony, that he ²² pleased God.

¹⁹ i. e. For his exemplary Faith and Holiness. ¶ ²⁰ Gen. 5. 24. ¶ ²¹ Viz. Any more on Earth. ¶ ²² Walk't with him (Gen. 5. 22, 24) i. e. Lived in a sense of his presence, and made it his business to serve, and please him.

6 But ²³ without Faith it is impossible to please him: for he that ²⁴ cometh to God, must believe that he is, and ²⁵ that he is a rewarder of them that diligently seek him.

²³ Viz. In his Being and Bounty. ¶ ²⁴ Viz. In any religious Worship.

* Eccl. 44. 17.
|| Or, being wary.

7 By faith ²⁶ Noah being warned of God of things ²⁶ not seen as yet, || moved with fear, prepared ²⁷ an ark to the saving of his house; by the which he condemned the ²⁸ world, and ²⁹ became heir of ³⁰ the ³⁰ righteousness which is by faith.

* Rom. 3. 22.
& 4. 13.

²⁶ Gen. 6. 13. ¶ ²⁷ Viz. The universal Deluge. ¶ ²⁸ A Type of Christ, the only means of Salvation, 1 Pet. 3. 20, 21. ¶ ²⁹ Viz. Of unbelief of the Word of God and neglect of the means of Safety. ¶ ³⁰ Gain'd a right unto. ¶ ³⁰ Phil. 3. 9. that eternal Inheritance, which is obtain'd by Faith, which is our Gospel-righteousness (his corporeal Deliverance being a pledge and type of eternal Salvation, 1 Pet. 3. 20, 21.)

8 ³¹ By faith Abraham, when he was ³² called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

³¹ q. d. Abraham, believing God's promise of giving him Canaan (as a type of Heaven) obey'd his command to go thither. ¶ ³² Gen. 12. 1, 4, 5. Acts 7. 3, 4.

9 ³³ By faith he ³⁴ sojourn'd in the land ³⁵ of promise, as in a strange country, dwelling in taber-

nacles ³⁶ with Isaac and ³⁶ Jacob, the heirs with him of the same promise.

³³ Believing, and expecting a better place, v. 10. ¶ ³⁴ Gen. 17. 8. & 23. 4. Acts 7. 5. ¶ ³⁵ Promis'd to him, and his Seed, Gen. 12. 7. & 13. 15. ¶ ³⁶ As they did.

10 For he ³⁷ looked for ³⁸ a city ³⁹ which hath foundations, ⁴⁰ whose ⁴⁰ builder and maker is God. * Rev. 21. 2.

³⁷ Ch. 13. 14. ¶ ³⁸ Ver. 16. & 12. 22. Heaven, the eternal Inheritance of all Believers. ¶ ³⁹ The state whereof is unchangeable, ch. 12. 28. ¶ ⁴⁰ Ch. 3. 4. 2 Cor. 5. 1.

11 Through faith also ⁴¹ Sarah her self receiv- * Gen. 17. 19. ed strength to conceive seed, and ⁴² was delivered of ⁴³ a child when she was ⁴⁴ past age, because she judg- * See Luke 1. 36. ed him ⁴⁵ faithful who had promised.

⁴¹ Gen. 21. 2. ¶ ⁴² Rom. 4. 19. ¶ ⁴³ Ch. 10. 23. Rom. 4. 21. 1 Cor. 1. 9. See there. (For though at first she doubted, yet afterwards she stedfastly believed.)

12 ⁴⁴ Therefore sprang there even of one, and him as good as ⁴⁵ dead; ⁴⁶ so many as the stars of the * Gen. 22. 17. skie in multitude, and as the sand which is by the * Rom. 4. 18. sea-shore innumerable.

⁴⁴ q. d. And as a reward of their Faith in this particular. ¶ ⁴⁵ Rom. 4. 19.

13 ⁴⁶ These all died ⁴⁷ in faith, not having ⁴⁸ received the ⁴⁹ promises, but ⁵⁰ having ⁵¹ seen them ⁵² afar off and were ⁵³ persuaded of them, and ⁵⁴ embraced them, and confessed that they were ⁵⁵ strangers and pilgrims on the earth.

⁴⁶ Viz. Abraham, Sarah, Isaac, and Jacob. ¶ ⁴⁷ In a firm belief, that God's Promise should be performed in the proper season thereof. ¶ ⁴⁸ The good things promised, viz. Canaan, and the Messiah. ¶ ⁴⁹ John 8. 56. Viz. By the eye of Faith. ¶ ⁵⁰ Long before their accomplishment. ¶ ⁵¹ Gen. 48. 21. ¶ ⁵² Thankfully and joyfully rested on them. ¶ ⁵³ Gen. 23. 4. & 47. 9. 1 Chron. 29. 15. Psal. 39. 12. & 119. 19. 1 Pet. 1. 17. & 2. 11.

14 For they that say such things, declare plainly, ⁵⁴ that they seek a ⁵⁵ country.

⁵⁴ That they did not think themselves at home, but had another place in their eye. ¶ ⁵⁵ Ver. 16.

15 ⁵⁶ And truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned:

⁵⁶ q. d. And truly that Country they seek after, is anotherget's Country, than that from whence they came out.

16 But now they desire a better country, that is, an ⁵⁷ heavenly: ⁵⁸ wherefore God is not ashamed to be called ⁵⁹ their God: for he hath ⁶⁰ prepared ⁶¹ for them ⁶² a city.

⁵⁷ 2 Cor. 5. 1. ¶ ⁵⁸ q. d. Since by Faith they sought after Heaven, which at death they were made partakers of, therefore God counts it no disparagement to, or reflection upon, his greatness and Majesty, to own himself to be a God in Covenant with them, since he has provided an eternal happiness to bestow upon them. ¶ ⁵⁹ Exod. 3. 6. Matth. 22. 32. Acts 7. 32. In Covenant with them. ¶ ⁶⁰ Matt. 25. 34. John 14. 2. ¶ ⁶¹ As the chief, though not only Inhabitants or Guests, Matt. 18. 11. ¶ ⁶² Which they look'd after (v. 10.) and by Faith waited for.

17 ⁶⁴ By faith ⁶⁵ Abraham when he was ⁶⁶ tried, ⁶⁷ offered up Isaac: and he that had ⁶⁸ received the ⁶⁹ promises, ⁷⁰ offered up his ⁷¹ only begotten son:

⁶⁴ Viz. That God would perform his promise of a numerous issue, notwithstanding this command seemed to contradict and undermine it. ¶ ⁶⁵ Gen. 22. 9. ¶ ⁶⁶ Viz. Whether he'd obey God's Command. ¶ ⁶⁷ In his preparation for it, and in the full purpose of his heart, which is accounted and accepted by God for the deed, 2 Cor. 8. 12. ¶ ⁶⁸ Firmly believed. ¶ ⁶⁹ Of a numerous Off-spring, and of the blessed Seed by Isaac. ¶ ⁷⁰ Viz. By the Free-woman.

18 || Of whom it was said, That ⁷¹ in Isaac shall || Or, thy seed be called:

⁷¹ Gen. 21. 12. Rom. 7. 9. He as Heir to thy House shall bear thy Name, and propagate it, and from his Posterity shall the blessed Seed spring.

19 ⁷² Accounting that God was ⁷³ able to raise him up, even from the dead; ⁷⁴ from whence also he received him ⁷⁵ in a figure.

⁷² Rom. 4. 21. Concluding (after full debate with himself) that God was to be obey'd at present, and trusted for the

Chap. 11.
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the future for the accomplishment of his promise. ¶ 73 (And would do it rather than his promise should fail.) ¶ 74 From a state of death. ¶ 75 After a sort: Because both his own Body and his Wife's were dead, as to this point, v. 11, 12.

20 76 By faith Isaac 77 blessed 78 Jacob and 78 Esau concerning things to come.

76 q. d. Isaac firmly believing, what God had reveal'd unto him concerning the future state of his Children. ¶ 77 Gen. 27. 27, 39. Foretold the particular blessings they should partake of. ¶ 78 Preferring the younger afore the elder, (God's Providence so disposing of it, which he owned afterwards, Gen. 27. 33, 37.

21 79 By faith Jacob when he was a dying, blessed both the sons of Joseph; and 80 worshipped leaning upon the top of his 81 staff.

79 Gen. 48. 15, 16. Jacob believing that God would make good his promise of giving them the Land of Canaan, adopted Ephraim and Manasse, making them Heads of distinct Tribes, and so allotting them portions in the Land of Canaan. ¶ 80 Acknowledged God's mercy that he should be buried with his Fathers in Canaan, Gen. 47. 30, 31. ¶ 81 The better to support and raise himself up upon his pillow to bow his head.

¶ Or, remem-
bered.

22 By faith 82 Joseph when he died, ¶ made mention of the 83 departing of the children of Israel, and gave commandment concerning his 84 bones.

82 Gen. 50. 24, 25. ¶ 83 Viz. Out of Egypt. ¶ 84 Viz. To carry them into Canaan; thereby expressing his assurance, that they should go thither, and to testify his communion with them in the promise of God.

23 85 By faith Moses when he was born, was 86 hid three months of his parents, 87 because they saw he was a 88 proper child; and they were not afraid of the kings 89 commandment.

85 q. d. The Parents of Moses believing that God would make use of this Child for some extraordinary service. ¶ 86 Exod. 2. 2. Acts 7. 20. ¶ 87 Concluding from thence, that sure it was for some special end, that God had bestowed such extraordinary beauty upon him. ¶ 88 Acts 7. 20. ¶ 89 Exod. 1. 16.

24 90 By faith Moses, when he was come to 91 years, 92 refused to be called the Son of Pharaoh's daughter:

90 Viz. In the Promises of God made to his People; and desirous to partake of them. ¶ 91 Being forty years old, (Acts 7. 23.) and so was of ripe judgment, and did it upon mature deliberation. ¶ 92 Exod. 2. 11.

25 93 Choosing rather to suffer affliction with the people of God, than to enjoy the 94 pleasures of sin 95 for a season;

93 Psal. 84. 10. ¶ 94 The delights and accommodations of Pharaoh's Court; (so as utterly to renounce his relation to the People of God, and his interest in their Privileges.) ¶ 95 John 20. 5. Luke 16. 25.

* Chap. 13. 13.
¶ Or, for
Christ.

26 Esteeming * the reproach ¶ 96 of Christ 97 greater riches than the treasures in Egypt: for he 98 had respect unto the recompence of the reward.

95 Which he endured through the power of his Faith in Christ, and wherein Christ suffered with him, Acts 9. 4. 2 Cor. 1. 5. Col. 1. 24. ¶ 97 That which would turn to a better account one day (and therefore was to be preferred before.) ¶ 98 Believed that he should receive a reward in the world to come, which would make him sufficient amends for these reproaches.

* Ex. 10. 28, 29.
& 13. 17, 18.
* Ver. 13.

27 99 By faith * he 2 forsook Egypt, not fearing the wrath of the king: for he 3 endured as * 4 seeing him who is invisible.

1 Viz. In the power of God to preserve and conduct him, and them, notwithstanding Pharaoh's rage and threatenings. ¶ 2 Conducting the Israelites out of Egypt. ¶ 3 Continued resolute and immovable; retaining an invincible courage. ¶ 4 Psal. 16. 8.

28 5 Through faith he 6 kept the passover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

5 Out of a lively apprehension, and firm persuasion of the Benefits signified and sealed thereby. ¶ 6 Exod. 12. 21, &c.

29 By faith 7 they passed through the Red sea, as by dry land; which the Egyptians assaying to do, were drowned.

7 The whole multitude of the Israelites, who believing the words of Moses (Exod. 14. 13, 14.) obeyed him accordingly, Exod. 14. 22.

30 8 By faith 9 the walls of Jericho fell down, after they were compassed about seven days.

8 Viz. Of Joshua and the Israelites. ¶ 9 Josh. 6. 20.

31 10 By faith * the harlot Rahab 11 perished not * Jam. 2. 25. with 12 them that ¶ believed not, when she had 13 re- ¶ Or, were dis-
ceived the spies with peace. obedient.

10 Express in those words of hers, Josh. 2. 9-11. ¶ 11 Josh. 6. 23. ¶ 12 The rest of the Canaanites. ¶ 13 Josh. 2. 1.

32 And what shall I more say? for the time would fail me to tell of * Gedeon, and of * Barak, * Judg. 6. 11. and of * Sampson, and of * Jephthae, of * David also * Judg. 4. 6. and * Samuel, and of the prophets: * Judg. 13. 24. * Judg. 11. 1.

33 Who through faith 14 subdued kingdoms, & 15 wrought righteousness, obtained 16 promises, * 17 stopped the mouths of lions, * 1 Sam. 16. 13. & 17. 45. * 1 Sam. 1. 20. & 12. 20. * Judg. 14. 5. * 1 Sam. 17. 34.

14 As Joshua, the Judges, David, and others. ¶ 15 Lived righteous and holy lives, and administered justice impartially, 1 Sam. 12. 3-5. ¶ 16 Viz. Of particular mercies, as Sarah, Hannah, Manoah. ¶ 17 By their Faith prevailed with God to do it (and so in the following particulars,) Dan. 6. 22.

34 18 Quenched the violence of fire, 19 escaped the edge of the sword, * out of 20 weakness were * Job 42. 10. made strong, 21 waxed valiant in fight, 22 turned to Psa. 6. 8. flight the armies of the aliens;

18 Dan. 3. 24, 49, &c. ¶ 19 1 Sam. 20. 1, &c. 1 Kings 19. 1, &c. ¶ 20 Judges 15. 15. 2 Kings 6. 16. & 20. 7. Bodily infirmities, as Hezekiah, Job, &c. ¶ 21 1 Sam. 14. 1, &c. ¶ 22 Judges 7. 21.

35 Women received their dead 23 raised to life again: and * others were tortured, not accepting * 2 Mac. 6. 19, 28. & 7. 7, &c. 24 deliverance; that they might obtain a 25 better resurrection. Acts 22. 25.

23 1 Kings 17. 23. 2 Kings 4. 36, 37. ¶ 24 Viz. Upon sinful terms, 2 Mac. 6. 30. ¶ 25 A resurrection to a better life than that they were to lose, which should recompence 'em for all their sufferings.

36 And others had 26 trial of cruel 27 mockings and 28 scourgings, yea moreover, 29 of bonds and imprisonments.

26 Experience, i. e. they felt what these things were. ¶ 27 2 Kings 2. 13. ¶ 28 Jer. 20. 2. & 37. 15. ¶ 29 Gen. 39. 20. Jer. 20. 2. & 37. 15.

37 * They were 30 stoned, they were sawn asunder, were 31 tempted, were slain with the sword: 32 * they wandered about in 33 sheep-skins, and goat- * 2 Kings 1. 8. skins, being destitute, afflicted, tormented: Matt. 3. 4.

30 2 Chron. 24. 21. ¶ 31 Viz. With offers of deliverance; but remaining resolute were then slain with the sword. ¶ 32 Meantly clothed.

38 (33 Of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens, and in caves of the earth.

33 Of whose society, example, prayers, instructions, &c. the wicked shewed themselves unworthy.

39 And these all having 35 obtained a good report through faith, 36 received not the 37 promise:

35 See on v. 2. ¶ 36 Luke 10. 24. ¶ 37 The great promised blessing, viz. Christ the promised Seed come in the Flesh, as the accomplishment of all the Types.

40 God having ¶ provided * some 38 better things ¶ Or, foreseen. for 39 us, 40 that they without us should not be made * Chap. 7. 22. perfect. & 8. 6.

38 Viz. Than any bestowed upon them; which was Christ himself manifest in the Flesh. ¶ 39 Believers under the Gospel. ¶ 40 God in his Providence having so ordered it, that Believers of those times should not attain to a perfect Church-state before the times of the Gospel, ch. 7. 19.

C H A P. XII.

1 An exhortation to faith, patience, and godliness.

22 A commendation of the new testament above the old.

Wherefore, seeing we also are * compassed about with so great a cloud of * witnesses, let us 2 lay aside every * weight, and the * sin which doth

Chap. 12. doth ⁵ so easily beset us, and * let us ⁶ run * with patience the race that is set before us,

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* Have on every hand so many examples of Believers, who by their Faith have given evidence of God's Truth and Faithfulness. ¶ ¹ *Isa.* 1. 16. *Jer.* 4. 4. *Matt.* 5. 29, 30. *2 Cor.* 7. 1. *Eph.* 4. 22. *James* 1. 21. *1 Pet.* 2. 1. (As Racers strip themselves.) ¶ ² All worldly cares, affections, and delights, and whatsoever may hinder us in our way to Heaven, and draw us from our duty. ¶ ³ *Viz.* The slavish fear of men; or any loss that may befall us. ¶ ⁴ Usually intangles, and incumbers us. ¶ ⁵ *1 Cor.* 9. 24. Continue diligent in the way of duty prescribed us.

¶ Or, beginner.

* *1 Pet.* 1. 11. ² Looking unto Jesus the ⁸ author and ⁹ finisher of our faith; * who ¹⁰ for the joy that was set before him, endured the cross, * despising the shame, and * is ¹² set down at the right hand of the throne of God.

* *Phil.* 110. 1.

⁷ Considering Christ's practice also (for our encouragement to hold out in our sufferings.) ¶ ⁸ *Eph.* 2. 8. *Phil.* 1. 6. ¶ ⁹ *1 Cor.* 1. 8. *Phil.* 1. 6. ¶ ¹⁰ *Luke* 24. 26. In consideration of that glory and dignity his humane Nature should be advanc'd to, as a reward of his sufferings (*John* 5. 27. *Phil.* 2. 9.) and also of that satisfaction (*Isa.* 53. 11.) and pleasure he should take in the happiness of his Members, procured for them by his sufferings. ¶ ¹¹ Did not account the disgrace, which attended his sufferings, so great an evil, as for fear thereof to neglect the prosecution of his great and glorious design. ¶ ¹² See on *ch.* 1. 3.

³ ¹³ For consider ¹⁴ him that endured such ¹⁵ contradiction of sinners ¹⁶ against himself, lest ye be ¹⁷ wearied and ¹⁸ faint in your minds,

¹³ *Isa.* 9. 9. 10. *q. d.* And you should the rather consider his example (*v. 2.*) in regard of the great disproportion between him and us. ¶ ¹⁴ What a one he was, how excellent a Person, and how extraordinary his Sufferings. ¶ ¹⁵ Such grievous things both in words, and deeds, from his enemies. ¶ ¹⁶ Both against his Doctrine and Miracles. ¶ ¹⁷ *Gal.* 6. 9. *Rev.* 2. 3. *Viz.* By Sufferings. ¶ ¹⁸ Your hearts fail you, and you be discouraged from doing your duty.

⁴ ¹⁹ Ye have not yet resisted unto blood, striving against ²⁰ sin.

¹⁹ *q. d.* True; you have suffered much already, (*ch.* 10. 33, 34.) but yet you have not suffered so much as those faithful ones forementioned, and Christ himself did, *viz.* the loss of your blood and lives in your conflict with your enemies: (and therefore you should not faint, but hold out still.) ¶ ²⁰ Violent and injurious persons.

⁵ ²¹ And ye have forgotten the exhortation, which speaketh unto you, as unto children, My son, ²³ despise not thou the chastening of the Lord, nor ¹⁸ faint when thou art rebuked of him.

²¹ *q. d.* And if you faint it will appear you have forgotten. ¶ ²² *Prov.* 3. 11. *Job* 5. 17. See there. Slight it not, as if it were but a meer accident not to be regarded, but take notice of it, account it a great mercy, and improve it.

* *Prov.* 13. 24.* *Rev.* 3. 19.

⁶ For ²⁴ whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

⁷ ²⁵ If ye endure chastening, ²⁶ God dealeth with you as with sons: for what son is he whom the ²⁷ father chasteneth not?

²⁵ If God chastens you, and makes you to endure—(as *James* 1. 12.) ¶ ²⁶ *Psal.* 94. 12. ¶ ²⁷ *Viz.* Who performs the duty of a Father.

* *Psal.* 73. 15.* *1 Pet.* 5. 9.

⁸ But if ye be without chastisement, * whereof all are partakers, then are ²⁸ ye bastards, and not sons.

²⁸ Not owned by God for his Children.

⁹ Furthermore, we have had ²⁹ fathers of our flesh which corrected us, and ³⁰ we gave them reverence: shall we not much rather ³¹ be in subjection unto the ³² Father of spirits, ³³ and live?

²⁹ Natural Parents, from whom we derive our Bodies, and mortal lives. ¶ ³⁰ And were thereby brought to be in subjection to them. ¶ ³¹ Patiently submit to those corrections, which are for our good. ¶ ³² *Numb.* 16. 22. & 27. 16. *Isa.* 57. 16. *Zach.* 12. 1. God who has regenerated our Souls. ¶ ³³ *Acts* 14. 22. And thereby at length obtain eternal life, as a reward of our patience and obedience.

¹⁰ For they verily for a ³⁴ few days chastened us ³⁵ after their own pleasure; but he for our ³⁶ profit, ³⁷ that we might be partakers of ³⁸ his holiness.

¶ Or, as seemed good or meet to them.

³¹ During our non-age, (so, our corrections shall last but during our abode in this world.) ¶ ³² According to their own will, and sudden apprehensions, (ordinarily) without any respect to our benefit. ¶ ³³ *Psal.* 119. 67, 71. *Prov.* 29. 15. ¶ ³⁴ That corruption may be purged out, and holiness more and more increast in us. ¶ ³⁵ Which he works in us, and whereby we become like him.

¹¹ Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it ³⁹ yieldeth * the ⁴⁰ peaceable fruit of righteousness. * *Jam.* 3. 18. ness unto them which are ⁴¹ exercised thereby.

³⁹ (Not of its own nature, but being blessed and sanctified by God.) ¶ ⁴⁰ That holiness and reformation, which gives peace of Conscience, *Isa.* 32. 17. ¶ ⁴¹ Employ'd in searching into their own hearts, and lives, to find out what they have done to deserve it, and what is to be amended. God exercises us with the rod, and we must exercise our selves under it.

¹² ⁴² Wherefore * ⁴³ lift up the hands which * See *Eccl.* 25. hang down, and the ⁴⁴ feeble knees, ²³.

⁴² Since afflictions are so beneficial. ¶ ⁴³ *Isa.* 35. 3. Shake off sloth, and betake your selves to your duty. ¶ ⁴⁴ *Job* 4. 3. Engage your selves to perseverance in your Christian course.

¹³ And ⁴⁵ make ⁴⁶ strait paths for your feet, lest ⁴⁷ Or, even. that which is ⁴⁸ lame be turned out of the way; but let it rather be ⁴⁹ healed.

⁴⁵ *Prov.* 4. 26. Order your lives aright, that others may be directed, and encouraged by your example. ¶ ⁴⁶ Weak and feeble among you. ¶ ⁴⁷ Cured of their fears, and confirmed in their Christian course.

¹⁴ Follow ⁴⁸ peace with all men, and ⁴⁹ holiness, * without which no man shall ⁵⁰ see the Lord. * *Matt.* 5. 8.

⁴⁸ *Rom.* 12. 18. & 14. 19. *1 Thess.* 5. 13. *1 Pet.* 3. 11. *2 Tim.* 2. 22. ¶ ⁴⁹ *Zach.* 8. 16. *1 Pet.* 1. 15. ¶ ⁵⁰ *1 John* 3. 2. Be admitted into Heaven.

¹⁵ * Looking diligently, lest any man ⁵¹ fail of * *2 Cor.* 6. 1. the grace of God; lest any ⁵² root of ⁵³ bitterness ⁵⁴ Or, fall from. springing up, ⁵⁵ trouble you, and thereby many be ⁵⁶ defiled.

⁵¹ Prove defective in any grace. ¶ ⁵² Scandalous sin, dangerous error or schism, tending to draw persons to apostasy, *Deut.* 29. 18. ¶ ⁵³ The end whereof will be bitter. ¶ ⁵⁴ *Acts* 17. 13. *Gal.* 5. 12. Infect, and so disquiet, the Church. ¶ ⁵⁵ *1 Cor.* 5. 6.

¹⁶ * Lest there be any fornicator, or ⁵⁶ prophane * *Eph.* 5. 3. person, as Esau, ⁵⁷ who for one morsel of meat sold Col. 3. 5. his ⁵⁸ birth-right.

⁵⁶ Who slightes, and despises holy and spiritual things, for outward advantage. ¶ ⁵⁷ *Gen.* 25. 33. ¶ ⁵⁸ To which the Priesthood was annex, and which was a privilege leading to Christ, and a type of our title to the heavenly Inheritance.

¹⁷ ⁵⁹ For ye know how that ⁶⁰ afterward when he would have ⁶¹ inherited the blessing, he was rejected: for he found ⁶² no ⁶³ place of repentance, ⁶⁴ Or, way to though he sought it carefully with ⁶⁵ tears. ^{change his mind.}

⁵⁹ *q. d.* Beware of prophaneity, because he was punished for it, and so will you. ¶ ⁶⁰ After the Blessing had been bestow'd on Jacob, *Gen.* 27. 30. ¶ ⁶¹ Obtain'd the Blessing bestow'd on Jacob. ¶ ⁶² No means to get his Father to alter his mind. ¶ ⁶³ *Gen.* 27. 34, 38.

¹⁸ ⁶⁴ For ye are not come unto the ⁶⁶ mount that ⁶⁷ might be touched, and that burned with ⁶⁸ fire, nor unto ⁶⁹ blackness, and darkness, and ⁷⁰ tempest,

⁶⁴ *q. d.* Take heed of making defection from Christianity to Judaism again, because of the great privileges you enjoy thereby, above what your Fathers did by the Law. ¶ ⁶⁵ *Exod.* 19. 12. ¶ ⁶⁶ That was a natural, corporeal Mount, that might be felt. ¶ ⁶⁷ *Exod.* 19. 18. *Deut.* 4. 11, 12. & 5. 22, 23. (To set forth the Majesty of God and Terror of the Law.) ¶ ⁶⁸ *Deut.* 5. 22. (To note the obscurity of the Law, together with the ignorance of man.) ¶ ⁶⁹ Thundrings and Lightnings, *Exod.* 20. 18. (to note that trouble and disquiet of Conscience, which the Law brings, and that punishment that should befall the transgressors thereof.)

¹⁹ And the sound of a ⁷⁰ trumpet, and the ⁷¹ voice of words, which ⁷² voice they that heard, ⁷³ entreated that the word should not be spoken to them any more:

⁷⁰ *Exod.* 19. 16, 19. (To note the Majesty of the Law-giver, and to make the people more attentive.) ¶ ⁷¹ *Deut.*

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Chap. 12. 4-12. A distinct voice in the pronouncing of the Ten Commandments. ¶ *Exod. 19. 19. Deut. 5. 5, 24. & 18. 16.*

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20. (For they ⁷³ could not endure that which was commanded; And if so much as a ⁷⁴ beast touch the mountain, it shall be stoned, or thrust through with a dart.

⁷³ Could not answer the strictness of the Law, nor bear the terrible of its promulgation. ¶ *Exod. 19. 13.*

21. And so terrible was the sight, that Moses said, I exceedingly fear and quake)

* Rev. 3. 12.
& 21. 2, 10.

22. But ye ⁷⁵ are come ⁷⁶ unto ⁷⁶ mount Sion, and unto the ⁷⁷ city of the living God, ⁷⁸ the heavenly Jerusalem, and to an innumerable company of ⁷⁹ Angels,

⁷⁵ By embracing Christianity, you belong to a better Society, and are entered into an association with all these.

¶ ⁷⁶ To the Communion of the Christian Church and Gospel-state. ¶ ⁷⁷ *Psal. 48. 1.* Which is a Society, where God himself dwells, and is govern'd by him. ¶ ⁷⁸ *Gal. 4. 26.* Which has its original from Heaven, and the Members thereof have their conversation in Heaven and tend thither. ¶ ⁷⁹ To joyn in the service of God with them: (typified by the Cherubs in the Temple.)

¶ Or, enrolled.

23. To the ⁸⁰ general assembly, and church of the ⁸¹ first-born which are ⁸² written in heaven, and to ⁸³ God the judge of all, and to the ⁸⁴ spirits of just men made perfect,

⁸⁰ The Christian Church consisting of the whole number of true Believers spread all the world over. ¶ ⁸¹ *Rev. 14. 4.* ¶ ⁸² Particularly elected, and chosen of God to eternal Life, *Luke 10. 20. Phil. 4. 3. Rev. 13. 8. & 17. 8.* ¶ ⁸³ *q. d.* Yea, hereby you have communion with God himself, who shall reward you with a Crown of glory, and your persecutors with condign punishment, *2 Thess. 1. 5-7.* ¶ ⁸⁴ The Souls of the Saints in Heaven, (with whom the Saints on Earth have communion by faith, hope, and love, and do make up one Body with 'em.)

¶ Or, testimony.

24. And ⁸⁵ to Jesus the ⁸⁷ mediator of the ⁸⁸ new ⁸⁹ covenant, and to ⁹⁰ the ⁹¹ blood of sprinkling, that ⁹² speaketh ⁹³ better things ⁹⁴ than that of ⁹⁵ Abel.

* Exod. 24. 8.
* Gen. 4. 10.

⁸⁵ To have an interest in his mediation, and intercession. ¶ ⁸⁷ See on *cb. 9. 15.* ¶ ⁸⁸ *Ch. 10. 22.* ¶ ⁸⁹ *1 Pet. 1. 2.* To have the benefits of Christ's death applied to you, whereby the sins of Believers are perfectly expiated, (which the blood of the Sacrifices under the Old Testament could not do, *cb. 9. 12. & 10. 4.*) ¶ ⁹⁰ Pleads for, and procures. ¶ ⁹¹ *Viz.* Pardon and mercy. ¶ ⁹² Which call'd for revenge, *cb. 11. 4.* See there, *n. 18.*

25. See that ye ⁹³ refuse not him that speaketh: For if they ⁹⁴ escaped not who refused him, ⁹⁵ that spake on earth, much more shall not we escape, if we turn away from him that speaketh ⁹⁷ from Heaven:

⁹³ *Viz.* To hear and obey Christ who now speaks to you in the Gospel, by his Spirit, and Messengers. ¶ ⁹⁴ *Ch. 2. 2, 3. & 10. 28.* ¶ ⁹⁵ *Moses*, who received his message on Earth, to deliver the Law only from Mount Sinai, and whose Oracles, or Doctrines were but carnal in comparison of Christ's. ¶ ⁹⁷ Christ, who came down from Heaven, receiv'd his message in the bosom of his Father, (*John 1. 18.*) and now speaks to us from Heaven, by his Spirit in his Apostles, and other faithful Ministers.

26. ⁹⁸ Whose voice ⁹⁹ then shook the ¹⁰⁰ earth: but ¹⁰¹ now he hath promised, saying, ¹⁰² Yet ¹⁰³ once more I ¹⁰⁴ shake not the earth only, but also heaven.

⁹⁸ Christ's Voice. ¶ ⁹⁹ At the delivery of the Law. ¶ ¹⁰⁰ Mount Sinai, *Exod. 19. 18.* (to note that the Law was to be abrogated, *v. 27.*) ¶ ¹⁰¹ In Gospel-times. ¶ ¹⁰² *Hag. 2. 6.* See there. ¶ ¹⁰³ *Viz.* At my next coming, (which was at his Incarnation.) ¶ ¹⁰⁴ Not only destroy the civil State, and Commonwealth of the Jews, but make a great change in the Church-state, and matters of Religion, (by abrogating the Ceremonial Law, and Jewish way of Worship (*Matt. 24. 29. John 4. 21, 23.*) and rooting out heathenish idolatry by degrees (*John 16. 11.*) and propagating the Gospel throughout the world.

¶ Or, may be shaken.

27. And this word, Yet once more, signifieth the ¹⁰⁵ removing of those things that ¹⁰⁶ are shaken, as of things that are ¹⁰⁷ made, that ¹⁰⁸ those things which cannot be shaken may ¹⁰⁹ remain.

¹⁰⁵ Total subversion of the Jewish Church and Commonwealth. ¶ ¹⁰⁶ *Matt. 24. 35. 2 Pet. 3. 10.* Design'd to con-

tinue only for a time. ¶ ¹⁰⁷ The Gospel-state of the Church, which is to remain unalterable to the end of the world, and shall continue in spite of all opposition, *Matt. 16. 18.* ¶ ¹⁰⁸ *Psal. 102. 27.*

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28. Wherefore ¹¹⁰ we receiving a kingdom which ¹¹¹ cannot be moved, ¹¹² let us ¹¹³ have grace, whereby ¹¹⁴ we may serve God acceptably, with reverence and ¹¹⁵ godly fear.

¹¹⁰ Since we live under this Gospel-dispensation, and enjoy the Privileges thereof. ¶ ¹¹¹ *1 Pet. 1. 4.* ¶ ¹¹² Use the means whereby we may receive strength, and power from God. ¶ ¹¹³ A holy fear of offending God.

29. For our God is a ¹¹⁶ consuming fire.

¹¹⁶ *Deut. 4. 24. & 9. 3.* To destroy all impenitent sinners.

C H A P. XIII.

1. Divers admonitions to charity, and other godly virtues. 20. The conclusion of this Epistle.

L E T ¹ brotherly love continue.

* *1 Pet. 1. 22.*
& *2. 17. & 4. 8.*

¹ *Rom. 12. 10.* See there.

2. * Be not forgetful to entertain ² strangers: for thereby some have entertained ³ angels unawares.

* *1 Pet. 4. 9.*

² *Rom. 12. 13.* See there. Banish Christians, who were frequently driven from their own Country, and knew not where to go for shelter. ¶ ³ *Gen. 18. 3. & 19. 2.*

3. * Remember them that are in ⁴ bonds, ⁵ as bound with them; and them which suffer ⁶ adversity, as being your selves also ⁷ in the body.

⁴ *Neh. 1. 4. Matt. 25. 36. Rom. 12. 15. 1 Cor. 12. 26. Col. 4. 18. 1 Pet. 3. 8.* so as to perform all offices of kindness they stand in need of. ¶ ⁵ *Viz.* For the Gospel. ¶ ⁶ With as much compassion as if your selves were in the like distress. ¶ ⁷ Any other kind of affliction. ¶ ⁸ Subject to the like calamities, *Gal. 6. 1.*

4. Marriage is ⁹ honourable in all, and the bed ¹⁰ undefiled: but whoremongers and adulterers God will judge.

⁹ Ought to be highly esteemed of (and not despised) among all sorts and conditions of men, and among all civil'd Nations. ¶ ¹⁰ Kept free from Adultery.

5. Let your conversation be without ¹¹ covetousness; and be ¹² content with such things ¹³ as ye ¹⁴ have: for he hath said, ¹⁵ I will never leave thee, ¹⁶ nor forsake thee.

1 Tim. 6. 6, 8.

¹¹ *Col. 3. 5.* See there. An immoderate desire of Wealth. ¶ ¹² *Phil. 4. 11, 12.* See there. ¶ ¹³ Which God affords you by his Providence, in a lawful way. ¶ ¹⁴ *Deut. 31. 8. Josh. 1. 5. Gen. 28. 15. 1 Sam. 12. 22. 1 Chron. 28. 20. Job. 41. 17.*

6. So that we may boldly say, ¹⁷ The Lord is my ¹⁸ helper, and I will not fear what man shall do unto me.

& *56. 4, 10.*

7. * Remember them which ¹⁹ have the ²⁰ rule over you, who have spoken unto you the word of ²¹ God: whose ²² faith follow, considering ²³ the end of their conversation.

¹⁹ *1 Thess. 5. 12.* Often think on what they have deliver'd to you, and practice it, *v. 17.* ¶ ²⁰ Your Pastors or spiritual Guides. ¶ ²¹ *1 Cor. 11. 1.* See there. Continue steadfast in the Profession and Practice of that Truth they taught you. ¶ ²² The happy end they made, (that you may be encouraged to the like conversation.)

8. Jesus Christ the ²⁴ same yesterday, and to day, and for ever.

²⁴ *Ch. 1. 12. 1 Cor. 3. 11. Rev. 1. 8.* The same object of Faith, and the same in all respects to all Believers in all ages (and therefore be steadfast in the Faith, and not carried about—)

9. Be not ²⁵ carried about with ²⁶ divers and ²⁷ strange doctrines: for it is a good thing that the heart be ²⁸ established with ²⁹ grace, ³⁰ not with meats, which have not ³¹ profited them that have been ³² occupied therein.

²⁵ *Jer. 29. 8. Matt. 24. 4. Rom. 16. 17. Eph. 4. 14. Col. 2. 8. 2 Thess. 2. 2. 1 John 4. 1.* ¶ ²⁶ Disagreeing among themselves. ¶ ²⁷ Different from the Gospel. ¶ ²⁸ So fixed and settled in the Truth, as never to depart from it. ¶ ²⁹ The Gospel, (which is the true Doctrine of the Grace

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and Mercy of God in Christ, *Acts* 20. 24, 32.) and a deep sense of the love of God in Christ. ¶ *Rom.* 14. 17. *1 Cor.* 8. 8. *Col.* 2. 16. *Heb.* 9. 10. Not to think that joyning the observation of the ceremonial Law, with the profession of the Gospel, is the way to get peace and establishment. ¶ *1 Cor.* 8. 8. *1 Tim.* 4. 8. viz. in point of Justification, Sanctification, Peace of Conscience, or the like, but are prejudicial. ¶ *19* Busied themselves about 'em, and been most strict in the observance of 'em.

10 We have *30* an altar whereof they *31* have no right to eat, which *32* serve the tabernacle.

30 i. e. A Sacrifice upon an Altar, viz. Christ, who was sacrificed on the Altar of the Cross, and who also is the only Christian Altar, to whom we bring all our Sacrifices and Services. ¶ *31* Shall receive no benefit by him. ¶ *32* Maintain the necessity, and continue the observation of the Jewish Ceremonies and Worship, (because this is in effect to deny Christ to be come in the Flesh, and to have offer'd himself a Sacrifice on the Cross.)

11 *33* For the *34* bodies of those beasts, whose blood is *35* brought into the *36* sanctuary by the high priest *37* for sin, are *38* burnt without the camp.

33 q. d. And I shall prove what I have now said, by the usage under the Law. ¶ *34* *Exod.* 29. 14. *Lev.* 4. 11, 12, 21. & 6. 30. & 16. 27. ¶ *35* Viz. On the day of Attonement. ¶ *36* The Holy of Holies. ¶ *37* To make expiation for it. ¶ *38* See on *Lev.* 4. 12. (And therefore no part of 'em could be eaten by the Priest: So they who under the Gospel, adhere to that way of Worship, cannot partake of Christ, who is the truth of that type.)

12 *39* Wherefore Jesus also, that he might *40* sanctifie the *41* people with his own *42* blood, suffered *43* without the gate.

39 Viz. To accomplish the foresaid type. ¶ *40* Make attonement for their sins, and consecrate them to God. ¶ *41* His Church, the spiritual Israel of God. ¶ *42* Carried into the heavenly Sanctuary. ¶ *43* *John* 19. 17, 18. To note that those carnal Jews, who still adhere to the Mosaical way of Worship, have no interest in nor communion with Christ, v. 10.

13 *44* Let us go *45* forth therefore unto him *46* without the camp, *47* bearing * his reproach.

44 A tropological application of the former Ceremony. ¶ *45* Cleave to him and his Doctrine. ¶ *46* Forfaking the legal Ceremonies administred in the Camp, or City. ¶ *47* *Phil.* 2. 17. *Acts* 7. 58. Patiently enduring whatsoever disgraces we meet with upon that account, (as he bore his Cross.)

14 *48* For here have we no *49* continuing city, but we *50* seek one to come.

48 q. d. And we have the more reason to stick close unto Christ, because— ¶ *49* *Mic.* 2. 8. No settled condition. ¶ *50* *Ch.* 11. 10, 16. *Phil.* 3. 20.

* Eph. 5. 20.

† Gr. confessing

15 * *51* By him therefore let us offer the *52* sacrifice of praise to God *53* continually, that is, the fruit of our lips, † giving thanks to his name.

51 *1 Pet.* 2. 5. Through his merit, who is both our High-priest, Sacrifice, and Altar. ¶ *52* *Lev.* 7. 12. *Psal.* 50. 23. & 51. 19. *Eph.* 5. 20. *1 Pet.* 2. 5. ¶ *53* See on *1 Thess.* 5. 17. ¶ *54* *Hos.* 14. 2.

16 *55* But to do good, and to *56* communicate, forget not: for with such sacrifices God is *57* well pleased.

55 q. d. But especially be careful to offer this Sacrifice. ¶ *56* *Rom.* 12. 13. ¶ *57* *Matt.* 25. 40. *2 Cor.* 9. 12. *Phil.* 4. 18.

17 * *58* Obey them that have the *59* rule over you, and *60* submit your selves: for they *61* watch for your souls, as they that must give account: *62* that they may do it with joy, and not with grief: for that is *63* unprofitable for you.

58 Ver. 7. See there. ¶ *59* Viz. In all things that they enjoyn according to the word of God. ¶ *60* *Ezek.* 3. 18, 19. & 33. 2, 7. To promote your good, and prevent any evil, or danger. ¶ *61* i. e. Obey them—that they may perform their Office, and give their account with joy. ¶ *62* (Because it will damp their Spirits, and so be a great hindrance to them in the discharge of their duty.)

18 *63* Pray for us: for we trust we have *64* a good conscience, in all things willing to live honestly.

63 See on *Col.* 4. 13. ¶ *64* *Acts* 23. 1. See there. Have never deserved otherwise than well of you, (though we don't observe the Jewish Ceremonies, for which we are evil spoken of by some of you.)

19 *65* But I beseech you * the rather to do this, * *Philem.* 22. that I may be *66* restored to you the sooner.

65 *Rom.* 15. 30, 31. ¶ *66* May have opportunity to do you some personal service, (as *Rom.* 1. 12.)

20 Now the God *67* of peace * that brought a- gain *68* from the dead our Lord Jesus, that *69* great shepherd of the sheep, *70* through the blood of the *71* everlasting *72* covenant,

67 See on *Rom.* 15. 33. ¶ *68* (And therefore is able to accomplish the greatest works for us.) ¶ *69* *Isa.* 40. 11. *Ezek.* 34. 12, 23. *John* 10. 11. *1 Pet.* 2. 25. & 5. 4. ¶ *70* *Zach.* 9. 11. [Brought from the dead, through the blood.] i. e. Raised him by the merit, and efficacy of his own sufferings, (whereby he purchast this privilege at his Father's hands) or, [shepherd of the sheep, through the blood] i. e. whom he redeemed by his blood. ¶ *71* (1.) Never to be changed, (as the former was, *ch.* 8. 6.) (2.) Wherein everlasting life is promis'd, *ch.* 9. 15. (3.) Of eternal efficacy, *ch.* 9. 12. ¶ *72* Which was shed to ratifie and confirm the Covenant, *ch.* 9. 17.

21 * Make you *73* perfect in every good work, * *1 Pet.* 5. 10. to do his will, ¶ *74* working in you that which is ¶ *75* well-pleasing in his sight, through Jesus Christ *76* to whom be glory for ever and ever. Amen.

73 Perfectly fit you for every good work. The same power that raised Christ from the dead goes, not onely to our first conversion (*Eph.* 1. 19, 20.) but to enable us to every good work. ¶ *74* *Phil.* 2. 13. ¶ *75* See on *Rom.* 16. 27.

22 And I beseech you, brethren, *76* suffer the word of exhortation; for * I have written a letter * *1 Pet.* 5. 12. unto you in *78* few words.

76 Take kindly and make a good use of that advice I have given you to patience and perseverance in your Christian course. ¶ *78* In comparison of what might have been said, considering the copiousness, and difficulty of the matters spoken of.

23 Know ye, that our brother Timothy is set at liberty; with whom, if ye come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 *79* Grace be with you all Amen.

79 See on *Rom.* 16. 24.

¶ Written to the Hebrews from Italy, by Timothy.

St. JAMES.

The ARGUMENT.

THE Apostle James observing a great degeneracy among Professors both in respect of Faith and Manners, and an answerable growth of libertine Doctrines, as about God's being the Author of sin, the sufficiency of empty Faith and naked Profession without Practise, &c. writes this Epistle to countermin these Errors, as also to comfort the believing Jews against the violence of the Persecutions they underwent, and to awaken 'em out of their stupid security, Judgment being then at the very door. It is full fraught with excellent instructions, viz. how to bear Afflictions, to hear the Word, to mortify vile Affections, to bridle the tongue, to shun Covetousness, to submit to God, to own Providence, how to behave our selves in time of approaching misery, particularly in sickness, and towards those that err.

The general Epistle of JAMES.

¹ Not written to any particular Church (as Paul's Epistles were) but to all Jewish Converts in general.

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CHAP. I.

¹ We must rejoyce under the cross. ⁵ Ask patience of God. ¹⁹ Hear the word, and do thereafter. ²⁶ What pure religion is.

JAMES a ² servant of God, and ³ of the Lord Jesus Christ, to the ⁴ twelve tribes which are ⁵ scattered abroad, ⁶ greeting.

² Tit. 1. 1. See there. ¶ ³ Rom. 1. 1. See there. ¶ ⁴ See on Acts 26. 7. Such of the Jewish Nation as are converted to Christianity. ¶ ⁵ John 7. 35. Lev. 26. 33. Inhabiting any other Country out of Judea, Acts 2. 8-11. 1 Pet. 1. 1. ¶ ⁶ I heartily wish you all happiness both of Soul and Body.

² My brethren, count it ⁷ all joy when ye fall into divers ⁸ temptations;

⁷ Matt. 5. 11, 12. Acts 5. 41. Rom. 5. 3. Heb. 10. 34. Matter of the greatest joy. ¶ ⁸ 1 Cor. 10. 13. 1 Pet. 1. 6. Afflictions for the profession of the Gospel, and in the way of Duty, (which try our Faith (v. 3.) and other Graces, and are usually attended with Temptations.)

³ ⁹ Knowing this, that the ¹⁰ trying of your faith worketh patience.

⁹ Rom. 5. 3. ¶ ¹⁰ The exercise of your Faith by these Sufferings ministers matter, and occasion for Patience, and by God's blessing, does produce and increase it.

⁴ But ¹² let patience have her perfect work, that ye may be ¹³ perfect and entire, wanting ¹⁴ nothing.

¹² Let it be improv'd to the highest degree of perfection (1.) by composing the heart to a sweet, and humble frame under your sufferings. (2.) blessing God for 'em. (3.) keeping down all inclinations to impatience. (4.) waiting for deliverance in God's time and way. (5.) enduring to the end, Matt. 10. 22. (6.) rejoycing therein, Matt. 5. 12. ¶ ¹³ Furnish't with all necessary Graces, and this in particular. ¶ ¹⁴ No kind of Grace; but may be compleat in all the parts of holiness.

⁵ ¹⁵ If any of you ¹⁶ lack ¹⁷ wisdom * let him ask of God, that ¹⁸ giveth to ¹⁹ all men liberally, and ²⁰ upbraideth not; and * it shall be ²¹ given him.

¹⁵ Viz. In whole or in part. ¶ ¹⁶ Holy skill, and ability to bear, and improve your afflictions. ¶ ¹⁷ Prov. 2. 6. ¶ ¹⁸ All sorts, both Jews and Gentiles, rich and poor. ¶ ¹⁹ Viz. For our unworthiness, the frequency of our asking, or the like. ¶ ²⁰ See on Matt. 7. 7. viz. If it be fit for him, and he ask aright, v. 6.

⁶ But let him ask ²² in faith, ²³ nothing wavering: for he that wavereth, is like a wave of the sea, driven with the wind, and ²⁴ tossed.

²² With a fixed dependence on God and adherence to him. ¶ ²³ Not unresolv'd whether he should keep close to God or no. ¶ ²⁴ Unsettled, and uncertain, v. 8.

⁷ For let not that man think that he shall receive any thing of the Lord.

⁸ ²⁴ A double-minded man is ²⁵ unstable in all his ways.

²⁴ Hos. 10. 2. 1 Kings 18. 21. One whose Heart is divided between God and his Lusts, and would serve both, Matt. 6. 24.

⁹ Let the brother ²⁵ of low degree ¶ ²⁶ rejoyce ¶ Or, glory in that he is ²⁷ exalted:

²⁵ Brought low by his sufferings for Christ, and humbled in spirit thereby. ¶ ²⁶ Acts 5. 41. 1 Pet. 4. 16. ¶ ²⁷ Thought worthy to suffer for Christ, Acts 5. 41. Phil. 1. 29.

¹⁰ But the rich, ²⁸ in that he is made low: ²⁹ because, ³⁰ as the flower of the grass he shall pass away.

²⁸ If that God has brought him to have low thoughts of all worldly excellencies (1 Tim. 6. 17.) and to be prepared for sufferings. ¶ ²⁹ q. d. And he has reason to think meanly of these things, because of their uncertainty. ¶ ³⁰ Ch. 4. 14. Job 14. 2. Psal. 37. 2. & 102. 11. & 103. 15, 16. Isa. 40. 6, 7. 1 Cor. 7. 31. 1 Pet. 1. 24. 1 John 2. 17.

¹¹ For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man ³¹ fade away in his ways.

³¹ He may soon come to nothing, notwithstanding all his care and industry.

¹² * ³² blessed is the man that ³³ endureth ³⁴ temptation: for when he is ³⁵ tried, he shall receive ³⁶ the crown of life which the Lord hath ³⁷ promised to them that ³⁸ love him.

³² Job 5. 17. Psal. 94. 12. ¶ ³³ Viz. Patiently, and perseveringly. ¶ ³⁴ (And thereby approved, and found to be sincere.) ¶ ³⁵ 2 Tim. 2. 8. 1 Pet. 5. 4. ¶ ³⁶ Exod. 20. 6. Matt. 5. 10- & 10. 22. Luke 22. 28, 29. ¶ ³⁷ Ch. 2. 5. (and manifest it by their enduring temptations.)

¹³ Let no man say when he is ³⁹ tempted, ⁴⁰ I am tempted of God: for God cannot be ⁴¹ tempted with ⁴² evil, neither ⁴³ tempteth he any man.

³⁹ Psal. 5. 4. Moved, by his sufferings, to impatience, distrust, apostacy, or any other sin. ¶ ⁴⁰ i. e. God has sent this evil upon me to draw me to sin. ¶ ⁴¹ Drawn aside to sin, either by any outward application, or inward motion. ¶ ⁴² Persuades, inclines, inforces to sin, by any disposition whatever.

¹⁴ But every man is tempted, when he is drawn away of his ⁴⁴ own lust, and ⁴⁵ enticed.

⁴⁴ Not so much by any violence from without, as by his own inbred corruption of nature, and inclination unto evil. ¶ ⁴⁵ Beguiled with the promise, and appearance of pleasure, and satisfaction, Heb. 3. 13.

¹⁵ ⁴⁶ Then when ⁴⁷ lust hath ⁴⁸ conceived, it

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Chap. I. ⁴⁶ bringeth forth ⁴⁷ sin: and ⁴⁸ sin when it is finished, bringeth forth ⁴⁹ death.

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⁴⁶ After this. ⁴⁷ *Psalm 7. 14. Matt. 12. 35.* Gain'd the consent of the will. ⁴⁸ *Viz.* Into act. ⁴⁹ All manner of actual sins. ⁵⁰ A sinful course of life. ⁵¹ Both temporal, and eternal, *Gen. 2. 17. Ezek. 18. 4. Rom. 6. 21, 23. and 7. 5.*

¹⁶ ⁵⁰ Do not err, ⁵¹ my beloved brethren.

⁵⁰ See on *Gal. 6. 7. viz.* by thinking that God is the author of sin. ⁵¹ *Viz.* 19. and *ch. 2. 5.*

¹⁷ ⁵² Every good gift, and every ⁵³ perfect gift is from above, and cometh down from the ⁵⁴ Father of lights, with whom is ⁵⁵ no variableness, neither shadow of ⁵⁶ turning.

⁵² *Prov. 2. 6. John 3. 27. Rom. 11. 36. 1 Cor. 4. 7. q. d.* Nothing but good comes from God, and not the evil of sin. ⁵³ Which tends to make us more perfect in holiness. ⁵⁴ The Author of all knowledge, truth and holiness. *John 1. 9.* ⁵⁵ *Mal. 3. 6. Psalm 102. 26, 27.* Who is immutably good, and always like himself. ⁵⁶ *Viz.* Of his will, from good to evil.

¹⁸ ⁵⁷ Of his own will ⁵⁸ begat he us with ⁵⁹ the word of truth, that we should be ⁶⁰ a kind of first-fruits ⁶¹ of his creatures.

⁵⁷ *John 1. 13.* Without any necessity on his part, or merit on ours, *Rom. 9. 18. 1 Pet. 1. 3.* ⁵⁸ Converted, and regenerated us Believing Jews. ⁵⁹ *Rom. 10. 14, 17. 1 Cor. 4. 15. 1 Pet. 1. 23.* the Gospel, *Eph. 1. 13. Col. 1. 5.* ⁶⁰ The choicest of all his Creatures, (as *Jer. 1. 3.* and Consecrated to, and set apart for God in a special manner. ⁶¹ Above other men.

¹⁹ ⁶² Wherefore, my beloved brethren, let every man be ⁶³ swift to ⁶⁴ hear, slow to ⁶⁵ speak, ⁶⁶ slow to ⁶⁷ wrath.

⁶² *q. d.* Since you are regenerated, and that by the word, therefore—⁶³ *Prov. 8. 34. Eccl. 5. 1.* ⁶⁴ *Viz.* the word, (*ver. 18, 21.*) and diligent to learn, and tractable to obey it. ⁶⁵ *Job. 6. 23. Eccl. 5. 2. Prov. 17. 27.* To deliver his opinion in matters of faith, which he does not well understand. ⁶⁶ *Viz.* Against those that differ from him.

²⁰ For the ⁶⁸ wrath of man worketh not the righteousness ⁶⁹ of God.

⁶⁸ Angry passionate Speeches are very unfit means either to reclaim persons from that which is evil, or to persuade and induce them to that duty, that God requires of them. ⁶⁹ Which he loves, (*Psalm 11. 7. & 33. 5.*) requires, (*1 Cor. 15. 34.*) works, (*Eph. 4. 25.*) and rewards, *2 Tim. 4. 8.*

²¹ ⁷⁰ Wherefore ⁷¹ lay apart ⁷² all filthiness, and ⁷³ superfluity of naughtiness, and ⁷⁴ receive with ⁷⁵ meekness the ⁷⁶ engrafted word, which is able to ⁷⁷ save your Souls.

⁷⁰ Because wrath is such an hindrance, and you are regenerate; *v. 18.* ⁷¹ *1 Pet. 2. 1. viz.* in your sincere purpose, and endeavour. ⁷² All sorts of sin, (which is of a defiling nature.) ⁷³ That overflowing, or excess of evil that is in you. ⁷⁴ *1 Thess. 2. 13. viz.* both into your heads, to understand it, (*Prov. 1. 2, 3. Matt. 13. 23.*) and into your Hearts to believe and obey it, *Matt. 11. 14. Luke 8. 13. 2 Thess. 2. 10.* ⁷⁵ With an humble, submissive frame of spirit. ⁷⁶ Which is planted in you by the spirit of God in the Ministry of your teachers, *1 Cor. 3. 5, 6.* ⁷⁷ As a means appointed by God for that end, (*Rom. 1. 16. 2 Cor. 2. 16.*) and being received by faith, *Heb. 4. 2.*

²² But ⁷⁸ be ye ⁷⁹ doers of the word, and not hearers only, ⁸⁰ deceiving your own selves.

⁷⁸ See on *Matt. 7. 24.* ⁷⁹ *Viz.* If you think to be saved for bare hearing.

²³ ⁸⁰ For if any be a hearer of the word, and not a doer, he is like unto a man beholding ⁸¹ his natural face in a glass:

⁸⁰ *Luke 6. 47. &c.* ⁸¹ That which nature gave him.

²⁴ For he ⁸² beholdeth himself, and goeth his way, and straightway ⁸³ forgetteth what manner of man he was.

⁸² *Viz.* And finds some spot there: And so the hearer of the word finds thereby what is amiss in himself. ⁸³ And so reforms nothing, but continues the same as he was.

²⁵ But ⁸⁴ who so ⁸⁵ looketh into the ⁸⁶ perfect law of ⁸⁷ liberty, and ⁸⁸ continueth therein, he being not a forgetful hearer, but a doer of the ⁸⁹ work, this man shall be ⁹⁰ blessed in his ⁹¹ deed.

⁹¹ Or, doing.

⁸⁴ Diligently, and narrowly enquires into. ⁸⁵ Which contains a perfect rule of life, and is able to make us perfect, *2 Tim. 3. 17.* ⁸⁶ *Ch. 2. 12.* The whole revealed Will of God; chiefly the Gospel. ⁸⁷ Which teaches the true way to obtain freedom from sin and wrath, and brings into an estate of child-like freedom, *John 8. 36. Rom. 8. 15. 2 Cor. 3. 17.* See on *ch. 2. 12.* ⁸⁸ *John 8. 31.* Perseveres in the Study, Meditation, Belief and Obedience of it. ⁸⁹ The duty which the Gospel requires. ⁹⁰ *Luke 11. 28. John 13. 17.*

²⁶ ⁹¹ If any man among you ⁹² seem to be religious, and ⁹³ brideth not his tongue, but ⁹⁴ deceiveth his own heart, this man's religion is ⁹⁵ vain.

⁹¹ Here he shews who are the doers of the word, (1.) Negatively in this verse. (2.) Positively, in the next. ⁹² Is a professor of, and pretender to Religion. ⁹³ Flatters himself with his bare profession, as if that were sufficient. ⁹⁴ Ineffectual to make him blessed.

²⁷ ⁹⁶ Pure religion and ⁹⁷ undefiled before God and the Father ⁹⁸ is this, To ⁹⁹ visit the fatherless and widows in their affliction, and to keep himself unspotted from the ¹⁰⁰ world.

⁹⁶ *i. e.* Sincere, (as *Matt. 5. 8. John 15. 3.*) ⁹⁷ Which proceeds from a heart free from the love of sin. ⁹⁸ Shews it self in these particulars, among others. ⁹⁹ To perform all duties of charity towards those that are in distress; especially for Religion, *Matt. 25. 36. Isa. 1. 17.* ¹⁰⁰ Worldly lusts and practices, *Rom. 12. 2. Tit. 2. 12. 2 Pet. 1. 4. 1 John 2. 15.*

C H A P. II.

¹ Christians must not regard the rich, and despise the poor. ¹⁴ Faith without works, ¹⁷ is a dead faith.

MY brethren, have not the ¹ faith ² of our Lord Jesus Christ the ³ Lord of glory, with ⁴ respect of persons.

¹ Persons professing the faith, *i. e.* Christians. ² Which is set in and upon him. ³ *1 Cor. 2. 8. Phil. 2. 9. Heb. 1. 3.* ⁴ See on *Rom. 2. 11.* So as to regard persons only for their outward condition in the world, without any respect to their graces.

² For if there come unto your ³ assembly a ⁴ man with a gold ring, in goodly apparel, and there come in also a poor man, in vile rament:

³ *Viz.* Either for Religious worship, or deciding civil differences.

³ And ye have ⁴ respect to him that weareth the the gay clothing, and say unto him, sit thou here ⁵ in a good place; and say to the Poor, stand thou ⁶ there, or sit here under my footstool:

⁴ So as to choose such into any office in the Church, and pass by the meaner (not but that we may give outward respect to persons according to their quality and rank in the world; but we must not have high, and admiring thoughts of men merely for their wealth, and think meanly and contemptibly of others merely for their poverty, but must consider their inward, and Spiritual qualification, (*v. 5.*) and esteem them accordingly, (*Psalm 15. 4.*) and make use of such in any Ecclesiastical affair, rather than rich wicked men.)

⁴ Are ye not then ⁵ partial in your selves, and are become ⁶ judges of evil thoughts?

⁵ Making an unjust difference out of carnal affection, rather than true Judgment. ⁶ Judging perversely, according to the rule of your own corrupt thoughts and apprehensions.

⁵ Hearken my beloved brethren, ⁶ Hath not ⁷ God ⁸ chosen the ⁹ poor of this world, ¹⁰ rich in faith, and heirs of ¹¹ the kingdom, ¹² which he hath ¹³ promised to them that love him?

⁶ Consider of this. ⁷ *Viz.* To be vessels of mercy, and objects of his special love. ⁸ *Matt. 5. 3. & 11. 25.* ⁹ *1 Cor. 1. 27.* Chiefly and most commonly such. ¹⁰ *Luke 12. 21. 1 Tim. 6. 18.* To make 'em to be partakers of the largest portions of saving grace, and of the Privileges belonging thereto. ¹¹ *Ch. 1. 12.* See there.

⁶ But ⁷ ye have despised the poor. ⁸ Do not ⁹ rich men ¹⁰ oppress you, and draw you before the judgment-seats?

⁷ You Christians that know better, *Phil. 3. 8. &c.* ⁸ *q. d.* You have little reason to shew so much respect to them, if you consider what their carriage towards you has been. ⁹ *Ab. 13. 50.*

7 Do

Chap. 2. 7 Do not they blaspheme that ¹⁷ worthy name, by the which you are called? 4068.

¹⁷ Which deserves to be had in esteem and veneration, Phil. 2. 9.

8 ¹⁸ If ye fulfill the ¹⁹ royal law according to the Scripture, * ²⁰ Thou shalt ²¹ love thy ²² neighbour as thy self, ye do well.

¹⁸ q. d. If you carry your selves indifferently and impartially between both, giving to each their due, 'tis well. ¹⁹ Establish'd by the King of Saints, and is in it self of great worth. ²⁰⁻²² See on Matt. 22. 39.

9 But if ye have respect to persons, ye commit sin, and are convinced of ²⁴ the Law as transgressors.

²⁴ Either that which forbids respect of persons; or, which enjoins love to all, and every one, of what condition soever.

10 For whosoever shall keep the whole law, and yet ²⁵ offend in one point, * he is ²⁶ guilty of all.

²⁵ Viz. Wilfully and purposely. ²⁶ Deut. 27. 26. Matt. 5. 19. Viz. In the principle, (though not in the act,) which is a slighting of the authority of the Law-giver, which is the same in all his laws, v. 11.

11 For ¹¹ he that said, * Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill thou art become a transgressor of the law.

12 ²⁷ So speak ye, and so do, as they that shall be judged by ²⁸ the law of ²⁹ liberty.

²⁷ So behave your selves without respect of persons, either in words or deeds, that you may have an interest in Gospel-privileges, and be judged upon Gospel-terms. ²⁸⁻²⁹ See on ch. 1. 25. The Gospel, whereby we are freed from the rigour of the Law, and consequently shall be more severely punish'd if we abuse this grace, to unmercifulness (which he speaks of in the next words) Heb. 2. 2, 3. & 10. 28, 29.

13 For he shall have ³⁰ judgment without mercy, that hath shewed ³¹ no mercy; and * ³² mercy ³³ rejoiceth against judgment.

³⁰ Matt. 6. 15. & 18. 35. & 25. 41, 42. Luke 16. 25. ³¹ Viz. To his poor brethren (but all his kindness is confin'd to the rich.) ³² Where mercy dwells in a man it enables him to joyce, and bear up his heart against the fear of condemnation, Matt. 5. 7. & 25. 35.

14 ³⁴ What doth it profit, my brethren, though a man say he hath ³⁵ faith, and have ³⁶ not works? can ³⁷ faith save him?

³⁴ Here he further presses works of mercy, by shewing the necessity of 'em to justification and salvation. The believing Jews being taught by Paul, not to seek justification or righteousness by the works of the Law, thereupon some took occasion to maintain, that a bare belief of, or assent to the truths of the Gospel, was sufficient for justification: therefore as Paul had proved, that we must be justified by faith only, without the works of the Law, (Rom. 3. 20-28.) So James here proves, that that faith by which we are justified, is such a faith as is attended with works of new obedience. ³⁵ A bare belief of, or assent to the truths of the Gospel, v. 19. such as that John 12. 42. and Acts 8. 13. ³⁶ Ch. 1. 33. Matt. 7. 26. ³⁷ Such a faith without works.

* See Luke 3. 11. ³⁸ 1 John 3. 17. Here he compares charity and faith together.

15 * ³⁸ If a brother or sister be naked, and destitute of daily food;

* 1 John 3. 18. 16 And * one of you say unto them, Depart in peace, be you warmed, and filled: notwithstanding ye give them not those things which are needful to the body; what doth it ³⁹ profit?

³⁹ q. d. As good, charitable words only, without charitable deeds will not relieve a person in want, will do him little or no good, even so.

17 ⁴⁰ Even so faith, if it hath not works, is ⁴¹ dead being ⁴² alone.

⁴⁰ 1 Cor. 13. 3. So a bare belief of the Gospel (in opposition to Jewish or Heathenish errors,) which is not accompanied with Gospel-obedience is but a dead faith, and will not profit him that has it. ⁴¹ Unable to convey spiritual life (which true faith does, Gal. 2. 20.) and to intitle to eternal life, and save, v. 14.

18 Yea, ⁴³ a man may say, Thou hast ⁴⁴ faith, and I have ⁴⁵ works: ⁴⁶ shew me thy faith ⁴⁷ with-

out thy works, and I will ⁴⁸ shew thee my faith by my ⁴⁹ works.

⁴⁸ Some true Believers may argue thus with such a boasting hypocrite. ⁴⁹ Viz. Without works. ⁴⁴ The fruits of my faith. ⁴⁵ q. d. Prove to me by any good argument, if thou canst, that thy workless faith is sincere. ⁴⁶ Prove the sincerity of my belief of the Gospel, and resolution of obedience. ⁴⁷ Matt. 7. 17. By the actual performance of what is required.

19 Thou believest that there is one God; thou doest well: * the devils also ⁴⁸ believe, and tremble. * Mark 1. 24.

⁴⁸ Are fully persuaded, satisfied, and convinced, that there is a God (Acts 16. 17.) and that Christ is the Son of God (Matt. 8. 29. Acts 19. 15.) and shall be their Judge, Matt. 8. 29.

20 But wilt thou ⁴⁹ know, O ⁵⁰ vain man, that faith without works is ⁴¹ dead?

⁴⁹ See it proved to thee. ⁵⁰ Who vainly boasteth and flattereth thy self with a conceit of faith, when as thou art destitute of the truth of it.

21 Was not Abraham ⁵¹ our father ⁵² justified by ⁵³ works, when he had ⁵⁴ offered Isaac his son upon the ⁵⁵ Altar?

⁵¹ The father of all the faithful, and the great pattern of justification: so that all his spiritual feed are justified in the same way as he was, Rom. 4. 11. ⁵² Proved himself to be in a justified estate (Gen. 22. 12.) and accordingly owned by God for a righteous person. ⁵³ By his obedience to God's command, (which was an act of faith too, Heb. 11. 17.) as well as by his believing God's promise. ⁵⁴ See on Heb. 11. 17. ⁵⁵ Gen. 22. 9.

22 ⁵⁶ Seest thou how ⁵⁷ faith ⁵⁸ wrought with his works, and by works was faith ⁵⁹ made perfect?

⁵⁶ Gal. 5. 6. His belief of God's promise and power, Heb. 11. 17, 19. ⁵⁷ They both joyn'd together in the continuance of his justification. ⁵⁸ Gal. 5. 6. Declar'd to be sincere and intire, and that nothing now was wanting to it.

23 ⁶⁰ And the scripture was fulfilled, which faith, * Abraham ⁶¹ believed God, and it was * Gen. 15. 6. ⁶² imputed unto him for righteousness: and he ⁶³ was called ⁶⁴ the friend of God. Rom. 4. 3. Gal. 3. 6.

⁶⁰ Gen. 15. 6. Rom. 4. 3. Gal. 3. 6. q. d. And by this also it eminently appeared, that that testimony of Scripture concerning him was true; or, and upon this occasion also it might be said of him (as it was upon another, formerly.) ⁶¹ Viz. Again; and now gave another illustrious proof of his faith. ⁶² See on Rom. 4. 5. n. 14. ⁶³ Became. ⁶⁴ 2 Chron. 20. 7. Isa. 41. 8. One in covenant with him: (which was renewed and confirmed upon this occasion, Gen. 22. 16-18.) and admitted to further communion with him.

24 Ye see then how that by ⁶⁵ works a man is ⁶⁶ justified, and not by faith ⁶⁷ only.

⁶⁵ Viz. Which proceed from faith, and shew it to be of the right kind, ver. 18. ⁶⁶ Which is alone without works.

25 Likewise also, * was not ⁶⁸ Rahab the harlot * Josh. 2. 1. ⁶⁹ justified by ⁷⁰ works, when she had received the Heb. 11. 31. messengers, and had sent them out another way?

⁶⁸ Though a young and weak Believer.

26 For as the body without the ⁷¹ spirit is dead, ⁷² Or, breath. so faith without works is ⁴¹ dead also.

C H A P. III.

5 The tongue must be bridled. 13 They that are truly wise, be mild and peaceable, without envying and strife.

MY brethren * be not many masters * know- * Matt. 23. 8. ing that we shall receive the greater ⁷³ con- Rom. 2. 20, 21. * Luke 6. 37. demnation.

⁷³ Let not every one take upon him to be a censorer; and let no man judge, censure, or reprove others rashly without good ground; rigidly, above the merits of the cause; uncharitably, aggravating their faults, and wresting things to the worst sense; or magisterially out of a spirit of pride, ambition, contradiction or the like, Eccles. 7. 16. Matt. 7. 1. Luke 6. 37. ⁷⁴ * Matt. 7. 2. Luke 6. 38. Rom. 2. 2, 3.

2 For ⁷⁵ in many things we offend all. * If any man ⁷⁶ offend not in word, * the same is a ⁷⁷ perfect

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* Mark 1. 24.

|| Or, Thou seest.

* Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.

* Matt. 23. 8. Rom. 2. 20, 21. * Luke 6. 37.

* Psal. 34. 13. Eccles. 14. 1. & 19. 16. & 25. 8. ch. 1. 26. * Matt. 12. 37.

|| Some copies read by thy works.

Chap. 3. 4068. ³ 1 Kings 8. 46. ⁴ Job 9. 2. & 14. 4. ⁵ Prov. 20. 9. ⁶ Eccles. 7. 20. ⁷ 1 John 1. 8, 10. ¶ ⁸ Keep his tongue under constant government. ¶ ⁹ *Gb.* 1. 4. ¹⁰ 1 Cor. 2. 6. & 14. 20. ¹¹ Phil. 3. 15. ¹² Heb. 5. 14. Eminently good; who has attain'd to a high degree of grace. ¶ ¹³ Who may reasonably be presumed to be able to govern his whole conversation (as *Matt.* 6. 22.) according to rule.

* *Psal.* 32. 9. and 39. 1. ³ Behold, we put ⁸ bits in the horses mouths, that they may obey us; and we turn about their whole body.

⁴ Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whitherfoever the governour listeth.

* *Prov.* 12. 18. & 15. 2. * *Psal.* 12. 3. & 73. 8, 9. ¶ *Or, wood.* ⁵ Even so * the tongue is a little member, and * ⁹ boasteth great things. Behold how great a matter a little fire kindleth?

⁹ Is of great power to do good or hurt.

⁶ And the tongue is a fire, a ¹⁰ world of iniquity: ¹¹ so is the tongue amongst our members, that * it ¹² defileth the whole body, and ¹³ setteth on fire the [†] course of nature; and it ¹⁴ is set on fire of hell.

¹⁰ Full of all sorts of sin. ¶ ¹¹ Of such a cursed venomous influence. ¶ ¹² *Matt.* 15. 18, 20. *Viz.* With guilt of sin, which it involves a man in, *Eccles.* 5. 6. ¶ ¹³ Fills the whole world, and all parts of it, with contentions and combustions. ¶ ¹⁴ Filled with this poisonous, infectious, mischievous quality by the devil.

† *Gr. nature.* ⁷ For every [†] kind of beasts, and of birds and of serpents, and things in the sea, is tamed, and hath been tamed of [†] mankind;

† *Gr. the nature of man.* ⁸ But the ¹⁵ tongue can no man tame; it is an unruly evil, full of ¹⁶ deadly poison.

¹⁵ *Viz.* Of any other man. ¶ ¹⁶ *Psal.* 140. 4. Mischievous wickedness.

* *Gen.* 1. 26. ⁹ Therewith blest we God, even the Father; and therewith curse we men, * which are made ¹⁷ after the similitude of God.

¹⁷ (And therefore should not be so abused and reviled.)

¹⁰ Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be.

¶ *Or, hole.* ¹¹ Doth a fountain send forth at the same ^{||} place sweet water and bitter?

¹² Can the fig-tree, my brethren, bear oliveberries? either a vine, figs? so can no fountain both yield salt-water and fresh.

¹³ ¹⁸ Who is a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with ¹⁹ meekness of wisdom.

¹⁸ *Psal.* 107. 43. *Hof.* 14. 9. ¶ ¹⁹ Such discreet moderation as may yet put a difference between sin and sin, person and person.

* *Rom.* 13. 13. ¹⁴ But if ye have * ²⁰ bitter ²¹ envying and * *Rom.* 2. 17, ²¹ strife in your hearts, * ²² glory not, and ²³ lie not against the truth.

²⁰ Displeasing to others. ¶ ²¹ 2 *Cor.* 12. 20. *Gal.* 5. 20. ¶ ²² Boast not of your sincerity. ¶ ²³ Make not such false pretences to piety, and prudence, contrary to what you are really and truly.

¶ *Or, natural.* ¹⁵ This wisdom descendeth not from above, but is ²⁶ earthly, ²⁷ sensual, ²⁸ devilish.

¶ *Or, natural.* ²⁵ This Religion (which you pretend unto in your Magisterial censures) ¶ ²⁶ Springing from a heart set upon earthly things. ¶ ²⁷ Minding only the delights, and accommodations of this present life. ¶ ²⁸ Proceeding from, and like unto that wisdom of the devil, which is only to do hurt.

* 1 *Cor.* 3. 3. ¹⁶ For * where envying and strife is, there is [†] confusion, and ²⁹ every evil work.

† *Gr. tumult,* ²⁹ Great disorder and many other mischiefs attend it.

* 1 *Cor.* 2. 6, 7. ¹⁷ But * the ³⁰ wisdom that is from above, is first ³¹ pure, ³² then peaceable, ³³ gentle, and ³⁴ easy to be intreated, full of mercy and ³⁵ good fruits, ^{||} *Or, without partiality,* and ³⁶ without hypocrisy.

¶ *Or, without partiality,* ³⁶ That divine skill which teaches us so to govern our

selves, that we may attain happiness. ¶ ³¹ Careful to avoid any defilement by sin. ¶ ³² i. e. So far as is consistent with purity, and may be done without sin. ¶ ³³ Bearing with the infirmities of others, and wrongs done to our selves, and departing from our own strict right. ¶ ³⁴ Yielding to the persuasions of the word, and counsels of others. ¶ ³⁵ Offices of humanity and kindness. ¶ ³⁶ *Rom.* 12. 9. 2 *Cor.* 6. 6.

¹⁸ And * ¹⁷ the fruit of righteousness is sown in peace of them that make peace. * *Prov.* 11. 18. *Hof.* 10. 12.

³⁷ *Isaiah* 32. 17. 2 *Cor.* 9. 10. *Phil.* 1. 11. *Heb.* 12. 11. The natural order of the words is this, [They that make peace sow the fruit of righteousness in peace to themselves.] i. e. They that endeavour to make peace among men (which is a fruit or work of righteousness or holiness) do thereby sow to themselves in peace, i. e. take that course which will produce happiness to them in the End.

C H A P. IV.

1 Against covetousness, 4 intemperance, 5 pride, 11 detraction and rash judgment.

FROM whence come ¹ wars and ^{||} fightings a-^{||} *Or, brawlings.* mong you? come they not hence, even of your ^{||} ² lusts, that ³ war in your ⁴ members? *||* *Or, pleasures.*

¹ Broils, quarrels, and tumults: (contrary to that peace, *So ver.* 3. *ch.* 3. 18.) ¶ ² Greedy desires after the pleasures, and enjoyments of the world. ¶ ³ Raise tumults and rebel both against reason and religion, *Rom.* 7. 23. *Gal.* 5. 17. 1 *Pet.* 2. 11. ¶ ⁴ Wills and Affections.

² Ye ² lust, and ³ have not: ye ^{||} ⁶ kill, and de-^{||} *Or, envy,* fire to have and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

³ Are hindered some way or other in the attaining of what you are so greedy of. ¶ ⁶ *Viz.* That you may get what they had: (as *Ahab* did *Naboth*.)

³ Ye ask, and ⁸ receive not, * because ye ask amiss, that ye may consume it upon your lusts. * *Psal.* 66. 18. ⁷ Some of you perhaps may ask but are never the better. 1 *John* 3. 22. ¶ ⁸ *Job* 31. 12. *Psal.* 18. 41. & 66. 18. *Prov.* 1. 28. *Isa.* 1. 15. & 5. 14. *Jer.* 11. 11. & 14. 12. *Ezek.* 8. 18. *Zach.* 7. 13. *Mic.* 3. 4.

⁴ * Ye ⁹ adulterers and adulteresses, know ye not, * *Psal.* 73. 27. that the ¹⁰ friendship of the world is ¹¹ enmity with God? * whosoever therefore will be ¹² a friend of the world, is the ¹³ enemy of God. * *John* 15. 19. & 17. 14. *Gal.* 1. 10.

⁹ *Matt.* 12. 39. & 16. 4. Whose hearts are inveigled, and estranged from God by the love of the world. ¶ ¹⁰ 1 *John* 2. 15. Conformity to wicked men in their sinful courses, thereby to gain their friendship. ¶ ¹¹ *Matt.* 6. 24. & 12. 30. *Rom.* 8. 7. ¶ ¹² Makes it his business to comply with, and gratifie wicked men. ¶ ¹³ Takes part with his adversary.

⁵ Do ye think that the scripture ¹⁴ faith in vain, * ¹⁵ The spirit that dwelleth in us lusteth ^{||} to ^{||} *See Gen.* 6. 5. & 8. 21. envy?

¹⁴ Speaks to this purpose (though not in express words.) *Numb.* 11. 29. ¶ ¹⁵ Our natural corruption (excited and influenced by *Prov.* 21. 10. the Devil.) Strongly inclines us to envy against God; *||* *Or, enviously,* grudging that he should have any share in our hearts, or services.

⁶ ¹⁸ But he giveth more grace; wherefore he faith, ¹⁹ God resisteth ²⁰ the proud, but giveth ²¹ grace unto the humble.

¹⁸ *Job* 22. 29. *q. d.* But to some he gives grace sufficient to subdue this corruption. ¶ ¹⁹ *Prov.* 3. 34. & 29. 23. *Matt.* 23. 12. *Luke* 1. 51, 52. & 14. 11. & 18. 14. 1 *Pet.* 5. 5. Disdains, rejects, (*Psal.* 138. 6.) drives them out of his presence, crosses them, that they shall not have that esteem and applause which they aim at. ¶ ²⁰ Unhumbled sinner, who despises his laws. ¶ ²¹ Strength to overcome their lusts to those who are sensible of their own insufficiency, and do therefore humbly beg it of him.

⁷ ²³ Submit your selves therefore to God; ²⁴ resist the devil, and he will flee from you:

²³ *Lam.* 3. 27. *q. d.* Follow your lusts no longer, but yield an humble obedience to God in all things. ¶ ²⁴ *Eph.* 4. 27. 1 *Pet.* 5. 9. *Viz.* With faith and steadfastness.

⁸ * ²⁵ Draw nigh to God, and he ²⁶ will draw ²⁷ nigh unto you: cleanse ²⁸ your hands, ye ²⁹ sinners, and purifie ³⁰ your hearts, ye ³¹ double-minded.

²⁵ *Isa.* 1. 15. *Psal.* 73. 28. Seek him by repentance, faith, humble and fervent addresses, &c. ¶ ²⁶ *Psal.* 145. 18. *Zach.* 1. 3. *Mel.* 3. 7. *Viz.* By his grace, blessing, and help. ¶ ²⁷ *Psal.* 135. 6. *Isa.* 1. 15, 16. 1 *Thm.* 2. 8. Your outward

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outward conversation. ¶ 18 Openly prophane. ¶ 19 Jer. 4. 14. Matt. 13. 20. ¶ 20 See on ch. 1. 8.

9 Be afflicted, and 11 mourn, and weep: let your laughter be turned to 12 mourning, and your joy to heaviness.

¶ 13 Psal. 119. 136. Matt. 5. 4. ¶ 14 By reason of approaching judgments.

10 11 Humble your selves in the sight of the Lord, and he 12 shall lift you up.

¶ 13 Job 22. 29. Luke 14. 11. 1 Pet. 5. 6. ¶ 14 Psal. 10. 17, 18. Prov. 29. 23. Matt. 18. 4. Comfort you with a sense of his pardoning mercy.

* Luke 6. 37.
Rom. 2. 1.
1 Cor. 4. 5.

11 12 Speak not evil one of another, brethren, He that speaketh evil of his brother, and 13 judgeth his brother, 14 speaketh evil of the law, and 15 judgeth the law: but if thou judge the law, thou 16 art not a doer of the law, but a judge.

¶ 17 Tit. 3. 2. See there. ¶ 18 Matt. 7. 1. See there. Viz. For such things as the law allows, or does not condemn. ¶ 19 Does in effect slight and condemn the Law, as if it were an imperfect rule. ¶ 20 Doth not yield due obedience to it.

12 There is 13 one law-giver, who is able to save, and to destroy: * who art thou that judgest another?

¶ 14 To whom it belongs (and not to thee) to make laws, and to judge concerning the observance, or breach of them.

13 * Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain:

14 Whereas ye 15 know not what shall be on the morrow: For what is your life? ¶ 16 It is even a 17 vapour that appeareth for a little time, and then vanisheth away.

¶ 18 Prov. 27. 1. Luke 12. 18, 20. ¶ 19 See on ch. 1. 10.

15 For that ye 16 ought to say * 17 If the Lord will, we shall live, and do this, or that.

¶ 18 Should acknowledge this in your hearts, and shew your sense of it. ¶ 19 See on Acts 18. 21.

16 But now 17 ye rejoyce in your boastings: 18 all such rejoycing is evil.

¶ 19 Please your selves in the vain thoughts of those carnal projects and successes, which you brag so much of, Isa. 47. 7, 8. ¶ 20 1 Cor. 5. 6. The delight you take herein argues either strange inconsiderateness, or gross foolishness.

17 18 Therefore to him that knoweth to do good, and doth it not, to him it is sin.

¶ 19 q. d. Since you cannot but know better, as you are Christians, therefore if you act not answerably, you are guilty of the greater sin, Luke 12. 47. John 9. 41. & 15. 22. Rom. 1. 32.

C H A P. V.

1 Of wicked rich men. 7 Of patience. 12 To forbear swearing. 13 To pray in adversities, and sing in prosperity.

* 1 Tim. 6. 9. GO * to now ye 1 rich men, 2 weep and howl for your 3 miseries that shall come upon you.

¶ 4 Prov. 11. 28. Am. 6. 7. Luke 6. 24. Who place your happiness in your wealth and worldly enjoyments, and abuse your greatness and power to oppress the poor, v. 6. and ch. 2. 6. ¶ 5 Ch. 4. 9. Isa. 22. 12, 13. ¶ 6 Grievous calamities which befell the Jews where-ever they were.

2 Your riches are 3 corrupted, and your garments are 4 moth-eaten.

¶ 5 Matt. 6. 19, 20. You hoard them up till they are spoil'd, rather than employ 'em to any good use: (which shews your folly in placing your confidence upon such perishing things.)

3 Your gold and silver is cankered; and the rust of them shall be a 4 witness against you, and shall 5 eat your flesh as it were fire: ye have 6 heaped treasure together 7 for the last days.

¶ 8 Produced at the last day, as an evidence of your covetousness. ¶ 9 Beget such stinging reflexions, as shall gnaw upon your Consciences with perpetual anguish and

torment. ¶ 7 Rom. 2. 5. ¶ 8 For that havock and spoil that shall be made of 'em, in those calamities that shall put an end to the Jewish State.

4 Behold, the 5 hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, 10 crieth, and the cries of them which have reaped, are entered into the ears of the Lord of 11 sabaoth.

¶ 9 Lev. 19. 13. Deut. 24. 14. Job 24. 11. ¶ 10 Is a crying sin, which calls for vengeance, Exod. 22. 23. Isa. 5. 7. Hab. 2. 11. ¶ 11 Who is able to relieve them and punish you.

5 Ye have 12 lived in pleasure 11 on the earth, and been 14 wanton; ye have 15 nourished your hearts, as in a 16 day of slaughter.

¶ 13 Job 21. 13. Luke 16. 19, 25. 1 Tim. 5. 6. Indulged your selves in the delicacies and delights of the senses. ¶ 14 Placing all your happiness in this earthly life, and the enjoyments thereof, as if you were to live here for ever. ¶ 15 Guilty of wanton and unchaste carriages. ¶ 16 Glutted your selves and made every day a festival, Luke 16. 19. ¶ 17 A Festival or Thanksgiving-day (wherein many Beasts were kill'd for Sacrifices; a great part whereof was carried home by the Sacrificers, and eaten with their Friends, Prov. 7. 14. & 17. 1. Isa. 22. 13. Ezek. 39. 17.)

6 Ye have 17 condemned and killed 18 the just; and he 19 doth not resist you.

¶ 17 Procur'd by your authority and interest, that he should be condemned. ¶ 18 Many holy and innocent Persons. ¶ 19 Has not any means to defend himself against your violence.

7 ¶ 20 Be patient 21 therefore, brethren, unto the 22 coming of the Lord. Behold, the husbandman waiteth for the 23 precious fruit of the earth, and hath long patience for it, until he receive the 24 early and latter rain.

¶ 20 Endure patiently the injuries, that rich men offer you, and wait patiently for the coming of Christ, v. 8. ¶ 21 Since the Lord will come to punish them, and relieve you. ¶ 22 Viz. To destroy the Jewish State (John 22. 21.) and deliver you: but chiefly at the day of Judgment. ¶ 23 A choice blessing of God for the sustaining of man's life. ¶ 24 Deut. 11. 14.

8 25 Be ye also patient; 26 stablish your hearts: for the coming of the Lord draweth 27 nigh.

¶ 28 Wait patiently. ¶ 29 Get your hearts fixed and confirmed in faith and patience under all your trials and troubles. ¶ 30 Ver. 9. Phil. 4. 5. Heb. 10. 26.

9 ¶ 31 Grudge not one against another, brethren, 32 lest ye be condemned: behold the 33 judge standeth before the door.

¶ 31 Or, Grudge, or, Grieve. ¶ 32 Make not your moan to God for the wrongs you sustain, so as to desire revenge, but rather forgive 'em. ¶ 33 Lest you all smart for it, and suffer in the common calamity. ¶ 34 Christ. ¶ 35 Matt. 24. 33. Ready to execute those Judgments.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, * we 12 count them happy which 13 endure. Ye have heard of 14 the patience of Job, and have seen 15 the end of the Lord: that * the Lord is very 16 pitiful and of 17 tender mercy.

¶ 12 Or, Be long patient, or, Suffer with long patience. ¶ 13 Ch. 1. 12. Commend. ¶ 14 Viz. Patiently, contentedly, and out of choice, Heb. 11. 25. ¶ 15 Job 1. 21, 22. ¶ 16 That happy issue which God gave unto his sufferings, Job 42. 10, 12. ¶ 17 Psal. 103. 13. Isa. 63. 9. Joel 2. 18. ¶ 18 2 Chron. 30. 9. Neh. 9. 17, 31. Psal. 103. 8. & 116. 5. & 117. 2. Jer. 3. 12. Joel 2. 13. Luke 6. 36.

12 But above all things, my brethren, 13 swear not, neither by heaven, neither by the earth, neither by any 14 other oath: but 15 let your yea, be yea, and your nay, nay; lest ye 16 fall into condemnation.

¶ 13 Matt. 5. 34-37. ¶ 14 Viz. Unlawful or unnecessary. ¶ 15 Let your discourse be confirmed with a bare affirmation, or denial. ¶ 16 Expose your selves to God's Judgments.

13 Is any among you afflicted? * let him 14 pray. * Eph. 5. 19. Is any 15 merry? let him sing psalms. Col. 3. 16.

¶ 14 As Matt. 26. 39. ¶ 15 In a prosperous condition.

Chap. 5. 14 Is any sick among you? let him call for the
4068. elders of the church; and let them pray over him, anointing him with oyl in the name of the Lord.

Some of those Officers who have the gift of healing: (which at that time was ordinary in the Church, 1 Cor. 12. 9.) ¶ 45 Mark 6. 13. & 16. 18. Which was an extraordinary sign, whereby it was known, that such a Miracle was wrought by God's power in them, for the confirmation of their Doctrine, and teaches us now, that we must make use of means.

15 And the prayer 46 of faith shall save the sick, and the Lord shall raise him up; and if he have committed 47 sins, they shall be 48 forgiven him.

49 Proceeding from a particular Faith in him that wrought the Miracle. ¶ 47 Any special sins for which this sickness is laid upon him, as Matt. 9. 2. John 5. 14. 1 Cor. 11. 30. ¶ 48 Upon his repentance the punishment shall be taken off.

16 49 Confess your 50 faults 51 one to another, and pray one for another, that ye may be 52 healed: * 53 The effectual fervent prayer of a righteous man 54 availeth much.

* Psal. 10. 17.
& 34. 15, 18.
& 14. 5.
Prov. 28. 9.
1 John 3. 22.

49 You especially that are sick. ¶ 50 Any special sin, that lies upon the Conscience, as the procuring cause of the sickness. ¶ 51 That so you may more pertinently, and

particularly pray one for another. ¶ 52 Vix. Both in Soul and Body. ¶ 53 Wrought by the efficacy and influence of the Holy Ghost, and attended with vehemency of spirit and affection, Rom. 8. 26. ¶ 54 Exod. 32. 11. Prov. 15. 29. John 9. 31.

17 Elias was a man subject to like 55 passions as we are, and 56 he prayed ¶ earnestly that it might 57 not rain, and it rained not on the 58 earth by 59 the space of 59 three years and six months.

55 Acts 14. 15. See there. Sufferings and sins. ¶ 56 1 King. 17. 1. ¶ 57 For a punishment of their Idolatry, and murder of the Prophets. ¶ 58 The Land of the Ten Tribes. ¶ 59 Luke 4. 45.

18 And he 60 prayed again, and the heaven gave 61 rain, and the earth brought forth her fruit. 42, 45.

19 Brethren, 62 if any of you do err from the 63 truth, and one 64 convert him;

61 Matt. 18. 15. ¶ 62 The right way he ought to walk in. ¶ 63 Deut. 22. 1.

20 Let him know, that he which converteth a sinner from the error of his way, * shall save a 65 soul from death, and shall 66 hide a multitude of 67 sins.

65 Rom. 11. 14. 1 Cor. 9. 22. 1 Tim. 4. 16. 66 Prov. 10. 12. 1 Pet. 4. 8. Be a means (by bringing him to repentance) to obtain pardon of his sins: (called hiding, or covering of sin, Psal. 32. 1.)

I. P E T E R.

The ARGUMENT.

Saint Peter being the Apostle of the Circumcision (Gal. 2. 7.) writes this Epistle to the believing Jews scattered abroad, both to confirm 'em in the truth received, and to stir 'em up to their Duty, both General, as Christians, ch. 1, & 2. 1-12. and particular, in their respective stations; as Subjects, Servants, (ch. 2. 14-25) Wives, Husbands, Sufferers towards their Oppressors (ch. 3, & 4.) Elders to their flock, younger people to elder, and all to watch against the Devil, and so concludes with Prayer and Salutation, ch. 5.

* See on
Jam. 1. n. 1.

The first Epistle 1 general of P E T E R.

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C H A P. I.

1 He blesteth God for his spiritual graces. 10 Salvation in Christ is prophesied of old. 13 An exhortation to godliness.

Peter an 2 apostle of Jesus Christ, to 3 the strangers 4 scattered throughout Pontus, Galatia, Capadocia, Asia, and Bythinia,

2 See on Matt. 10. 2. ¶ 3 Ch. 2. 11. Jewish Believers (to whom he wrote primarily and particularly, as being their Apostle in a special manner (Gal. 2. 7.) and whom he distinguishes from the Gentiles, ch. 2. 12.) ¶ 4 John 7. 35. Acts 8. 1, 4. Jam. 1. 1. See there.

2 5 Elect according to the 6 foreknowledge of God the Father, 7 through sanctification of the Spirit unto obedience, and 8 sprinkling of the blood of Jesus Christ: * 10 Grace unto you and 11 peace be multiplied.

* Rom. 1. 7.

5 Chosen out of the world (John 15. 9.) i. e. Effectually called (as 1 Cor. 1. 26, 27--) in pursuit of God's eternal Decree of Election. ¶ 6 i. e. Decree, purpose, and resolution to do it (for it is not a bare speculative knowledge of what may be, but accompanied with a decree, purpose, and resolution of what shall be, and therefore it's joyn'd with [determinate counsel] Acts 2. 23. and made equiva-

lent to [purpose] Rom. 8. 28, 29-- and the participle is rendered [fore-ordain'd] infir. v. 20.) ¶ 7 2 Thess. 2. 13. i. e. That you should attain Salvation by means of Sanctification; or, that being sanctified by the Spirit of God you should be enabled to yield obedience to the Gospel. ¶ 8 Heb. 12. 24. Should partake of all the Benefits that Christ has purchas'd by his death. ¶ 9 2 Pet. 1. 2. q. d. I wish that the love and favour of God, and a lively sense thereof in your own Souls may be increased to, and in you. ¶ 11 All sorts of Blessings.

3 * 12 Blessed be the 13 God, and 14 Father of * 2 Cor. 1. 3. our Lord Jesus Christ, which according to his 15 abundant mercy, * hath 16 begotten us again unto a 17 lively hope, 18 by the resurrection of Jesus Christ Jam. 1. 18. from the dead.

11-14 See on Eph. 1. 3. ¶ 15 Eph. 2. 8, 10. Tit. 3. 5. ¶ 16 Regenerated, and renewed us, and thereby wrought in us such a hope or assurance of Salvation, as puts life into our Souls. ¶ 17 Which hope is built upon the resurrection of Christ, as the foundation of our resurrection and future glory: Rom. 8. 11. 1 Cor. 15. 20. Eph. 2. 6. 1 Thess. 4. 14. (since the Members must partake of the same condition with the Head, John 14. 19. Rom. 5. 10.)

4 19 To an 20 inheritance incorruptible, and 21 undefiled, and that 22 fadeth not away, 23 reserved in heaven for ¶ you,

19 q. d. He has also begotten us again to an inheritance, i. e. to make us partakers of the heavenly inheritance, and to a lively hope, that he'll bring us to it. ¶ 20 Acts 20. 32. Eph. 1. 11. Col. 1. 12. A fixed state of glory. ¶ 21 Where there's no sin, Rev. 21. 27. ¶ 22 Ch. 5. 4. Always fresh and flourishing, without the least decay in it self, or dislike to us. ¶ 23 Col. 1. 5. 2 Tim. 4. 8.

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¶ Or, 119.

5 Who

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5 Who are ²⁴ kept by the ²⁵ power of God ²⁶ through faith unto salvation, ²⁷ ready to be revealed in the last time.

²⁴ John 17. 11, 12, 15. 2 Tim. 2. 19. ¶ ²⁵ John 10. 28, 29. ¶ ²⁶ The power of God keeps Faith alive in the Soul, and by Faith we keep close to God, and overcome all temptations, that would draw us from him, 1 John 5. 4. ¶ ²⁷ Which is now prepared and made ready, and then at the day of Judgment shall be fully manifested and made known to you (though for the present it be hid: Col. 3. 3, 4. 1 John 3. 2.) and bestowed upon you, 1 Tim. 6. 15.

6 ²⁸ Wherein ye greatly ²⁹ rejoyce, ³⁰ though now for a season, ³¹ (if need be) ye are in heaviness through manifold ³² temptations.

²⁸ Viz. In your hopes of salvation, and preservation for it. ¶ ²⁹ Matt. 5. 12. 2 Cor. 4. 17. ¶ ³⁰ q. d. Your lively hopes of salvation are sufficient to fill you with abundant rejoycing, though God may see good sometimes for a while to exercise you with afflictions, which may cause some heaviness at present. ¶ ³¹ When God sees it needful, and advantageous for you. ¶ ³² See on Jam. 1. 2.

7 ³³ That the ³⁴ trial of your faith ³⁵ being much more precious than of gold that perisheth, though ³⁶ it be tried ³⁷ with fire, ³⁸ might be found unto praise, and ³⁹ honour, and ⁴⁰ glory at the ⁴¹ appearing of Jesus Christ:

³³ q. d. Which temptations are sent, that your Faith being tried, and refined thereby, might be found— ¶ ³⁴ Ch. 4. 12. Jam. 1. 3. Isa. 48. 10. 1 Cor. 3. 13. Viz. By your sufferings. ¶ ³⁵ And which trial of your Faith is much more advantageous to it, than the trial of gold is to the advantage of gold; in that gold, though tried and refined never to much, is corruptible (v. 18.) and will perish some time or other, but your Faith thus tried will abide. ¶ ³⁶ Prov. 17. 3. (and thereby refined and exalted to the highest degree of purity.) ¶ ³⁷ 1 Cor. 4. 5. May be approved and commended by God. ¶ ³⁸ John 12. 26. ¶ ³⁹ Rom. 2. 10. Gloriously rewarded. ¶ ⁴⁰ Acts 3. 21.

8 * Whom having ⁴² not seen, ye love; * in whom though now ye see him not, yet believing, ye ⁴³ rejoyce, with joy unspeakable, and ⁴⁴ full of glory.

⁴² 2 Cor. 5. 7. Heb. 11. 1. 1 John 4. 2. ¶ ⁴³ Rom. 5. 3, 4. Phil. 1. 25. ¶ ⁴⁴ Arising from the prospect and hopes of that glory you shall partake of when you receive—

9 Receiving the ⁴⁵ end of your faith, even ⁴⁶ the salvation of your souls.

⁴⁵ That which in your Faith you aim at, and which is the accomplishment and fulfilling thereof. ¶ ⁴⁶ i. e. The assurance of Salvation (which is the end or reward of your Faith.)

10 ⁴⁷ Of which salvation the ⁴⁸ prophets have enquired, and searched diligently; who prophesied of the ⁴⁹ grace that should come unto you:

⁴⁷ Of the way and means to attain it, viz. by the preaching of the Gospel among all Nations. ¶ ⁴⁸ Gen. 49. 10. Dan. 2. 44. & 9. 24. Hag. 2. 7. Zach. 6. 12. Matt. 13. 17. ¶ ⁴⁹ Those many blessings and favours God would vouchsafe to his Church, and all the world, in the days of the Messia, (Matt. 11. 13.) when the Gospel should be preach'd to all, whereby they might be brought to Salvation.

11 Searching ⁵⁰ what, or ⁵¹ what manner of time ⁵² the Spirit ⁵³ of Christ which was in them did signify, when it ⁵⁴ testified before hand ⁵⁵ the sufferings of Christ, and the ⁵⁶ glory that should follow.

⁵⁰ At what time, in what age of the world. ¶ ⁵¹ Viz. In regard of those things, that should then come to pass. ¶ ⁵² 1 Cor. 3. 16. Gal. 4. 6. Rom. 8. 9. Communicated by Christ to them. ¶ ⁵³ Moved them to foretell and shew. ¶ ⁵⁴ Psal. 22. 6, 7. Isa. 53. 3, &c. Dan. 9. 24. Luke 24. 25, 26. Acts 26. 22, 23. ¶ ⁵⁵ Those glorious things of Christ's Resurrection, Ascension, Sending the Holy Ghost, Calling of the Gentiles, &c.

12 Unto whom it was revealed, that ⁵⁷ not unto themselves, but unto us they did ⁵⁸ minister the things which are now reported unto you by them that have preached the Gospel unto you; ⁵⁹ with the holy Ghost ⁶⁰ sent down from heaven; ⁶¹ which things the Angels desire to ⁶² look into.

⁵⁷ Dan. 12. 9, 13. Heb. 11. 13. 39. Not so much for their own benefit, as for ours, (to whose time the accomplishment of their Prophecies was reserved.) ¶ ⁵⁸ Perform this Office or Service, to foretell the things the accomplishment

whereof has been declared unto you. ¶ ⁵⁹ Acts 2. 4. Who were endued with the same Spirit that the Prophets were, and in a larger measure, Joel 2. 28. ¶ ⁶⁰ Visibly on the day of Pentecost, (Acts 2.) and frequently afterwards. ¶ ⁶¹ Viz. That were foretold by the Prophets, and accomplished in our days, and declared by the Apostles and other Ministers. ¶ ⁶² Eph. 3. 10. To get a more perfect knowledge of, and insight into: (typified by the Cherubs looking toward the Mercy-seat, Exod. 25. 20.) as being matters of their admiration and delight, wherein the manifold wisdom of God is revealed (Eph. 3. 10.) and whereby the salvation of men is obtained, which they rejoyce in, Luke 15. 10.

13 ⁶³ Wherefore ⁶⁴ gird up the loyns of your mind, be ⁶⁵ sober, and hope ⁶⁶ to the end, for ⁶⁷ the grace that is to be brought unto you at the ⁶⁸ revelation of Jesus Christ;

⁶³ q. d. Since your lot is fallen into these glorious times, wherein you enjoy such high privileges above what the people of God did formerly. ¶ ⁶⁴ Luke 12. 35. See there. Lay aside all hindrances and prepare your selves for a diligent performance of those duties God requires, Eph. 6. 14. ¶ ⁶⁵ Luke 21. 34. Rom. 13. 13. 1 Thess. 5. 6. 2 Tim. 4. 5. ¶ ⁶⁶ Heb. 3. 6. Viz. Of your lives. ¶ ⁶⁷ Eph. 1. 6, 7. That mercy that God will then vouchsafe to you, in bestowing eternal life upon you, (as ch. 3. 7.) ¶ ⁶⁸ Ver. 7. At the day of Judgment, 2 Thess. 1. 7.

14 ⁶⁹ As obedient children, ⁷⁰ not fashioning your selves according to your former lusts, in your ⁷¹ ignorance:

⁶⁹ q. d. Behave your selves as obedient— ¶ ⁷⁰ Rom. 12. 2. Eph. 4. 22. Not returning to those sins you formerly lived in. ¶ ⁷¹ Acts 17. 30. Eph. 4. 18. before your conversion to Christ.

15 But as he which hath called you is holy, so be ye holy ⁷² in all manner of conversation.

⁷² 2 Pet. 3. 11. 1 Thess. 5. 23. Matt. 3. 15. In all the parts and branches of your conversation.

16 Because it is written, ⁷³ Be ye holy, for I am holy.

⁷³ Lev. 11. 44. & 19. 2. Luke 1. 74, 75. 2 Cor. 7. 1. Heb. 12. 14.

17 And if ye call on the ⁷⁴ Father, * who ⁷⁵ without respect of persons judgeth according to every man's work, * pass the time of your * sojourning here in ⁷⁶ in fear:

⁷⁴ Viz. With an expectation of being heard, q. d. As you desire or expect audience and acceptance at God's hands. ¶ ⁷⁵ See on Rom. 2. 11. ¶ ⁷⁶ Ch. 3. 2. Phil. 2. 12. See there.

18 ⁷⁷ For as much as ye know * that ye were ⁷⁸ not redeemed with corruptible things, as silver and gold, from your ⁷⁹ vain conversation * received ⁸⁰ by tradition from your fathers;

⁷⁷ q. d. Be holy, because you are not redeemed— ¶ ⁷⁸ Rom. 1. 22. Such a course of life as was wholly unprofitable for your Souls which you have been engaged in, either by the instruction or example of your forefathers, Acts 7. 51, 52.

19 But with the ⁸¹ precious ⁸² blood of Christ, as of a ⁸³ Lamb without blemish and ⁸⁴ without spot:

⁸¹ Being the blood of God, Acts 20. 28. ¶ ⁸² Eph. 1. 7. Heb. 9. 12, 14. 1 John 1. 7. Rev. 1. 5. & 5. 9. ¶ ⁸³ John 1. 29, 36. The true Paschal Lamb, 1 Cor. 5. 7. ¶ ⁸⁴ Chap. 2. 22. Exod. 12. 5.

20 * Who verily was ⁸⁵ foreordained ⁸⁶ before ⁸⁷ the foundation of the world, but was manifest ⁸⁸ in these ⁸⁹ last times ⁹⁰ for you;

⁸⁵ Acts 10. 42. Chosen (Isa. 42. 1.) and appointed to this work of Redemption. See on Eph. 1. 4. v. 21. ¶ ⁸⁶ i. e. Before (in order of nature) God purposed to create the world: He thought of Christ before he thought of the world, and ordained the world merely for him. ¶ ⁸⁷ See on Heb. 1. 2. ¶ ⁸⁸ Rom. 4. 24. With a special respect to the Redemption of you Jews, Matt. 10. 6. & 15. 24.

21 Who ⁹¹ by him do believe in God, * that ⁹² raised him up from the dead, and gave him ⁹³ glory, ⁹⁴ so that your faith and hope might be in God.

⁹¹ Through his Mediation or Intercession (Luke 22. 32. John 14. 6.) and Operation, Heb. 12. 2. Acts 3. 16. ¶ ⁹² See on Acts 3. 15. ¶ ⁹³ Phil. 2. 9. 11. Heb. 2. 9. John 17. 5. ¶ ⁹⁴ That you might be encouraged to believe, and hope in God, that he'll raise and glorify you, as he hath done Christ your Head, Rom. 8. 11. Eph. 2. 6.

Qq

22 Seeing

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22 Seeing ye have ⁹¹ purified your souls in obeying the truth through the ⁹² Spirit, ⁹⁴ unto unfeigned love of the brethren; see that ye ⁹⁵ love one another with a ⁹⁶ pure heart ⁹⁷ fervently:

⁹¹ *Mt.* 15. 9. So far overcome your natural hypocrisy and self-love by yielding obedience to the Gospel preach't to you. ⁹² *¶* ⁹³ Through his help and assistance. ⁹⁴ *¶* *Ch.* 2. 17. *Rom.* 12. 10. *Heb.* 13. 1. As that you have attain'd to some degrees of sincere love to the people of God. ⁹⁵ *¶* Persevere and grow in it. ⁹⁶ *¶* *1 Tim.* 1. 5. See there. ⁹⁷ *¶* *Ch.* 4. 8.

23 ⁹⁸ Being born again, ⁹⁹ not of corruptible seed, but of ¹ incorruptible, by ² the word of God, which ³ liveth and abideth for ever.

⁹⁸ See on *John* 3. 3. *q. d.* Seeing you are born again, therefore let your love to your Brethren, who are partakers of the same grace, be pure and fervent. ⁹⁹ *¶* *John* 1. 13. *¶* *1 John* 3. 9. *¶* *Jam.* 1. 18. *¶* ¹ Begets in us an abiding life, which shall continue for ever.

Or, For that.

24 *¶* For ⁴ all flesh is as grass, and all the glory of man, as the flower of grass. The grass withereth, and the flower thereof falleth away,

⁴ *¶* *Psal.* 39. 5. & 102. 11. & 103. 15. *Isa.* 40. 6. *Jam.* 1. 10. & 4. 14. *1 John* 2. 17.

25 But the ⁵ word of the Lord ⁶ endureth for ever. And this is the ⁷ word which by the gospel is preached unto you.

⁵ *¶* *Isa.* 40. 8. *Psal.* 119. 89. *Matt.* 5. 18. *¶* ⁶ Always remains true, and shall never be found to be false, *Matt.* 24. 35. (and therefore you that are regenerated thereby shall remain for ever also, (*Jam.* 1. 21.) and consequently your condition is much more excellent than any worldly condition.) *¶* ⁷ *Viz.* By which you were born again.

C H A P. II.

2 He deborteth from the breach of charity: 4 shewing Christ is the foundation. 13 Obedience to Magistrates. 18 Servants duties.

Wherefore ² laying aside all ³ malice, and all guile, and ⁴ hypocrisies, and ⁵ envies, and all ⁶ evil speakings,

⁷ *q. d.* Since you are regenerate persons, and endued with Christian love, (*Ch.* 1. 22, 23.) avoid every thing inconsistent therewith. ⁸ *¶* *Eph.* 4. 22, 25. *Heb.* 12. 1. *Col.* 3. 8. *Jam.* 1. 21. ⁹ *¶* See on *Eph.* 4. 31. Rooted ill-will. ¹⁰ *¶* *Matt.* 6. 2. & 23. 28. *&c.* ¹¹ *¶* See on *Rom.* 1. 29. *n. 24.* ¹² *¶* *Ch.* 3. 9. *Tit.* 3. 2. See there. Disgraceful, reproachful speeches of others.

2 As ⁷ New born babes ⁸ desire the ⁹ sincere milk of the word, that ye may grow thereby:

⁷ *¶* *Matt.* 18. 3. *Rom.* 6. 4. *1 Cor.* 14. 20. ⁸ *¶* *John* 6. 27. ⁹ *¶* Which yields solid and proper nourishment for your Souls.

3 ¹⁰ If so be ye have tasted that the Lord is gracious.

¹⁰ *¶* *Psal.* 34. 8. *q. d.* And this you will doubtless do, if you have had experience in your own Souls of the tender love of Christ to poor sinners.

4 To whom ¹¹ coming, as unto a ¹² living stone, ¹³ disallowed indeed of men, but ¹⁴ chosen of God, and precious,

¹¹ Applying your selves continually to him by a lively Faith. ¹² *¶* *Eph.* 2. 20. A firm foundation, communicating spiritual life to those that close with him, and are built upon him. ¹³ *¶* *Psal.* 118. 22. *Matt.* 21. 42. *Acts* 14. 11. Rejected by the Jews and their Rulers, as not answering their carnal expectations, nor suiting with their way of building, *i. e.* not to be made use of for the promoting and carrying on their worldly projects and interest. ¹⁴ *¶* See on *Ch.* 1. 20. *Viz.* To be the Foundation and Head of his Church, *Eph.* 1. 22. See there *n. 13.*

Or, be ye built.
Hof. 14. 2.
Mal. 1. 11.
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5 Ye also as ¹⁵ lively stones, ¹⁶ are ¹⁷ built up ¹⁸ a spiritual house, an holy ¹⁹ priesthood, to offer up spiritual ²⁰ sacrifices, ²¹ acceptable to God by Jesus Christ.

¹⁵ Members of Christ, endued with, and deriving spiritual life from the foundation, Christ. ¹⁶ *¶* *Eph.* 2. 20. more and more confirmed in your union with Christ. ¹⁷ *¶* *Heb.* 3. 6. Every one of you thereby have God dwelling in you by his Spirit, (*1 Cor.* 3. 16.) and all together make a holy Assembly or Society, joyning together in the worship of God. ¹⁸ *¶* *Isa.* 61. 6. & 66. 21. *Rev.* 1. 6. &

5. 10. & 20. 6. Set apart for the Service of God. ¹⁹ *¶* Our selves (*Rom.* 12. 1. *Phil.* 2. 17.) works of Charity and Bounty, (*Phil.* 4. 18. *Heb.* 13. 16.) Prayer (*Psal.* 141. 2.) and Praise, *Heb.* 13. 15. ²⁰ *¶* *Heb.* 12. 28.

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6 ²¹ Wherefore also it is contained in the scripture, ²² Behold, ²³ I lay in Sion a ²⁴ chief corner-stone, ²⁵ elect, precious: and ²⁶ he that believeth on him shall not be ²⁷ confounded.

²¹ To which purpose. ²² *¶* See on *Rom.* 9. 33. *n. 14.* ²³ *¶* *Eph.* 2. 20. To support and hold the Building together. ²⁴ *¶* See on *Rom.* 10. 11.

7 Unto you therefore which believe *he is* ²⁷ precious: but unto them which be ²⁸ disobedient, ²⁹ the stone which the ³⁰ builders disallowed, the same is ³¹ made the ³² head of the corner,

²⁷ Highly esteemed by you, and of infinite advantage to you. ²⁸ *¶* Embrace not his Doctrine.

8 ³³ And a ³⁴ stone of stumbling, and a ³⁵ rock ³⁶ of offence *even to them* which ³⁷ stumble at the word, ³⁸ being disobedient, ³⁹ whereunto also they ⁴⁰ were appointed.

³³ *¶* *Isa.* 8. 14. *1 Cor.* 1. 23. See on *Rom.* 9. 33. *n. 16.* ³⁴ *¶* Who find something or other in the Law of Christ (the Gospel) to take offence at, *Matt.* 21. 16-19. ³⁵ *¶* Which comes to pass by reason of the stubbornness of their hearts. ³⁶ *¶* To which stumbling, and ruine following thereon, God has in his just judgment, determined to give 'em up for their obstinate unbelief. See on *Jude* 4. *n. 13.*

9 But, ⁴¹ ye are a ⁴² chosen generation, a ⁴³ royal priesthood, an ⁴⁴ holy nation, a ⁴⁵ peculiar people; that ye should ⁴⁶ shew forth the ⁴⁷ praises of him, who hath ⁴⁸ called you out of ⁴⁹ darkness into his ⁵⁰ marvellous light.

⁴¹ You believing Jews are entituled to all those privileges, which were given to the Israelites, in regard of the outward Covenant made with them; particularly—

⁴² *¶* *Exod.* 19. 5. *Mal.* 3. 16. *Tit.* 2. 14. A People separated from the World to God's Service. See on *Ch.* 1. 2. *n. 5.* ⁴³ *¶* *Exod.* 19. 6. A company which are both Kings and Priests: (*Rev.* 1. 6. & 5. 10.) Kings, as being Heirs to a Kingdom, and ruling their Affections: and Priests, as *n. 18.* ⁴⁴ *¶* *Deut.* 7. 6. & 14. 2. *Viz.* By Covenant and Profession, and dedicated unto God. ⁴⁵ *¶* *Deut.* 26. 18. *Exod.* 19. 5. *Tit.* 2. 14. Purchas'd by his Blood. (*Acts* 20. 28.) to be his own in a peculiar manner, *Mal.* 3. 17. ⁴⁶ *¶* *Viz.* In your lives, that is, to imitate. ⁴⁷ *¶* Or, [Virtues] *i. e.* Divine Attributes and Perfections: his Wisdom, Goodness, Holiness, &c. which he has wrought in you, and tend to his praise, *Eph.* 1. 6, 12-14. ⁴⁸ *¶* *Rom.* 9. 21. *Gal.* 1. 6. ⁴⁹ *¶* *Acts* 16. 18. *Eph.* 5. 8, 11. *Col.* 1. 13. ⁵⁰ *¶* A state of saving knowledge of, and favour with, God (which is matter of wonder to us, and whereby we see wondrous things, *Psal.* 119. 18.)

10 ⁵¹ Which in time past ⁵² were ⁵³ not a people, but ⁵⁴ are now the people of God: which had not obtained mercy, but now have obtained mercy.

⁵¹ *¶* *Hof.* 1. 10. & 2. 23. *Rom.* 9. 25. The Prophecie of *Hofea* (to which the Apostle here refers) was directly, and properly intended of the Jews, who were to be rejected and dispersed for their unbelief, and afterwards to be received into favour again: (as appears by *Hof.* 1. 10.) though *Paul* accommodates this to the Gentiles, (*Rom.* 9. 25.) and therefore *Peter* here applies it to these converted Jews, in whom it did receive a partial accomplishment, as a pledge of the full accomplishment of it hereafter. ⁵² *¶* *Viz.* Of God: not the spiritual Seed of *Abraham*: (though they were the natural:) for *Rom.* 9. 6.

11 Dearly beloved, I beseech you ⁵⁵ as ⁵⁶ strangers and pilgrims, ⁵⁷ abstain from ⁵⁸ fleshly lusts, which ⁵⁹ war against the Soul;

⁵⁵ See on *Heb.* 11. 13. ⁵⁶ *¶* *Rom.* 13. 14. ⁵⁷ *¶* *Gal.* 5. 16, 24. Which are stir'd up by the corruption of nature. ⁵⁸ *¶* *Rom.* 7. 23. *Gal.* 5. 17. *Jam.* 4. 1. Hinder its welfare and procure its ruine.

12 ⁶⁰ Having your conversation honest among the ⁶¹ Gentiles: that ⁶² whereas they speak against you as evil-doers, ⁶³ they may by ⁶⁴ your good works which they shall behold, ⁶⁵ glorify God in the day of ⁶⁶ visitation.

⁶⁰ *¶* *Ch.* 3. 16. *Rom.* 12. 17. & 13. 13. *2 Cor.* 8. 21. *Phil.* 4. 5. ⁶¹ *¶* *Phil.* 2. 15. Your Gentile neighbours: (who do narrowly watch you.) ⁶² *¶* *Matt.* 5. 16. ⁶³ *¶* Be induced to embrace Christianity: and so bring glory to God thereby.

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thereby. ¶ ⁵⁴ Luke 1.-68. When it shall please God to visit them by his grace (⁵⁵ Luke 19.-44.) and vouchsafe this mercy of conversion to 'em.

¹³ Submit your selves to every ¹⁶ ordinance of man ¹⁷ for the Lord's sake: whether it be to the King, as supreme;

⁵⁵ Rom. 13. 1. Tit. 3. 1. ¶ ⁵⁶ That particular form of civil Government you live under: (which is framed by men, and relates to you as men, and not as Christians. For though Government in general be God's Ordinance (⁵⁷ Rom. 13. 1, 2.) yet the particular form or kind, is from man) ¶ ⁵⁷ Acts 5. 29. i. e. (1.) Out of obedience to his command. (2.) As being that which conduces to his honour. (3.) Because the Magistrate is God's Deputy, ⁵⁸ Rom. 13. 4.

¹⁴ Or unto governours, as unto them that are sent by him for the ¹⁸ punishment of evil-doers, and for the praise of them that do well.

¹⁵ For so is the will of God, that with ¹⁹ well doing ye may ⁶⁰ put to silence ⁶¹ the ignorance of ⁶² foolish men:

⁵⁹ Due subjection to Magistrates, and the performance of all other Christian duties. ¶ ⁶⁰ 2 Cor. 11.-12. Tit. 2.-8. ¶ ⁶¹ Their Calumnies arising from their Ignorance. ¶ ⁶² Destitute of the fear of God.

¹⁶ As free, and not [†] using your liberty for a ⁶⁴ cloak of malicioufness, but ⁶⁵ as the servants of God.

⁶³ John 8.-32. 1 Cor. 7. 22. Gal. 5. 1, 13. q. d. True indeed you are by Christ made free from the dominion of sin (⁶⁴ Rom. 6. 18, 22.) but not from subjection to Magistrates, and therefore use not— ¶ ⁶⁴ So as that under pretence thereof you should be guilty of disobedience to Governours, or any other wickedness. ¶ ⁶⁵ Shewing your selves to be his Servants by yielding obedience to Magistrates, according to his command, and performing all other duties he requires.

¹⁷ ¶ ⁶⁶ Honour all men. ⁶⁷ Love the brotherhood. ⁶⁸ Fear God. ⁶⁹ Honour the King.

⁶⁶ Give that respect to all which is due to 'em, whether Christians or Heathens, ⁶⁷ ch. 5. 5. ⁶⁸ Rom. 13. 7. & 12. 10. ⁶⁹ Phil. 2. 3. ¶ ⁷⁰ Ch. 1. 22. ⁷¹ Rom. 12. 10. ⁷² Heb. 13. 1. 2 Pet. 1. 7. ¶ ⁷³ Matt. 22. 21.

¹⁸ Servants, be subject to your masters with all ⁷⁰ fear, not only to the good, and gentle, but also the froward.

⁶⁹ Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9. ¶ ⁷⁰ See on Eph. 6. 5.

¹⁹ For this is [¶] ⁷¹ thank-worthy, if a man for ⁷² conscience towards God, endure grief, suffering wrongfully.

⁷¹ Acceptable to God, v.-20. ¶ ⁷² 1 Tim. 1. 12. See n. 57.

²⁰ For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if ye do ⁷³ well, and suffer for it, ye take it patiently, this is [¶] acceptable with God.

²¹ For [¶] even ⁷⁴ hereunto ye were ⁷⁵ called: ⁷⁶ because Christ also ⁷⁷ suffered for [¶] us, leaving us an ⁷⁸ example, that we should follow his ⁷⁹ steps.

⁷⁴ To this meek and patient bearing of wrong. ¶ ⁷⁵ Matt. 10. 38. Acts 14. 22. 1 Thess. 3. 3. This is that which you were acquainted with, and did resolve upon, when you became Christians. ¶ ⁷⁶ q. d. You should not think much to suffer patiently, though wrongfully, because Christ did so. ¶ ⁷⁷ Ch. 3. 18. ¶ ⁷⁸ John 13. 15. ¶ ⁷⁹ Matt. 16. 24. Phil. 2. 5. 1 John 2. 6.

²² Who did no sin, neither was ⁸¹ guile found in his mouth:

⁸⁰ Isa. 59.-9. 2 Cor. 5. 21. 1 John 3.-5. (And therefore did not deserve to suffer.) ¶ ⁸¹ There was not the least word amiss.

²³ Who when he was reviled, ⁸² reviled not again; when he suffered, ⁸³ he threatened not; but committed [¶] himself to him that judgeth righteously:

⁸² Matt. 27. 39. John 8. 48, 49. ¶ ⁸³ Lest his threatenings might seem to have proceeded, not so much out of love to justice, as out of anger or revenge, Isa. 50. 6-9.

²⁴ Who his ⁸⁵ own self bare our ⁸⁶ sins in his own ⁸⁷ body [¶] on the tree, that we being ⁸⁸ dead to sin, should live ⁸⁹ unto righteousness: [¶] by whose stripes ye were ⁹⁰ healed.

⁸⁴ Isa. 53. 4-6. Matt. 8. 17. ¶ ⁸⁵ In his own person, and by the sacrifice of himself: (and not of another.) ¶ ⁸⁶ Heb. 9. 28. The guilt and punishment of them: (and so took them away (⁸⁷ John 1. 29. See there.) by making satisfaction for them.) ¶ ⁸⁷ Humane nature: (for he suffered in his Soul too, Matt. 26. 38.) ¶ ⁸⁸ Luke 1. 74. Rom. 6. 6, 10, 11. & 7. 6. Gal. 2. 20. Freed from the dominion of it. ¶ ⁸⁹ In a holy manner: (and so should bear your sufferings patiently.) Christ died not only to make satisfaction for our sins, but to purchase grace to mortifie 'em, and to reform our lives, John 17. 19. Eph. 5. 25, 26. ¶ ⁹⁰ Delivered from the power and punishment of your sins.

²⁵ For ye were as sheep going ⁹¹ astray; but are now returned unto ⁹² the shepherd and ⁹³ Bishop of your souls.

⁹¹ Psal. 119. 176. Isa. 53. 6. Jer. 50. 6. Ezek. 34. 26. Luke 15. 4. From the way of life, in the ways of sin and destruction. ¶ ⁹² Ch. 5. 4. Ezek. 34. 26. & 37. 24. John 10. 11, 14, 16. Heb. 13. 20. ¶ ⁹³ Who takes the charge, care, and oversight of them, to dispense all things necessary for their welfare.

CHAP. III.

¹ The duty of wives and husbands each to other. ⁸ An exhortation to unity, ¹⁴ and to suffer persecution. ²⁰ Christ's benefits to the old world.

Likewise, ye wives, be in ¹ subjection to your own ² husbands; that if any ³ obey not the word, ⁴ they also may ⁴ without the word ⁵ be ¹ Cor. 7. 16. ⁵ won by the conversation of the wives, ¹ Cor. 9.

¹ Gen. 3. 16. 1 Cor. 14.-34. Eph. 5. 22. Col. 3. 18. Tit. 19.-22. ² 5. ¶ ² Though Unbelievers. ¶ ³ Disbelieve, and reject the Gospel. ¶ ⁴ Though they neglect or reject that means. ¶ ⁵ Matt. 18.-15. Phil. 3.-8. 1 Cor. 7. 16.

² While they behold your chaste conversation coupled with ⁶ fear.

⁶ A dutiful, respectful, obliging carriage, and care, not to displease. Eph. 5. 33.

³ Whose ⁷ adorning let it ⁸ not be that outward adorning, of plaiting the hair, and of wearing of gold, or ⁹ of putting on of apparel:

⁷ 1 Tim. 2. 9. Tit. 2. 3. Isa. 3. 18. ¶ ⁸ Viz. Not only, or chiefly; so as to mind that more than the inward adorning. ¶ ⁹ Zeph. 1.-8. Dressing themselves after a curious, fantastical, wanton manner. He disallows both too curious and costly adorning, and all pride and vanity in the ordinary dress and garb.

⁴ But let it be the ¹⁰ hidden man of the heart, in that which ¹¹ is not corruptible, even the ornament of a ¹² meek and ¹³ quiet spirit, which is in ¹⁴ the sight of God of great price.

¹⁰ Luke 17.-21. Rom. 2.-29. & 7. 22. Psal. 45. 13. 2 Cor. 4. 16. An inward gracious disposition. ¶ ¹¹ Will not wear out and decay: (as the others do.) ¶ ¹² Free from passion, fierceness, pride. ¶ ¹³ Not clamorous, talkative, making any disturbance in the Family, 1 Tim. 2. 11, 12. ¶ ¹⁴ 1 Sam. 16.-7.

⁵ For ¹⁵ after this manner in the ¹⁶ old time, the holy women also who ¹⁷ trusted in God adorned themselves, being in subjection unto their own husbands;

¹⁵ 1 Tim. 2. 10. Tit. 2. 3. Viz. With inward holiness, and outward plainness. ¶ ¹⁶ Deuter. 4. 12. & 32. 7. ¶ ¹⁷ (And are therefore worthy to be imitated.)

⁶ Even as Sarah ¹⁸ obeyed Abraham, calling him ¹⁹ lord: whose [†] daughters ye ²¹ are as long [†] Gr. children. as you do well, and are not ²² afraid with any amazement.

¹⁸ Gen. 12. 5. & 18. 6. ¶ ¹⁹ Gen. 18. 12. ¶ ²⁰ Spiritual Children, like unto her, John 8.-39. Rom. 9. 7, 8. ¶ ²¹ Shew your selves to be. ¶ ²² So terrified with the apprehension of any danger, or prejudice that may arise to you thereby, as to be discouraged from your duty, v.-14.

⁷ Likewise ye ²³ husbands, ²⁴ dwell with them ¹ Cor. 7. 3.

²⁵ according to knowledge, giving ²⁶ honour unto the wife, as unto the ²⁷ weaker vessel, and as being ²⁸ heirs together of the grace of life; [¶] that [¶] your ²⁹ prayers be not ³⁰ hindered. [¶] See Job 42. 8. Matt. 5. 24. & 18. 19.

²⁵ Eph. 5. 25, &c. Col. 3. 19. ¶ ²⁶ Carry your selves towards them. ¶ ²⁷ Psal. 101. 2. Wisely and discreetly, ²⁸ suitably

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suitably to that knowledge of your duty you have obtain'd by the Gospel, and teaching them their duty, 1 Cor. 14. 35. ¶ 25 1 Cor. 12. 23. Tender respect to her, and providing carefully for her (as the word is taken, 1 Tim. 5. 3.) P^{sal.} 45. 10. Prov. 31. 28. And bearing with her infirmities. ¶ 27 Lest able to take care for her self, and more subject to failings. ¶ 28 (And so equals in that respect.) for, Gal. 3. 28, 29. ¶ 29 Or any other duty. ¶ 30 Rendered ineffectual, through quarrels and discontents, 1 Tim. 2. 8.

* Phil. 3. 16. 8 Finally, * be ye all of 31 one mind, 32 having compassion one of another, ¶ love as brethren, be pitiful, be 34 courteous:

¶ See on Rom. 12. 16. ¶ 32 Sympathising with them in their condition, whether good or bad, Heb. 10. 34. & 13. 3. ¶ 33 Helpful to those in misery, Eph. 4. 32. Col. 3. 12. ¶ 34 Of a pleasing winning carriage, ready to do any good office, Acts 28. 7.

* Prov. 17. 13. 9 * 35 Not rendring evil for evil, or 36 railing for railing: but contrariwise, 37 blessing; knowing that ye are thereunto called, * 38 that ye should inherit a blessing.

¶ See on Matt. 5. 39. ¶ 35 Ch. 2. 23. ¶ 37 Matt. 5. 44. Wishing, praying for, and endeavouring their good. ¶ 38 That by so doing you should obtain both temporal and eternal Mercies, 1 Tim. 4. 8.

10 For 39 he that will 40 love life, and see good days, let him 41 refrain his tongue from evil, and his lips that they speak no 42 guile.

¶ P^{sal.} 34. 12-16. ¶ 40 Desires and loves a comfortable life. ¶ 41 Jam. 1. 26. ¶ 42 P^{sal.} 32. 2. Rev. 14. 5.

11 Let him 43 eschew evil, and do good; let him seek 44 peace and ensue it.

¶ P^{sal.} 37. 27. Isa. 1. 16. 3 John 11. ¶ 44 Matt. 5. 9. Rom. 12. 18. & 14. 19. Heb. 12. 14. To live quietly among his neighbours.

12 For 45 the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the 46 face of the Lord is † against them that do evil.

¶ Job 36. 7. P^{sal.} 33. 18. & 11. 7. He beholds them with favour. ¶ 45 Jer. 44. 11. Amos 9. 4. His wrathful, displeased countenance; he sets himself against them.

13 And 47 who is he that will harm you, if ye be followers of that which is good?

¶ Prov. 16. 7. q. d. 'Tis the likeliest way to escape hurt from wicked men.

14 48 But and if ye 49 suffer for 50 righteousness sake, 51 happy are ye, and 52 be not afraid of 53 their terror, neither be troubled;

¶ q. d. Yet if any be so wicked as to harm you, when you are doing good. ¶ 49 Viz. By Heathen Rulers or others. ¶ 50 Ch. 2. 20. Matt. 5. 10. Upon the account of your Religion, because you are Christians. ¶ 51 Ch. 4. 14. q. d. Your sufferings will be so far from abating, that they'll but inhaunce your happiness, in many respects. ¶ 52 Isa. 8. 12, 13. Jer. 1. 8. Matt. 10. 28. See n. 22. ¶ 53 Any danger wherewith they endeavour to affright you.

15 But 54 sanctifie the Lord God in your hearts: and 55 be ready always to give an answer to every man that 56 asketh you a reason of the 57 hope that is in you, with meekness and 58 fear:

† Or, reverence.

¶ Set him apart from and above all others, that none else may come near him, or stand in competition with him in any respect. ¶ 55 P^{sal.} 119. 46. Acts 4. 8, &c. So fully acquainted with and vers'd in the grounds of your Religion, as to be able to make a defence, and vindication thereof. ¶ 56 Either by virtue of his Office, or for his own information, or when the defence of the truth requires it. ¶ 57 Viz. Of eternal Life, (Acts 26. 6, 7.) and consequently of all Religion. ¶ 58 Viz. Lest any thing fall from you which is unfit.

16 60 Having a good conscience, that whereas they speak evil of you, as of evil-doers, they may be 61 ashamed that falsely accuse your good conversation 62 in Christ.

¶ Ch. 2. 12. 1 Tim. 1. 19. Doing nothing for which your Conscience may check or reproach you, but walking answerably to the directions of a renewed, enlightned Conscience. ¶ 61 Ch. 2. 15. Tit. 2. 8. ¶ 62 According to his doctrine and appointment.

17 For it is better, if the will of God 63 be so,

that ye 64 suffer for well-doing, than for evil doing.

¶ Viz. That you must suffer. ¶ 64 Ch. 2. 20.

18 For Christ also hath 65 once suffered 66 for sins, the 67 just for the 68 unjust (that he might 69 bring us to God) being put to death in the 70 flesh; but 71 quickened by the 72 Spirit:

¶ Rom. 5. 6. Heb. 9. 28. ¶ 65 Viz. Ours, (not his own) to make satisfaction for 'em. ¶ 67 2 Cor. 5. 21. ¶ 68 Rom. 5. 6. ¶ 69 Reconcile, (Rom. 5. 10.) procure free admission into his presence, (Eph. 2. 18. & 3. 12.) and enable us to come to him. ¶ 70 Ch. 4. 1. 2 Cor. 13. 4. His human nature, (John 1. 14. 1 Tim. 3. 16.) in respect of that frail mortal life he had here. ¶ 71 Rais'd to life again. ¶ 72 Rom. 1. 4. The Power of God, (2 Cor. 13. 4.) or the Holy Ghost (Rom. 8. 11.) or his divine Nature; whereby he rais'd himself. See on Acts 3. 15. n. 23.

19 By 73 which also he went and 74 preached * Chap. 4. 6. unto the 75 spirits in prison:

¶ Gen. 6. 3. Viz. In Noah, (who spake by the Spirit of Christ, (ch. 1. 11.) and taught 'em their duty; and is therefore called a Preacher of Righteousness, 2 Pet. 2. 5.) ¶ 74 The persons of the Old World, whose Souls are now reserved (for their disobedience) in the infernal Mansions of Hell (Luke 16. 23.) against the day of Judgment, 2 Pet. 2. 4.

20 Which sometime were 76 disobedient, when 76 once the long-suffering of God 77 waited in the days of Noah, while * the ark was a preparing, * Heb. 11. 7. * wherein few, that is eight souls, were saved by * Gen. 7. 7. & 8. 18. 78 water.

¶ Gen. 6. 3, 5. Viz. To Christ's preaching by Noah. 2 Pet. 2. 5. ¶ 75 At that time. ¶ 77 Viz. A hundred and twenty years, Gen. 6. 3. ¶ 78 By the waters bearing up the Ark; or, in the Ark born up by water.

21 * 79 The like figure whereunto, even baptism, * Eph. 5. 26. doth also 80 now 81 save us, 82 not the putting away of the filth of the flesh, but 83 the answer 84 of a good conscience towards God) 85 by the resurrection of Jesus Christ:

¶ In correspondence and conformity whereunto. ¶ 80 In Gospel-times. ¶ 81 Tit. 3. 5. Is a means of our eternal salvation, (as the waters bearing up the Ark was, of their temporal preservation.) ¶ 82 Yet not by any virtue, that is in the bare outward administration of it. ¶ 83 Our covenanting or undertaking, and engagement to perform the conditions of the Covenant, which we make with God in Baptism: (and whereof that is the Seal.) ¶ 84 Made sincerely with (or out of) a good conscience: such an answer as is consistent with a good conscience, i. e. which is sincere and unfeigned, and not made in a formal, hypocritical manner. ¶ 85 Of which eternal Salvation we have assurance by the Resurrection of Christ; (who being raised himself, will also raise up all his Members, Acts 17. 31. Rom. 8. 11. 1 Cor. 15. 20. Eph. 2. 6.)

22 Who is gone into heaven, and * is 86 on the * P^{sal.} 110. 1. right hand of God, * 87 angels, and 87 authorities, * Rom. 8. 38. and 87 powers being made subject unto him.

¶ See on Eph. 1. 20. n. 6. ¶ 87 See on Eph. 1. 21, 22. All kinds and orders of Angels in the other World, and degrees of Rulers in this.

CHAP. IV.

1 He exhorting them to cease from sin, 12 comforteth them against persecution.

FORasmuch then as Christ hath suffered for us in the flesh, 1 arm your selves likewise with the same mind: for * he that hath suffered in the 2 flesh, * Rom. 6. 7. 1 hath ceased from sin;

¶ Eph. 6. 11. Put on such a resolution of mind, (viz. to mortifie your corruptions) which (like Armor) will secure you from temptations. ¶ 1 Viz. Of Christ as his Surety. ¶ 2 As obliged so to do, in regard of Christ's undertaking to make him cease from it, and the obligation which Christ's suffering in his room puts upon him to mortifie it.

2 That he 4 no longer should live the rest of his time in the flesh, 5 to the lusts of men, but 6 to the will of God.

¶ Eph. 4. 17. Rom. 13. 12. & 14. 7. ¶ 4 In the pursuit of those inordinate desires and affections, which are to be found

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found in most men. ¶ *Rom.* 6. 11. & 14. 8. 2 *Cor.* 5. 15. *Gal.* 2. 19. 1 *Theff.* 5. 10.

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* *Ezek.* 44. 6. & 45. 9.

3 For * the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

¶ *Eph.* 4. 17. Lived in compliance with the humours, and in a conformity to the courses of your Heathen Neighbours. ¶ See on *Rom.* 13. 13. n. 49. Lustful dalliances. ¶ Inwardly cherishing, and outwardly pursuing, all manner of corrupt, inordinate affections and desires. ¶ *Rom.* 13. 13. See there, n. 47. ¶ Unseasonable, excessive, and daily feasting, *Luke* 16. 19. ¶ Which these Jewish Converts might be guilty of formerly, either by compliance with their Heathen Neighbours in some of their Idolatrous worship or practices, or by their presence at their Idol Feasts, 1 *Cor.* 8. 7, 10. & 10. 7.

* *Acts* 13. 45. & 18. 6. 4 Wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you:

¶ *Isa.* 8. 18. *Viz.* To see such a change in you. ¶ *Viz.* As you were wont formerly to do, before your Conversion to Christianity. ¶ *Viz.* As enemies to good neighbourhood and civil converse, and unfit for humane society.

* *Acts* 10. 42. 1 *Cor.* 15. 51, 52. 5 Who shall give account to him, that is ready to judge the quick and the dead.

¶ *Viz.* Of these their reproaches, and all other lewd courses. ¶ *James* 5. 9. Shall certainly do it in his own due time. ¶ 12 *Tim.* 4. 1. Those that are now alive, or shall be found alive at his coming to judgment.

* Chap. 3. 19. 6 For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

¶ *q. d.* And it appears that we ought to live unto the will of God, (*ver.* 2.) because he has always afforded means to bring men thereunto. ¶ Even to them as well as unto us that are now alive. ¶ Our Forefathers, that lived and died before the coming of Christ in the flesh. ¶ That being brought by the Preaching of the Gospel to true Faith and Repentance, when they come to be judged, they may be dealt withal upon Gospel-terms, or according to the favour, which the Gospel or Covenant of Grace affords to such. ¶ And may be considered (not as Persons in a State of innocency or perfection, but) as they that are subject, through the frailty of the flesh, to manifold failings, *Psal.* 103. 14. ¶ But yet however, that while they did live in this world, they might be brought (by the power of the Gospel) to a sincere endeavour after a full conformity to the will of God, *Phil.* 2. 19. ¶ In the inner-man, (*Rom.* 7. 22.) i. e. in the inward inclination and bent of their hearts, so far forth as renewed.

* *Rom.* 13. 12. 2 *Pet.* 3. 9, 11. * be ye therefore sober, and watch unto prayer.

Chap. 5. 8.

¶ Jewish Common-wealth, City, Temple, and Worship. ¶ *Phil.* 4. 5. 1 *John* 2. 18. ¶ See on 1 *Theff.* 5. 6. ¶ See on *Eph.* 6. 18. and on *Col.* 4. 2.

¶ Or, will. 8 And above all things have fervent charity among your selves: for charity shall cover the multitude of sins.

¶ 1 *Cor.* 13. 13. *Col.* 3. 14. Because without charity, neither prayer, nor any other duty is acceptable. ¶ *Prov.* 10. 12. *Jam.* 5. 20. Brotherly love. ¶ Conceal from others, put the best construction upon them, (1 *Cor.* 13. 7.) and pardon any offence against a man's self.

* *Heb.* 13. 2. * *Phil.* 2. 14. 9 * Life hospitality one to another without grudging.

¶ See on *Rom.* 12. 13. ¶ 2 *Cor.* 9. 7. 1 *Sam.* 25. 11.

* *Matt.* 25. 14. * 1 *Cor.* 12. 4. * *Eph.* 4. 11. 10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

¶ *Rom.* 12. 6, 8. ¶ Any gift whatsoever, whether spiritual or temporal. ¶ *Prov.* 3. 28. *Acts* 8. 4. 2 *Cor.* 8. 11. Use it for the good of others. ¶ *Luke* 12. 42. 1 *Cor.* 4. 1, 2. *Tit.* 1. 7. To employ and lay out these gifts, according to God's direction, and not our own pleasure. ¶ Gifts freely given.

* 1 *Cor.* 3. 10. 11 * If any man speak, let him speak as the oracles of God; if any man minister, let him do

it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

¶ 1 *Cor.* 14. 31. Have the gift and office of teaching publicly in the Church. ¶ Deliver nothing but what is the sincere Word of God, or agreeable thereto, *Rom.* 12. 6. ¶ Exercise liberality to the Poor. ¶ *Ezra* 2. 69. *Neh.* 5. 8. *Acts* 11. 29. 2 *Cor.* 8. 3. Answerable to his Estate. ¶ 1 *Cor.* 10. 31. ¶ In whose strength only these Gifts are rightly employed, and through whose Mediation all our Performances are accepted. ¶ See on *Rom.* 16. 27.

12 Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you:

¶ *Ch.* 1. 7. *Psal.* 66. 10. *Isa.* 48. 10. Those sharp afflictions you undergo for Christ's sake.

13 But rejoice, in as much as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with exceeding joy.

¶ *Matt.* 5. 12. *Acts* 5. 41. *Heb.* 10. 34. *James* 1. 2. ¶ 2 *Cor.* 1. 5. *Phil.* 3. 10. *Col.* 1. 24. Such as he endured, (*Rom.* 8. 17.) and which we suffer for his sake. ¶ *Matt.* 25. 31. ¶ *Ch.* 1-7, 13. 1 *Cor.* 1-7. 2 *Theff.* 1-7. *Luke* 17. 30. ¶ Partake of that glory which shall fill you with overflowing joy.

14 If ye be reproached for the name of Christ happy are ye; for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

¶ *Ch.* 3. 14. *Matt.* 5. 11. ¶ Profession thereof. ¶ The Spirit of God which will bestow glory and honour upon you, instead of those reproaches wherewith they load you. ¶ Delights to abide with you to comfort and support you. ¶ In those reproaches which they cast upon your Profession, and Religion (which redound to his dishonour.) ¶ *Viz.* By the holiness of your Lives, and constancy of your Profession which he works in you.

15 But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other mens matters.

¶ *Ch.* 2. 20. Be punished. ¶ *Luke* 23. 41. One guilty of any crime, which is punishable by the Laws of the Nation, *ch.* 2. 14.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

¶ *Ch.* 3. 14. 2 *Tim.* 1. 12. ¶ Who has enabled him thereto, (*Phil.* 1. 29.) honour'd him thereby, (*Acts* 5. 41.) and will reward him for it, *ver.* 13. *Matt.* 5. 12.

17 For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?

¶ Foretold by Christ, *Matt.* 24. 9. *John* 16. 2. ¶ *Isa.* 10. 11. *Amos* 3. 2. *Ezek.* 9. 6. *Jer.* 25. 29. ¶ A most dreadful and utter destruction shall befall the unbelieving Jews, *Matt.* 24. 21.

18 And if the righteous scarcely be saved, where shall the ungodly, and the sinner appear?

¶ *Prov.* 11. 31. *Jer.* 25. 29. *Luke* 23. 31. ¶ Not without much difficulty be secured and preserved in those overflowing, devouring Judgments, which are coming on the Jewish Nation, *Matt.* 24. 22. ¶ *Isa.* 27. 7. *Jer.* 30. 11. & 46. 28.

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

¶ *Ch.* 3. 17. *Viz.* For the Name of Christ (*ver.* 14.) and as Christians, *ver.* 16. ¶ *Psal.* 31. 5. *Luke* 23. 46. 2 *Tim.* 1-12. Trust themselves in God's hands, either to preserve their Lives, (if he see good,) or to save their Souls if they suffer death. ¶ Persevering and holding out (notwithstanding all their sufferings) in a way of Duty and Obedience, *Rev.* 2. 10. ¶ Firmly believing, that he'll make good all his promises of a full reward to them. ¶ Who, having made 'em out of nothing, is able to preserve 'em without any visible means, and will dispose of them, as his fees may conduce most to their eternal welfare.

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* *Eph.* 5. 20.

Chap. 2. 5.

* 1 *Tim.* 6. 16.* 2 *Cor.* 4. 10.2 *Tim.* 2. 10.

Rev. 1. 9.

* *Mal.* 3. 5.* *Luke* 23. 31.* *Luke* 10. 12.

14.

Chap. 5.

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C H A P. V.

1 He exhorteth the elders to feed their flocks. 5 The younger to obey, 8 and all to be sober, watchful, and constant. 9 To resist the devil.

* Philem. 9.

THE ¹Elders, which are among you I exhort, who am also ²an elder, and ³a witness of the sufferings of Christ, and also a ⁴partaker of the ⁵glory that shall be ⁶revealed.

¹ Pastors. ¶ ² Luke 24. 48. Acts 10. 39. An Eye-witness, (Matt. 26. 37, 58. Luke 22. 61.) and also one that does testify, and declare his sufferings, Acts 1. 8. ¶ ³ Rev. 1. 9. Hope to be so. ¶ ⁴ Rom. 8. 18. 1 John 3. 2. ¶ ⁵ Bestowed upon all faithful Pastors, at the coming of Christ.

¶ Or, as much as in you is.

2 Feed the Flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; ⁷ not for filthy lucre, but of a ready mind;

⁶ Acts 20. 28. See on John 21. 15. ¶ ⁷ 2 Cor. 12. 14. 1 Tim. 3. 3. Tit. 1. 7.

¶ Or, over-ru-ling.

* Psal. 33. 12. & 74. 2.

3 Neither as being ⁸Lords over ⁹God's heritage, but being ⁹ensamples to the flock.

⁸ Matt. 20. 25, 26. 2 Cor. 1. 24. Carrying our selves in a lordly, domineering manner over them. ¶ ⁹ Phil. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12. Tit. 2. 7.

4 And when the ¹⁰chief Shepherd shall ¹¹appear, ye shall receive ¹²a Crown of glory that ¹³fadeth not away.

¹⁰ Heb. 13. 20. ¶ ¹¹ Tit. 2. 13. ¶ ¹² Jam. 1. 12. Dan. 12. 3. ¶ ¹³ See on ch. 1. 4. n. 23.

5 Likewise ye ¹⁴younger, ¹⁵submit your selves unto the elder: yea, all of you be ¹⁶subject one to another, and be ¹⁷cloathed with humility: for ¹⁸God resisteth the proud, and ¹⁹giveth grace to the humble.

¹⁴ Viz. In years; whether Ministers or People. ¶ ¹⁵ Give 'em due respect and be ready to take their Counsel. ¶ ¹⁶ Rom. 12. 10, 16. Phil. 2. 3. Eph. 5. 21 Ready to hearken to those good counsels, reproofs, encouragements, &c. which are given you by any of your brethren. ¶ ¹⁷ Ch. 3. 4. ¶ ¹⁸ See on James 4. 6. ¶ ¹⁹ Prov. 3. 34.

6 ²⁰Humble your selves therefore under the mighty hand of God, that he may ²¹exalt you in due time:

²⁰ James 4. 10. See there. ¶ ²¹ Job 22. 29. Prov. 29. 23. Matt. 23. 12. Luke 1. 52. & 14. 11.

7 ²²Casting all your care upon him, for he careth for you.

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²² Psal. 37. 5. & 55. 22. Matt. 6. 25. Luke 12. 22. Phil. 4. 6. 1 Tim. 6. 8. q. d. And whatsoever difficulties you meet with, be not solicitous about them, but refer your selves to God's Providence, either for the removal of them, or support under them.

8 * ²³Be sober, be ²⁴vigilant; because your adversary the devil, as a ²⁵roaring lion, ²⁶walketh about ²⁷seeking whom he may devour.

²³ See on 1 Thess. 5. 6. ¶ ²⁴ Luke 21. 36. Diligent to shun tentations, and perform duties. ¶ ²⁵ Fierce and hungry. ¶ ²⁶ Job 1. 7. Seeks all opportunities, and advantages to insnare and destroy you. ¶ ²⁷ Luke 22. 31.

9 ²⁸Whom resist ²⁹steadfast in the faith, knowing that the ³⁰same afflictions ³¹are accomplished in your brethren that are in the world.

²⁸ Eph. 4. 27. & 6. 11, 13. Jam. 4. 7. ¶ ²⁹ Continuing firm and unmovable (by any of his assaults) in your owning of Christ, and cleaving to him. ¶ ³⁰ Satan conveys his Temptations to the godly through Afflictions, hoping by these to prevail with 'em to quit the Truth, and their Duty to Christ, and grow weary of the ways of God. ¶ ³¹ q. d. You are not the only sufferers, but the rest of your brethren in other parts of the World endure the like. (And therefore you should not expect a better condition than they, nor think much at your sufferings.)

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered ³²a while, ³³make you perfect, ³⁴stablish, strengthen, settle you.

11 * ³⁵To him be glory and dominion for ever and ever. Amen.

12 By Sylvanus a faithful brother unto you (as I suppose) I have written ³⁶briefly, exhorting and testifying, that this is the ³⁷true grace of God wherein ye stand.

³⁴ Heb. 13. 22. See there. ¶ ³⁵ Gal. 1. 8. The true and only Doctrine proceeding from the grace of God, and wherein the grace of God is offered and bestow'd upon all penitent Believers.

13 The church that is at ³⁸Babylon ³⁹elect together with you, saluteth you, and ⁴⁰sends ⁴¹Mar-⁴²kus ⁴³my son.

³⁸ Psal. 87. 4. There being many Jews remaining, Babylon, ever since the Captivity, and Peter being the Apostle of the Jews, probably he went thither to preach the Gospel to 'em, and so planted a Church among 'em there. ¶ ³⁹ See on ch. 1. 2. ¶ ⁴⁰ See on 1 Tim. 1. 2.

14 * ⁴⁴Greet ye one another with a kiss ⁴⁵of charity. Peace be with you all that are ⁴⁶in Christ Jesus. Amen.

⁴⁴ See on Rom. 16. 16. ¶ ⁴⁵ A pledge of your sincere Christian love to one another. ¶ ⁴⁶ Rom. 8. 1. Converted to the Faith of Christ, and become Members of his Body.

II. PETER.

II. P E T E R.

The ARGUMENT.

IN this second Epistle St. Peter puts the believing Jews in remembrance of some weighty Truths of the Gospel formerly delivered to 'em, the Certainty whereof he now further confirms, ch. 1. Warns 'em against Seducers, shewing both the greatness both of their Sin and Punishment, ch. 2. Assures 'em of the Certainty of Christ's coming to Judgment, though some scoff at it, and that therefore they should prepare for it by holiness of life, ch. 3.

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CHAP. I.

1 He confirmeth them, 3 and exhorteth them to make their calling sure. 14 He speaketh of his own death, 16 and warneth them to be constant in the faith.

† Or, Symeon.

Simon Peter, a servant, and an Apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ:
* See on Rom. 1. 1. ¶ See on Matt. 10. 2. ¶ The believing and scattered Jews, 1 Pet. 1. 1. ¶ Rom. 1. 12. 2 Cor. 4. 13. Tit. 1. 4. Faith of the same nature, value and virtue (though not in the same degree,) with us Apostles and all other Christians, through the Merit of his Righteousness, who is God and our Saviour.

† Gr. of our God and Saviour.

* Jude 2.

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

* See on 1 Pet. 1. 2. ¶ Which you will more and more partake of by means of your increase in the knowledge of what God and Christ have done for you, and wrought in you.

* John 17. 3. ¶ Or, by.

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

* 9. d. Which I hope you may attain unto, since God has afforded the means for it. ¶ Christ by his divine Power, ¶ Rom. 8. 32. All needful helps for the obtaining of— ¶ Which we shall attain unto by means of our acknowledgment of, and faith in Christ. ¶ To partake of eternal glory at last as our End, and to the exercise of Holiness in the mean while as the way.

* 2 Cor. 3. 18. Eph. 4. 24. Heb. 12. 10. 1 John 3. 2. * Chap. 2. 18, 20.

4 Whereby are given unto us exceeding great and precious promises; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

¶ Or, [By whom] viz. him that hath called us. ¶ Promises about exceeding great things, viz. Pardon and Life, (begun in Sanctification, and perfected in Glory,) with all the Blessings and Privileges that come between. ¶ Of greatest value; and deserving our utmost esteem; being so suitable to our necessities and desires. ¶ That by the consideration of these great and glorious things promised, you may be prevailed with to renounce the World, and forsake your former Lusts, and become new Creatures. ¶ John 3. 6. Eph. 4. 23. Col. 3. 10. A fixed abiding Principle, wrought in us by God, and whereby we resemble him. ¶ Whereby you do renounce the evil fashions and corrupt customs, that are in worldly men, (1 John 5. 19.) by reason of those inordinate, unmortified affections, that prevail in them.

5 And besides this, giving all diligence, add to your faith, virtue; and to virtue knowledge;

* Phil. 3. 13. 9. d. And beside your renouncing of corruption you must increase in grace, &c. 3. 18. ¶ Men-

tioned, &c. ¶ Christian courage, and resolution in all the dangers and troubles you may meet withall. ¶ Christian prudence and holy experience in the ways of God.

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6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

* See on Gal. 5. 23. ¶ A due care to serve, and worship God.

7 And to godliness, brotherly kindness; and to brotherly kindness, charity.

* See on Rom. 12. 10. ¶ Good-will, and helpfulness to all.

* Gal. 6. 10. 1 Thess. 3. 12. & 5. 15.

8 For if these things be in you, and abound, they make you, that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

* 9. d. Hereby it will appear that your knowledge of Christ, and the Gospel, has a mighty influence upon you, by engaging you to the performance of all duties both to God, your neighbour, and selves.

9 But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

* The several Graces before mention'd. ¶ John 2. 9, 11. Viz. To spiritual things. ¶ The things of another world: (but only matters of sense which are present.) ¶ He lives as if he had quite forgotten that he professed repentance for, (at his Baptism,) and had in some measure forsaken, those Sins which he lived in afore his Conversion.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

* That you may not lack these things, but be fruitful in all grace. ¶ Viz. By the exercise and increase of the forementioned Graces. ¶ Both evident unto others, and also that you may thereby be assured in your own Souls, that you are such as are effectually called and chosen. ¶ Exercise the forementioned Graces. ¶ Come short of that Glory you are called and chosen to.

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

* Exercising these graces, and making your calling sure thereby, you shall have a lively sense, and assurance of your title to heaven, and free admission into it, and a large portion of eternal glory there.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

* Considering the mischief of the want or neglect, and the benefit of the exercise of these graces. ¶ See on Rom. 15. 15. ¶ Rom. 15. 14, 15. 1 John 2. 21. ¶ Those Gospel Truths, which now you are in present possession of.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance:

14 * Know

Chap. 2. 14 * Knowing that ⁴⁸ shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ ⁴⁹ hath shewed me.

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* See Deut. 4.
21, 22. & 31.
14.

15 Moreover, I will endeavour, that you may be able after my decease, to have ⁵⁰ these things always in remembrance.

⁵⁰ This doctrine which I now make known to you.

* 1 Cor. 1. 17.
& 2. 1.

16 ⁵¹ For we ⁵² have not followed * cunningly devised fables, when we made known unto you the ⁵³ power, and ⁵⁴ coming of our Lord Jesus Christ, but ⁵⁵ were ⁵⁶ eye-witnesses of ⁵⁷ his Majesty.

* Matt. 17.
1, 2.

⁵⁸ *q. d.* You should remember 'em, because they deserve it. ⁵⁹ *2 Cor. 2. 17.* ⁶⁰ Those evidences and demonstrations, which he gave of his divine power, (in the miracles which he wrought) whereby he demonstrated himself to be the Son of God. ⁶¹ That the promised Messiah was already come, and that Jesus of Nazareth was he. ⁶² *John 1. 14. 1 John 1. 1. & 4. 14.* ⁶³ Glorious transfiguration, *Matt. 17. 2.*

* Matt. 17. 5.

17 For he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, ⁶⁴ this is my beloved Son, in whom I am well pleased.

* See Exod. 3. 5.
Joshua 5. 15.

18 And this voice which came from heaven ⁶⁵ we heard, when we were with him in * the ⁶⁶ holy Mount:

⁶⁷ I my self, with James and John. ⁶⁸ Hallowed for the present, by the extraordinary manifestation of God's glorious presence, (as *Exod. 3. 5.*)

* John 5. 35.
* Rev. 2. 28.
& 22. 16.

19 We have also a ⁶⁹ more sure word of ⁷⁰ prophecy; whereunto ye do well that ye ⁷¹ take heed, as unto * ⁷² a light ⁷³ that shineth in a dark place, ⁷⁴ until the day dawn, and * the day star arise in your hearts:

⁷⁵ *Viz.* Than that voice from heaven, or any particular revelation: (not in it self, but to us; as being less subject to be mistaken.) ⁷⁶ The prophecies of the Old Testament concerning the Messiah (which have all been accomplished in Christ, and which cannot be counterfeited, and to which all may have recourse for satisfaction.) ⁷⁷ *Acts 17. 11.* ⁷⁸ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ⁷⁹ *Acts 17. 11.* ⁸⁰ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ⁸¹ *Acts 17. 11.* ⁸² *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ⁸³ *Acts 17. 11.* ⁸⁴ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ⁸⁵ *Acts 17. 11.* ⁸⁶ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ⁸⁷ *Acts 17. 11.* ⁸⁸ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ⁸⁹ *Acts 17. 11.* ⁹⁰ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ⁹¹ *Acts 17. 11.* ⁹² *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ⁹³ *Acts 17. 11.* ⁹⁴ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ⁹⁵ *Acts 17. 11.* ⁹⁶ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ⁹⁷ *Acts 17. 11.* ⁹⁸ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ⁹⁹ *Acts 17. 11.* ¹⁰⁰ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹⁰¹ *Acts 17. 11.* ¹⁰² *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹⁰³ *Acts 17. 11.* ¹⁰⁴ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹⁰⁵ *Acts 17. 11.* ¹⁰⁶ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹⁰⁷ *Acts 17. 11.* ¹⁰⁸ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹⁰⁹ *Acts 17. 11.* ¹¹⁰ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹¹¹ *Acts 17. 11.* ¹¹² *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹¹³ *Acts 17. 11.* ¹¹⁴ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹¹⁵ *Acts 17. 11.* ¹¹⁶ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹¹⁷ *Acts 17. 11.* ¹¹⁸ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹¹⁹ *Acts 17. 11.* ¹²⁰ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹²¹ *Acts 17. 11.* ¹²² *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹²³ *Acts 17. 11.* ¹²⁴ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹²⁵ *Acts 17. 11.* ¹²⁶ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹²⁷ *Acts 17. 11.* ¹²⁸ *Psal. 119. 9. & 119. 105. 2 Cor. 4. 6.* ¹²⁹ *Acts 17. 11.* ¹³⁰ 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* Jer. 12. 3.
Jude 10.

12 But these * as ⁴⁴ natural brute Beasts, made to be taken and destroyed, speak evil of the things that they ⁴⁵ understand not, and shall utterly perish in their ⁴⁶ own corruption;

⁴⁴ Jer. 10. 21. Led merely by their natural brutish inclinations. ¶ ⁴⁵ Matt. 22. 29. The Mysteries of the Christian Religion; or, of Magistracy; the institution, use, and benefit whereof they understand not. ¶ ⁴⁶ That looseness of life (as v. 19. & ch. 1. 4.) to which they have given up themselves, John 8. 21.

13 And shall receive the reward of unrighteousness, as they that count it ⁴⁷ pleasure to riot in the day-time: ⁴⁸ spots they are and blemishes, ⁴⁹ sporting themselves with their own deceivings, while they * feast with you;

* 1 Cor. 11.
20, 21.

⁴⁷ Their only or chief happiness to pursue those riotous, voluptuous courses, even in the day time, which are more proper for the night, 1 Thess. 5. 7. ¶ ⁴⁸ Jude 12. A disgrace to your Society. ¶ ⁴⁹ Pleasing themselves with their subtle Devices to justify their intemperance in your feasts of charity, Jude 12.

† Gr. an adul-
terer.

14 ⁵² Having eyes full of [†]adultery, and ⁵³ that cannot cease from sin; ⁵⁴ beguiling ⁵⁵ unstable souls, an heart they have ⁵⁶ exercised with covetous practices, ⁵⁷ cursed children:

⁵² Matt. 5. 28. Shewing by their wanton glances, and lascivious looks, the lustfulness of their hearts. ¶ ⁵³ Are continually pursuing such wanton sights. ¶ ⁵⁴ 2 Tim. 3. 6. Viz. By these licentious courses, which they allow 'em in, v. 19. ¶ ⁵⁵ Such as are not well grounded in Christianity. ¶ ⁵⁶ Well versed in such contrivances, whereby they may promote their gain, and carnal interest. ¶ ⁵⁷ Persons worthy to be had in utter abomination, and that are cursed by God.

15 Which have forsaken the right way, and are gone astray, following ⁵⁸ the way of ⁵⁹ Balaam, the son of Bosor, who loved the ⁶⁰ wages of unrighteousness;

⁵⁸ The covetous course. ¶ ⁵⁹ Numb. 22. 23. Jude 11. ¶ ⁶⁰ Acts 1. 18. That reward which Balac promis'd him for his wickedness in cursing the Jews.

16 But was rebuked for his ⁶¹ iniquity: the dumb ass speaking with mans voice forbad the ⁶² madness of ⁶³ the Prophet.

⁶¹ In going with a design to curse the Israelites. ¶ ⁶² His endeavour to contradict the will of God. ¶ ⁶³ Who uttered eminent prophecies, by God's inspiration (whatever he was afore.)

17 ⁶⁴ These are ⁶⁵ wells without water, ⁶⁶ clouds that are ⁶⁷ carried with a tempest, to whom the ⁶⁸ mist of darkness is reserved for ever.

⁶⁴ Jude 12. 13. ¶ ⁶⁵ Pretenders to knowledge and piety, but really destitute thereof. ¶ ⁶⁶ Promising wholesome Doctrine, but yielding none. ¶ ⁶⁷ Driven by the violence of their own lusts, from one error and vice to another. ¶ ⁶⁸ Eternal darkness.

18 For when they ⁶⁹ speak great swelling words of vanity, they allure, ⁷⁰ through the lusts of the flesh, through much wantonness, ⁷¹ those that were ⁷² clean escaped from them who live in error:

* Acts 2. 40.
† Or, for a little or, a while as some read.

⁶⁹ Jude 16. Propound their vain and false Doctrine in a lofty stile. ¶ ⁷⁰ By their allowing them to live in unclean, wanton courses, under pretence of Christian liberty, ver. 10, 19. ¶ ⁷¹ Such, who being lately converted, had forsaken their old lewd companions: (but were now brought back again to their former sensuality.)

19 While they promise them ⁷³ liberty, they themselves are the ⁷⁴ servants of corruption: for of whom a man is ⁷⁵ overcome, of the same is he ⁷⁶ brought in bondage.

⁷³ Gal. 5. 13. 1 Pet. 2. 16. To do what they list, without any fear of punishment. ¶ ⁷⁴ John 8. 34. Rom. 6. 16. Slaves to their own lusts. ¶ ⁷⁵ Viz. So as to be able to make no resistance. ¶ ⁷⁶ He becomes a perfect Slave to him.

20 For ⁷⁷ if after they have escaped the ⁷⁸ pollutions of the world, ⁷⁹ through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein and overcome, ⁸⁰ the latter end is worse with them than the beginning.

⁷⁷ Matt. 12. 43. Heb. 6. 4. ¶ ⁷⁸ See on ch. 1. 4. n. 20. ¶ ⁷⁹ Heb. 10. 26. By reason of their acknowledgment, or

embracing of the faith of Christ, or Christian religion. ¶ ⁷⁹ Matt. 12. 45. Relapses are most dangerous.

21 For it had been ⁸⁰ better for them not to have known the way of righteousness, then after they known it, to turn from the ⁸¹ holy commandment delivered unto them.

⁸⁰ Luke 12. 47. ¶ ⁸¹ The Doctrine of the Gospel, which enjoins nothing but what is holy.

22 But it is happened unto them according to the true proverb, ⁸² The dog is turned to his own vomit again; and, ⁸³ The sow that was washed to her wallowing in the mire.

⁸² Prov. 26. 11. Their natures are never changed, neither were they inwardly renewed and cleansed.

C H A P. III.

1 The Certainty of Christ's coming to judgment.

10 The manner how the world shall be destroyed.

11 An exhortation to godliness.

THIS second epistle, beloved, I now write unto you; in both which * I stir up your * pure * Chap. 1. 13. minds by way of * remembrance:

* Sincere. ¶ * See on Rom. 15. 15.

2 That ye may be * mindful of the * words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

* Ch. 1. 19. ¶ * Viz. That there should be mockers, Jude 18.

3 * Knowing this first, that there shall come in the * last days * scoffers, walking after their own lusts,

* Considering this in the first place: (and arming your selves against it.) ¶ * 1 Tim. 4. 1. 2 Tim. 3. 1. Jude 18. Viz. Of the Jewish-state. ¶ * Isa. 5. 19.

4 And saying, * Where is the promise of his * Isaiah 5. 19. coming? for since the fathers * fell asleep, all things continue as they were from the beginning of the * creation.

* Jer. 17. 15. Ezek. 12. 22. Mal. 2. 17. What's become of that coming of Christ you so threatened us with? ¶ * Viz. To judgment upon the Nation. ¶ * Were seized by death: (which you call sleep; And if so, sure-it's high time for 'em to awake.) ¶ * q. d. And so they are like to do still, for ought we see, without any such change as you talk of.

5 * For this they willingly are * ignorant of, that * by the word of God the heavens were of * Gen. 1. 6, 9. old, and the earth * standing * out of the water, † Gr. consisting. and in the water.

* q. d. 'Tis merely from gross, affected ignorance, that they reason, or argue after this manner. ¶ * Psal. 28. 5. ¶ * Psal. 33. 6. (and therefore, as he made 'em at first by his Almighty power, so he can easily destroy 'em again, if he pleases.) ¶ * Psal. 24. 2. & 136. 6. Partly above water, and partly under, (so that God has disposed of things as he pleases.)

6 * Whereby the world that then was, being overflowed with water, perished.

* By which heavens and earth thus framed, and which did both contribute their waters to this inundation, (Gen. 7. 11.) the beauty of the earth was destroy'd, Gen. 7. 10, 21. (and therefore all things have not continued as they were at first; as these scoffers affirm.)

7 But the * heavens and the * earth which * are now, by the same * word are kept in store, reserved unto * fire against the day of judgment, and * perdition of ungodly men.

* The whole frame of this sublunary world. ¶ * Viz. In the same state and condition, which they have been in, ever since the flood. ¶ * Power and Pleasure of God. ¶ * 2 Thess. 1. 8. Then to be destroy'd by fire, so far forth as the old world was by water: (Not as to its substance, but only as to the form and qualities thereof, Psal. 102. 26. Isa. 34. 4. & 51. 6. & 65. 17. Heb. 1. 11.) ¶ * Matt. 13. 40. & 25. 41.

8 But, beloved, be not ignorant of this one thing, that * one day is with the Lord as a thousand years, and a thousand years as one day.

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* Psal.

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* Hab. 2. 3.
Heb. 10. 37.

²⁴ *Psal.* 90. 4. *g. d.* And though it may seem long to us ere Christ come to Judgment, yet he does not measure time as we do.

⁹ * The Lord is not ²⁵ slack concerning his ²⁶ promise, ²⁷ (as some men count slackness) but is long-suffering to us-ward, ²⁸ not willing that any should perish, but that ²⁹ all should come to repentance.

²⁵ Never delays his promise, beyond the appointed time. ¶ *Viz.* To deliver his people, and punish the wicked. ¶ ²⁷ *Matt.* 24. 48. As some are apt to think, when he does not perform his promise according to their expectation. ¶ ²⁸ *Isa.* 30. 18. *Ezek.* 18. 32. & 33. 11. ¶ ²⁹ See on *1 Tim.* 2. 4.

* Rev. 3. 3.
& 16. 15.
* John 14. 12.
Rom. 8. 20.
Rev. 20. 11.
& 21. 1.

¹⁰ But * the day of the Lord will come as a thief in the night; in the which * the Heavens shall ³¹ pass away with a great noise, and the elements shall melt with fervent heat, ³² the earth also and the ³³ works that are therein shall be burnt up:

³⁰ See on *1 Thess.* 5. 2. ¶ ³¹ *Psal.* 102. 26. ¶ ³² *Isa.* 51. 6. *Matt.* 24. 44. ¶ ³³ Whatsoever in, and about the earth, has been infected, and defil'd with man's sin. ¶ ³⁴ All proud Palaces, and all such monuments of men's vain-glory, ambition, curiosity, and the like, shall then be destroy'd, and no remainders of them left.

¹¹ Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all ³⁴ holy conversation and godliness,

³⁵ *Matt.* 24. 42. *Luke* 21. 34, 36. (That so you may partake of the enjoyments of the world to come, when all the enjoyments of this world are at an end.)

¶ Or, hastning
the coming.

¹² ³⁶ Looking for, and ³⁷ hastning unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

³⁸ *Tit.* 2. 13. Assuredly expecting. ¶ ³⁹ Earnestly desiring.

¹³ ³⁷ Nevertheless we, according to his ³⁸ promise, look for ³⁹ new heavens, and a ⁴⁰ new earth, ⁴¹ wherein dwelleth righteousness.

⁴² *g. d.* Though this world suffer such a mighty change, being so depraved by sin, yet before that— ¶ ⁴³ *Isa.* 65. 17. & 66. 22. *Rev.* 21. 1. ¶ ⁴⁴ *Heb.* 2. 5. Such a state of the Church here upon earth, wherein there shall be a wonderful reformation of all affairs, both Ecclesiastical and Civil. ¶ ⁴⁵ Wherein holiness and righteousness shall take place in an eminent manner, and abound among all sorts of persons.

¹⁴ Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found

of him ⁴¹ in peace, ⁴² without spot, and ⁴³ blameless:

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⁴¹ In a state of reconciliation with God. ¶ ⁴² *1 Cor.* 1. 8. *Eph.* 1. 4. & 5. 27. *Phil.* 1. 10. & 2. 15. *Col.* 1. 22. *1 Thess.* 3. 13. & 5. 23. *Jude* 24. Free from the Pollution of sin, by the cleansing of our Natures; and from the Practice of sin, by the Holiness of our Conversation.

¹⁵ And account that the ⁴¹ long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the ⁴⁵ wisdom given unto him, hath written unto you;

⁴⁴ His delay in coming to judgment, and his patience towards sinners in the mean while, is intended by him as a means to bring you to repentance, (*Rom.* 2. 4.) and so to salvation. ¶ ⁴⁵ That admirable, and divine insight, and understanding which he has in the mysteries of the Gospel, which appears in all his Epistles, but especially in that to the Hebrews.

¹⁶ As also in all his epistles, * speaking in them of ⁴⁶ these things: ⁴⁷ in which are ⁴⁸ some things hard to be ⁴⁹ understood, which they that are ⁵⁰ unlearned and ⁵¹ unstable ⁵² rest, as they do also the other scriptures, unto their own ⁵³ destruction.

* Rom. 8. 19.
1 Cor. 15. 24.
1 Thess. 4. 15.

⁴⁶ *Viz.* Of the end of the world; of Christ's coming to judgment; Patient waiting for that time, &c. ¶ ⁴⁷ Among which things treated of by him. ¶ ⁴⁸ (Yet other things, and all things necessary to salvation, are clearly propounded, *Deut.* 29. 29. & 30. 11. *Psal.* 19. 8. & 119. 105. *Prov.* 6. 23. *2 Pet.* 1. 19.) ¶ ⁴⁹ Thoroughly, and fully comprehended. ¶ ⁵⁰ Unskilful in the Scriptures, *Heb.* 5. 13. ¶ ⁵¹ Unsettled, and uncertain in their apprehensions, and persuasions about these things. ¶ ⁵² Put false glosses and senses upon them, and draw unsound consequences from them. ¶ ⁵³ (Instead of being the means of their salvation; as they were intended.)

¹⁷ Ye therefore, beloved, seeing ye know ⁵⁴ these things before, ⁵⁵ beware, lest ye also being led away with the error of the wicked, fall from your ⁵⁶ own steadfastness.

⁵⁴ The danger of misunderstanding, and mistaking the Scriptures, (and so being seduced and perverted thereby.) ¶ ⁵⁵ *Mark* 13. 23. ¶ ⁵⁶ That settledness in the faith, which you have hitherto maintained.

¹⁸ ⁵⁷ But ⁵⁸ grow in grace, and in the ⁵⁹ knowledge of our Lord and Saviour Jesus Christ: ⁶⁰ To him be glory both now and for ever. Amen.

⁵⁷ *g. d.* To prevent which falling away. ¶ ⁵⁸ *Ch.* 1. 5. *Eph.* 4. 13. *Matt.* 13. 23. *2 Thess.* 1. 3. Use the means appointed thereunto, *1 Pet.* 2. 2. ¶ ⁵⁹ *Col.* 1. 10. ¶ ⁶⁰ See on *Rom.* 16. 27.

I. JOHN.

I. J O H N.

The ARGUMENT.

Saint John begins this Epistle after something a like manner as he doth his Gospel, viz. with a Description of the Person of Christ both in respect of his Divinity and Humanity (both which were impugned by certain Hereticks, whom he calls Antichristians, and would arm 'em against) that they may press after more intimate communion with him, which can be attain'd only in a way of Holiness, ch. 1. among other particulars whereof he much inculcates that of brotherly love, (himself being the beloved Disciple.)

See on Jam. 1. The First Epistle ' general of JOHN.

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1 He describeth the person of Christ, in whom is eternal life, 3 by a communion with God: To which must joyn holiness of life.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life;

¹ Prov. 8. 22. John 1. 1. So much of that Person, who in respect of his Godhead was eternal. ¶ ² That Doctrine of his, which we his Apostles have heard. ¶ ³ 2 Pet. 1. 16. So much of that Person, and those miracles, which we have seen. ¶ ⁴ Heedfully viewed and observed. ¶ ⁵ Whose body and flesh we have handled also, both before and after his Resurrection, to prevent all possibility of mistaking, or being impos'd upon, Matt. 14. 31. Luke 24. 39. John 13. 5. & 20. 27. ¶ ⁶ John 1. 4. & 14. 6. Of him who is the eternal word of the Father; who has life in himself, and communicates both natural and spiritual life to others.

2 (For ⁸ the life was ⁹ manifested, and we have seen it, and bear witness, and shew unto you ¹⁰ that eternal life which was ¹¹ with the Father, and was ¹² manifested unto us)

¹³ The eternal Son of God, who is that eternal life which was with the Father. ¶ ¹⁴ Viz. In the flesh, 1 Tim. 3. 16. ¶ ¹⁵ Christ, who lives himself for ever, and is the author of eternal life to us, John 10. 28. Heb. 5. 9. ¶ ¹⁶ John 1. 1. 2. In his bosom; of the same Nature and Essence with himself; and was with him from all Eternity.

3 ¹⁷ That which we have seen and heard, declare we unto you, ¹⁸ that ye also may have fellowship with us: and truly our fellowship is with ¹⁹ the Father, and ²⁰ with his Son Jesus Christ.

²¹ q. d. Him, I say, of whom we have such infallible knowledge. ¶ ²² John 17. 21. That being fully satisfied, and firmly perswaded of the truth hereof, and laying hold on him by a lively Faith, you may have like fellowship with God and Christ as we Apostles and other faithful Christians have, and may partake with us of the benefits, and privileges we enjoy thereby. ¶ ²³ We partake of all those blessings that God the Father has promis'd to those that are in covenant with him. ¶ ²⁴ 1 Cor. 1. 9. And we partake also of all those privileges Christ has purchas'd for his Members, viz. Pardon, Reconciliation, Adoption, &c.

4 And ²⁵ these things write we unto you ²⁶ that your joy may be full.

²⁷ John 15. 11. ¶ ²⁸ John 16. 24. 2 John 12. To confirm you in the Faith, and direct you into that way, wherein you may have abundant matter of comfort.

5 * This then is the ²⁹ message which we have heard of him, and declare unto you, that * God is ³⁰ light, and in him is ³¹ no darkness at all.

³² One part of it. ¶ ³³ James 1. 17. Infinitely full of Wisdom, Truth, Holiness, Purity, &c. ¶ ³⁴ Not the least imaginable touch of any impurity in himself, neither can it please him in others.

6 * If we ³⁵ say that we have fellowship with * him, and ³⁶ walk in darkness, ³⁷ we lie, and ³⁸ do not the truth:

³⁹ Pretend to, or make profession of. ¶ ⁴⁰ Live in a course of ignorance, error, or profaneness. ¶ ⁴¹ For 2 Cor. 6. 14. ¶ ⁴² Deal not sincerely, and uprightly, but deny with our actions, what we profess and pretend to, in our words.

7 But if we walk ⁴³ in the light ⁴⁴ as he is in the light, we have fellowship ⁴⁵ one with another, and * the ⁴⁶ blood of Jesus Christ his Son cleanseth * us from ⁴⁷ all sin. ¶ 1 Cor. 6. 11.

⁴⁸ In ways of truth, and holiness. ¶ ⁴⁹ After his example, as he is holy, 1 Pet. 1. 15, 16. ¶ ⁵⁰ God with us, and we with him, (for that is the fellowship he is speaking of, v. 6. ¶ ⁵¹ Heb. 9. 14. 1 Pet. 1. 19. Rev. 1. 5. The merit of his sufferings, (apprehended by Faith.) ¶ ⁵² Both from the guilt and punishment thereof, Rom. 5. 9. Eph. 1. 7.

8 * If we say that we have ⁵³ no sin, we deceive our selves, and the ⁵⁴ truth is not in us. ¶ 1 Kings 8. 46. 2 Chron. 6. 36.

⁵⁵ See on James 3. 2. ¶ ⁵⁶ So as not to need cleansing by the blood of Christ. ¶ ⁵⁷ Ch. 2. 4. It's a sign we have no true grace.

9 If we ⁵⁸ confess our sins, he is ⁵⁹ faithful, and ⁶⁰ just ⁶¹ to forgive us our sins, and to ⁶² cleanse us from all unrighteousness.

⁶³ Psal. 32. 5. Viz. With Faith, (Acts 10. 43.) and repentance, Prov. 28. 13. ¶ ⁶⁴ True to his word and promises, to perform them. ¶ ⁶⁵ Viz. To his Son, (to whom it is due, by virtue of his merit.) ¶ ⁶⁶ Remove the guilt, and punishment. ¶ ⁶⁷ Mortify the remainders of corruption, and free us more and more from the dominion of sin.

10 If ⁶⁸ we say that we have ⁶⁹ not sinned, we make him a ⁷⁰ liar, and his ⁷¹ word is not in us.

⁷² Even we that are cleansed. ¶ ⁷³ Not been guilty of any transgression of the law of God. ¶ ⁷⁴ Ch. 5. 10. Viz. In effect, and as much as in us lies, (because thereby we contradict his word, which faith we are all sinners, Job 15. 14. 1 Kings 8. 46. Psal. 130. 3. & 143. 2. Prov. 20. 9. Eccl. 7. 20. Rom. 3. 23. Gal. 3. 22. Jam. 3. 2. ¶ ⁷⁵ It's a sign we don't believe his word, which so often declares the contrary.

C H A P. II.

1 Christ our advocate. 3 To know God is to keep his commandments, 9 to love our brethren, 15 and not to love the world.

MY little Children, ² these things write I unto you, that ye ³ sin not. And if any man sin, we have ⁴ an advocate with the Father, Jesus Christ the ⁵ righteous:

⁶ Converted by me, (1 Cor. 4. 15.) and to whom I bear a Fatherly affection, John 13. 33. ¶ ⁷ Of having fellow-

R 2

ship,

* Chap. 3. 11.

* John 1. 9.

& 8. 12. & 9.

5. & 12. 35.

36.

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* 2 Cor. 5. 18.

Chap. 4. 10.

* John 4. 42.

Chap. 4. 14.

ship, *ch. 1. 3.* ¶ *3 Tit. 2. 11, 12.* Endeavour sincerely to avoid all sin. ¶ *1 Tim. 2. 5.* *Heb. 7. 25.* & *9. 24.* To make intercession for us, *Rom. 8. 34.* See there. ¶ *5* Who has perfectly satisfied the demands of the Law, and his Father's Justice, and thereby merited pardon for us.

2 And * he is the ⁶ propitiation for our sins: and not for ⁷ ours only, but * also for the sins of the ⁸ whole world.

⁹ See on *Rom. 3. 25.* ¶ *7* Of us believing Jews. ¶ *8* John 4. 42. Believing Gentiles also.

3 And hereby we do know that we ⁹ know him, if we ¹⁰ keep his commandments.

⁹ Viz. Effectually, so as to love him, (*v. 5.*) believe in him, and have fellowship with him, and an interest in his propitiation. ¶ *10* *Ch. 5. 3.* *John 14. 14, 23.* & *15. 10, 14.* *Heb. 5. 9.* *Psal. 119. 6.*

4 He that saith, I ¹¹ know him and keepeth not his commandments, is a liar, and the ¹² truth is not in him.

¹¹ *Ch. 1. 6.* & *4. 6, 20.* ¶ ¹² See on *ch. 1. 8.*

* John 14.

21, 23.

5 But * whoso ¹³ keepeth his word, in him verily is the love ¹⁴ of God ¹⁵ perfected: hereby know we that we are ¹⁶ in him.

¹³ Sincerely endeavours to obey his commands. ¶ *14* Towards God. See on *John 14. 15.* ¶ *15* *Ch. 4. 12.* See there. Shews it self to be sincere, and without which it is but counterfeit. ¶ *16* Truly united to him by a lively Faith, and have communion with him.

* John 13. 15.

1 Pet. 2. 20.

6 He that saith he ¹⁷ abideth in him, * ought himself also so to ¹⁸ walk, even ¹⁹ as he walked.

¹⁷ *John 5. 56.* & *15. 4, 5.* ¶ ¹⁸ *Viz.* In the light, *ch. 1. 7.* ¶ ¹⁹ See on *1 Cor. 11. 1.*

* Chap. 3. 11.

2 John 5.

7 Brethren, I write ²⁰ no new commandment unto you, but ²¹ an old commandment, * ²² which ye had from the beginning: the old commandment is the ²³ word which ye have heard from the beginning.

²⁰ *2 John 5.* Ministers must avoid all suspicion, and affectation of novelty in their Doctrine. ¶ ²¹ Concerning holiness of life, and loving one another, *ch. 3. 11.* *2 John 5.* ¶ ²² Which was given your Fathers at the first forming of your Commonwealth, *Lev. 19. 18.* ¶ ²³ The Doctrine of the Gospel also, which was deliver'd at the first publication thereof, *Matt. 5. 43.* *John 15. 12.*

8 Again, ²⁴ a new commandment I write unto you, ²⁵ which thing is ²⁶ true in him and ²⁶ in you: because the ²⁷ darkness is past, and the ²⁸ true light now shineth.

²⁴ See on *John 13. 34.* ¶ ²⁵ *Viz.* Loving one another. ¶ ²⁶ As it was found to be most eminently in him (*ch. 3. 16.* *John 16. 12, 13.*) so let it appear to be in you. ¶ ²⁷ *Rom. 13. 12.* *1 Thess. 5. 5.* The time of ignorance which the world lay in formerly, (*Acts 17. 30.*) and which you lay in also, *Matt. 4. 16.* *1 Pet. 2. 9.* ¶ ²⁸ The knowledge of Christ, (who is the true light, *John 1. 9.* See there.) is now spread abroad in the world, by the preaching of the Gospel, and is communicated to you, *Tit. 2. 11.*

* 2 Pet. 1. 9.

9 * He that saith he ²⁹ is in the light, and ³⁰ hateth his brother, is ³¹ in darkness even until now.

²⁹ Believes the Doctrine of the Gospel. ¶ ³⁰ *Ch. 3. 14, 15.* ¶ ³¹ *Ver. 11. ch. 3. 14.* *John 12. 35.* *1 Cor. 13. 2.* Is in a state of sin, notwithstanding his doctrinal faith and knowledge.

† Gr. scandal.

10 ³² He that loveth his brother ³³ abideth in the light, and there is ³⁴ none † occasion of stumbling in him.

³² *Ch. 3. 14.* ¶ ³³ Thereby shews that he is rooted in, and thoroughly seasoned with, the saving knowledge of Christ, and true Grace. ¶ ³⁴ *Psal. 119. 165.* *Rom. 14. 13.* *2 Pet. 1. 10.* He walks inoffensively, so as neither to give, nor take offence.

* John 12. 35.

11 But he that hateth his brother, ³⁵ is in darkness, and * ³⁶ walketh in darkness, and knoweth not ³⁶ whither he goeth, because that darkness hath blinded his eyes.

³⁵ Lives in the continual practice of sin. ¶ ³⁶ Whether to Heaven or Hell; nor how near he is to destruction.

12 ³⁷ I write unto you, ³⁸ little children, because your sins are ³⁹ forgiven you for his ³⁹ names sake.

³⁷ *Viz.* These things concerning Love and Light.

¶ ³⁸ (And therefore you should keep in the love and favour of God by loving one another.) The knowledge of the pardon of our sins is not a hindrance, but a furtherance, to piety: ¶ ³⁹ *Luke 24. 47.* *Acts 13. 38.*

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13 I write unto you, ⁴⁰ fathers, because ye have ⁴¹ known him that is from the beginning. I write unto you, ⁴² young men, because ye have ⁴³ overcome the wicked one. I write unto you, ⁴⁴ little children, because ye have ⁴⁵ known the Father.

⁴⁰ *1 Cor. 14. 20.* Old men, and ancient, experienced Christians. Here he distinguishes the little Children, (*v. 1, 12.*) into three sorts, according to their age, and measure of grace. ¶ ⁴¹ *q. d.* As old men commonly glory in their knowledge and experience, and love to be talking of former things, so you have attain'd to a greater measure of acquaintance and communion with God, (who is the Ancient of days, *Dan. 7. 9.*) and Christ (who is from the beginning, *ch. 1. 1.*) and therefore you should more diligently keep his Commandments, (*v. 3, 4.*) and this particularly, of loving one another. ¶ ⁴² Who are in the flower and prime of your age, and are strong in grace, *v. 14.* ¶ ⁴³ As you are fit for, and commonly delight in, feats of War, so you have manifested your Spiritual strength in your conflict with, and conquest of the Devil, and his Seconds, the World and Flesh; and therefore take heed you be not hereafter foil'd by them. ¶ ⁴⁴ Young in years, and raw in the knowledge of Christ. ¶ ⁴⁵ As Children in the first place learn to know their Parents, so you have attain'd to some saving knowledge of God, and therefore you must be careful to behave your selves as Children towards him, by love, obedience, &c.

14 ⁴⁶ I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are ⁴⁷ strong, and the word of God ⁴⁸ abideth in you, and ye have overcome the wicked one.

⁴⁶ He repeats the same words almost, that they may take the better notice of them, (*Gal. 1. 8, 9.*) and may serve as a caution against the love of the world, mentioned *v. 14.* ¶ ⁴⁷ In God and his Grace, *Eph. 6. 10.* ¶ ⁴⁸ *John 5. 38.* & *8. 31.* *Col. 3. 16.* Makes such a deep, and lively impression upon your hearts, as to produce an answerable conversation.

15 ⁴⁹ Love not the world, neither the things that are in the world. * ⁵⁰ If any man love the world, * *Matt. 6. 24.* the love of the Father is not in him.

⁴⁹ *Matt. 6. 24.* *Rom. 12. 1.* *1 Cor. 7. 31.* *Jam. 4. 4.* *Viz.* Above God and as your chief happiness; so as to be fully satisfied with worldly things, and look after no other. ¶ ⁵⁰ *Jam. 4. 4.*

16 For ⁵¹ all that is in the world, ⁵² the lust of the flesh, and the ⁵³ lust of the eyes, and the ⁵⁴ pride ⁵⁵ of life, is not of the Father, but ⁵⁶ is of the world.

⁵¹ *Viz.* Which is tempting, and alluring. ¶ ⁵² *Rom. 13. 14.* That which provokes the flesh to desire it; when the Soul sighs after bodily pleasures, and sensual delights. ¶ ⁵³ *Ecl. 5. 11.* Those things which being seen by the eyes, are greedily coveted, and sought after, and which men do chiefly delight themselves in the beholding of them, (*Ecl. 7. 11.*) viz. Riches. ¶ ⁵⁴ Those things wherein men take the greatest pride, and which do chiefly feed a proud heart, viz. the Honours, and Dignities of the World, or whatsoever men pride themselves in. ¶ ⁵⁵ Which proud humor spreads it self all over the employments, and comforts of life. ¶ ⁵⁶ Proceeds from that corruption of nature that prevails in worldly men.

17 And the ⁵⁷ world passeth away, and ⁵⁸ the lust thereof: but he that doeth the will of God ⁵⁹ abideth for ever.

⁵⁷ *Psal. 90. 9.* & *102. 26.* *Isa. 40. 6.* *1 Cor. 7. 31.* *Jam. 1. 10.* & *4. 14.* *1 Pet. 1. 24.* All the enjoyments of the world. ¶ ⁵⁸ All its desirableness, which made it so sought after, *1 Cor. 6. 13.* ¶ ⁵⁹ *John 6. 58.* Shall be rewarded with eternal life.

18 ⁶⁰ Little children, * it is the ⁶¹ last time: and as ye have ⁶² heard that ⁶³ antichrist shall come, even now are there ⁶⁴ many antichrists; whereby we ⁶⁵ know that it is the last time.

⁶⁰ The former caution against the love of the world, belongs chiefly to old men, because they are most apt to offend therein; this, against Seducers, belongs chiefly to the younger sort, who are more flexible, and apt to be seduced. ¶ ⁶¹ Of the Jewish state. ¶ ⁶² *Viz.* *Matt. 24. 24, 25.* *2 Thess. 2. 3-10.* *1 Tim. 4. 1-3.* ¶ ⁶³ *2 Thess. 2. 3.* That grand notorious Antichrist; the Head of the Apostasy,

* Heb. 1. 2.

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the, and Man of sin. ¶ ⁶⁴ Matt. 24. 5, 24. 2 John 7. Many Seducers, revolted from Christianity, (v. 19.) who are acted by an Antichristian Spirit, and do secretly undermine the interest of Christ, and to make way for the grand Antichrist. ¶ ⁶⁵ Viz. According to Christ's prediction, Matt. 24. 24.

* Deut. 13. 13. 19 * They ⁶⁶ went out from us, but they were not ⁶⁷ of us: for * if they had been of us, they would not doubt have continued with us: but they went out, that they might be made ⁶⁸ manifest, that they were not all of us.

⁶⁹ Separated from the Communion of the true Church of Christ, in Faith. ¶ ⁷⁰ Sound Members of our Body, who really believed the same truths as we do. ¶ ⁷¹ 1 Cor. 11. 19.

* 2 Cor. 1. 21. 20 But * ye have an ⁶⁹ unction from the ⁷⁰ holy One, and ye know ⁷¹ all things.

⁶⁹ Ver. 27. The Holy Ghost furnishing you with gifts and graces: (typified by the unctions under the Law.) ¶ ⁷⁰ Christ, v. 27. ¶ ⁷¹ John 14. 26. & 16. 13. 1 Cor. 2. 15. Prov. 28. 5. Viz. Necessary to secure you from these Seducers, and to bring you to Salvation.

21 I have not written unto you, because ye know not the truth: but because ye ⁷² know it, and ⁷³ that no lie is of the truth.

⁷² Approve of, and embrace it; (and so I would revive these things upon your memories, and establish you more and more in them.) ¶ ⁷³ i. e. You'll plainly discern, that no false Doctrine can proceed from, or agree with that Gospel of truth you have embraced.

22 ⁷⁴ Who is a liar, but he that denieth that Jesus is the Christ? He ⁷⁵ is antichrist, that denieth the ⁷⁶ Father and the Son.

⁷⁴ 2 Thess. 2. 3. q. d. If there be ever a Seducer and Impostor in the world, this is one, and a chief one, who denies either directly, or indirectly and by consequence, that Jesus is the true promised Messiah. ¶ ⁷⁵ Ch. 4. 3. 2 John 7. Deservedly bears that name. ¶ ⁷⁶ Denies God to be the Father of Christ, by denying Christ to be his Son. He denies the Son directly, and by consequence denies the Father, who testified of Christ by a voice from Heaven, and by all the miracles which he wrought.

23 Whosoever denieth the ⁷⁷ Son, the same ⁷⁸ hath not the Father: (but) he that ⁷⁹ acknowledgeth the Son hath the Father also.

⁷⁷ Either in his Person, Natures, Offices, or Merits. ¶ ⁷⁸ John 2. 53. & 8. 19. Has no interest in him as his Father: (since that is obtained only by Christ.) ¶ ⁷⁹ Ch. 4. 15.

* John 6.

24 Let ⁸⁰ that therefore ⁸¹ abide in you, * which ye have heard from the ⁸² beginning. ⁸³ If that which ye have heard from the beginning shall remain in you, ye also shall ⁸⁴ continue in the Son, and in the Father.

⁸⁰ That Doctrine. ¶ ⁸¹ Viz. Of the preaching of the Gospel. ¶ ⁸² If you persevere in the Faith of the Gospel, and shew it by your life. ¶ ⁸³ John 17. 25. Viz. To be Members of his Body, and consequently in the love of God, and communion with him.

25 ⁸⁶ And this is the promise that he hath promised us, even eternal life.

⁸⁵ q. d. And if you continue in the faith and obedience of the Gospel, you may likewise assure your selves of eternal life, which he has promis'd to such, Matt. 19. 29. John 5. 24.

26 These things have I written unto you, ⁸⁷ concerning them that seduce you.

⁸⁷ To arm you against their solicitations who attempt and endeavour to seduce you.

27 But the ⁸⁹ anointing which ye have received of him, abideth in you: and ye ⁹⁰ need not that any man ⁹¹ teach you: But, as the same anointing ⁹² teacheth you of all things, and is truth, and is no lie and even as it hath taught you, ye shall abide ⁹³ in him.

* John 14. 26. & 16. 13. ¶ Or, it.

⁸⁹ The Spirit of illumination, See n. 69. ¶ ⁹⁰ Jer. 31. 34. Heb. 8. 11. ¶ ⁹¹ Viz. The principles of Christian Religion, and things necessary to Salvation; for, v. 20. (but yet they may be put in remembrance of those things they know already (v. 21. 2 Pet. 1. 12. & 3. 1, 2.) and confirmed therein.) ¶ ⁹² In Christ, and in the profession of his truth.

28 And now, little children, ⁹⁴ abide in him; that when he shall ⁹⁵ appear, we may have ⁹⁶ confidence, and not be ashamed before him ⁹⁷ at his coming.

⁹⁴ Maintain your union with, and interest in him, by continuing in your profession of him, and in the grace received. ¶ ⁹⁵ Ch. 3. 2. Col. 3. 4. 1 Pet. 5. 4. ¶ ⁹⁶ Luke 21. 36. ¶ ⁹⁷ Mark 8. 38.

29 If ye ⁹⁸ know that he is righteous ¶ ye know ¶ Or, know ye. that every one that ⁹⁹ doth righteousness, is ¹⁰⁰ born of him.

⁹⁸ Own and acknowledge Christ to be righteous. ¶ ⁹⁹ Ch. 3. 7, 10. ¶ ¹⁰⁰ Ch. 5. 18. John 3. 5. Thereby declares himself to be regenerated, and made a new Creature, by the power of God's Spirit (John 1. 13.) and so made like him, by partaking of the Divine Nature, 2 Pet. 1. 4.

CHAP. III.

1 God manifesteth his love, in making us sons: 3 Who must be pure as he is pure.

BEhold, what manner of love the Father hath bestowed upon us, that we should be ¹ called the ² sons of God: therefore the ³ world ⁴ knoweth us not, because it ⁵ knew him not.

¹ Accounted, acknowledged, and dealt with by God as such. ¶ ² John 1. 12. ¶ ³ Carnal, worldly persons. ¶ ⁴ John 15. 21. Col. 3. 3. Does not esteem or love us; but hates, (John 15. 18.) and misuses us, John 16. 1-3. ¶ ⁵ John 15. 21. & 16. 3. & 17. 25. Has no spiritual acquaintance with him, so as to obey him.

2 Beloved, * now are we the ¹ sons of God, and * it doth ² not yet appear what we shall be: but we ³ know that when ⁴ he shall appear, * we shall be ⁵ like him; for * we shall ⁶ see him as he is. ¶ ¹ Gal. 3. 26. & 4. 6. ¶ ² 1 Cor. 2. 9. There's no visible discovery at present of that glorious condition we shall partake of hereafter. ¶ ³ Viz. By Faith (2 Cor. 5. 7.) and the earnest of the Spirit in our own Souls, Eph. 1. 14. ¶ ⁴ Christ. ¶ ⁵ Rom. 8. 29. 1 Cor. 15. 49. Phil. 3. 21. Both in holiness and happiness. ¶ ⁶ 1 Cor. 13. 12. Job 25. 26, 27. Matt. 5. 8. Enjoy him in the most immediate, intimate, and perfect manner, and behold his Manhood in all his glory, John 17. 24.

3 And every man that hath, ¹ this hope ² in him, ³ purifieth himself, even ⁴ as he is pure.

¹ An assurance to see him, and be like him. ¶ ² Placed upon God and Christ, and depending upon him for the accomplishment of these things. ¶ ³ 2 Pet. 3. 14. Endeavours to shun all sin, and to be perfecting holiness (2 Cor. 7. 1.) that so he may be meet for that state, Col. 1. 12. ¶ ⁴ 1 Pet. 1. 16.

4 ¹ Whosoever ² committeth sin, transgresseth also the law: for * sin is the ³ transgression of the * law.

¹ q. d. You should therefore endeavour to purify your selves, because otherwise you become transgressors of the Law of God; (which is dangerous.) ¶ ² Is guilty of the least sin. ¶ ³ A lawfulness, or departing from that uprightness, which the Law requires.

5 And ye know that ¹ he was manifested to ² take away our sins; and in him is ³ no sin.

¹ Christ came in the Flesh. ¶ ² Ver. 8. Isa. 53. 4, 9. 2 Cor. 5. 21. 1 Tim. 1. 15. 1 Pet. 2. 24. John 1. 29. See there. To deliver us from the power of sin (and therefore give not up your selves to it.) ¶ ³ 2 Cor. 5. 21. 1 Pet. 2. 22. Isa. 59. 9. (And therefore labour to be like him, and to cleanse your selves from it too.)

6 Whosoever ¹ abideth in him, ² sinneth not: whosoever ³ sinneth, hath ⁴ not seen him, neither ⁵ known him.

¹ John 15. 5. Is united to Christ by a lively Faith. ¶ ² Ver. 9. See there. ¶ ³ Ch. 2. 4. & 4. 8. 3 John 11. Has not attain'd to a spiritual, experimental acquaintance and communion with him.

7 Little children, ¹ let no man deceive you: He that ² doth righteousness, is righteous, even ³ as he is righteous:

¹ See on Gal. 6. 7. Let not your false teachers make you believe that true Faith may consist with an unholy life. ¶ ² Ch. 2. 29. Ezek. 18. 5-9. Lives a holy life, thereby shews himself to be an upright, godly man, and in a justified

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* Matt. 13. 38.

justified state, being accounted, and dealt with by God, as a righteous person. ¶ ¹⁸ With the same kind of righteousness, which Christ has.

⁸ * He that ²⁹ committeth sin, is ³⁰ of the devil; for the devil ³¹ sinneth from the beginning. For this purpose the Son of God was manifested, that he might ³² destroy the works of the devil.

²⁹ *Viz.* Wilfully, habitually, delightfully, making a trade of it, and giving himself up to a course of sin. ¶ ³⁰ A Child of the Devil (*v.* 10.) like him (*John* 8. 44.) acted and ruled by him, *Eph.* 2. 2. ¶ ³¹ He was the first that sinned, and still continues in it, and draws others to it. ¶ ³² *Ver.* 5. *Matt.* 12. 29. *Luke* 10. 18. *John* 12. 31. & 16. 11. *Col.* 2. 15. Take away both the power, guilt, and punishment of sin: (and therefore you should not live in it.)

⁹ Whofoever is ³³ born of God, doth not ³⁴ commit sin; for his ³⁵ seed remaineth in him: and he ³⁶ cannot sin, because he is ³⁷ born of God.

³³ See on *ch.* 2. 29. ¶ ³⁴ *Ch.* 5. 18. 1 *King.* 14. 8. *viz.* As wicked men do, who are not born of God, *i. e.* (1.) He does not allow himself in it in his Judgment, (*Rom.* 7. 15.) but his constant settled purpose and resolution is, not to sin, *Rom.* 7. 16. (2.) He does not yield full consent to it with his Will, but even when he does it he would not do it, (*Rom.* 7. 16-19.) and 'tis against his inclination. *Rom.* 7. 23. and consequently, (3.) He does not delight in it, but is grieved for it, and complains of it, *Rom.* 7. 24. (4.) He does not continue in it, but repents of it and returns from it. (5.) He does not sin the sin unto death, *ch.* 5. 18. ¶ ³⁵ 1 *Pet.* 1. 23. *John* 3. 5, 6. The root of the matter, (*Job* 19. 28.) the new or divine nature, (2 *Pet.* 1. 4.) *i. e.* the principle or habit of grace, and holiness in the heart. ¶ ³⁶ In the manner aforesaid, not deliberately, freely, delightfully, impenitently. ¶ ³⁷ Endued by God with such a principle, as will not suffer him to do so.

¹⁰ ³⁸ In this the children of God are manifest, and the ³⁹ children of the devil: Whofoever ⁴⁰ doth not righteousness is not of God, neither he that ⁴¹ loveth not his brother.

³⁸ *q. d.* And by this it will evidently appear to all, whose Children we are. ¶ ³⁹ *John* 8. 44. *Acts* 13. 10. ¶ ⁴⁰ Lives not a holy life is not God's Child, but the Devils. ¶ ⁴¹ *Ch.* 4. 8.

¹¹ For this is the ¶ ⁴² message that ye heard ⁴³ from the beginning, * that we should ⁴⁴ love one another.

¹² Not as * Cain, who was of that wicked one, and slew his brother: And wherefore slew he him? ⁴⁵ Because ⁴⁶ his own works were ⁴⁷ evil, and his brothers ⁴⁸ righteous.

⁴⁵ *John* 15. 19. 1 *Pet.* 4. 4. ¶ ⁴⁶ He perceiv'd that his own Sacrifice displeas'd God. ¶ ⁴⁷ *Prov.* 15. 8. ¶ ⁴⁸ He saw that God gave testimony, that he accepted his Brother's Person and Sacrifice, *Heb.* 11. 4.

¹³ Marvel not, my brethren, if ⁴⁹ the world ⁵⁰ hate you.

⁴⁹ *Prov.* 29-27. *John* 15. 18, 19. & 17. 14. (And therefore you should so much the more love one another.)

¹⁴ * We know that we have passed from ⁵¹ death unto life, because we love the brethren: he that loveth not his brother, abideth ⁵² in death.

⁵¹ *Ch.* 2. 10. & 5. 13. This is an evidence from whence we may assuredly gather. ¶ ⁵² From a state of sin, wherein we are liable to eternal death, to a state of grace, which is the beginning of life everlasting, *v.* 15. ¶ ⁵³ *Ch.* 2. 9, 11. In a state of sin and death.

¹⁵ Whofoever hateth his brother is a ⁵⁴ murderer: and ye know that * no murderer hath ⁵⁵ eternal life abiding in him.

⁵⁴ *Matt.* 5. 22. *viz.* In his heart, (which God chiefly looks at.) ¶ ⁵⁵ *i. e.* True Grace (which is the Seed of eternal Life.)

¹⁶ Hereby perceive we the ⁵⁶ love of God, because he ⁵⁷ laid down his life for us: and we ought to lay down our lives for the ⁵⁸ brethren.

⁵⁶ *Ch.* 4. 9. *John* 3. 16. & 15. 13. *Rom.* 5. 8. *Eph.* 5. 2, 25. ¶ ⁵⁷ *John* 10. 15. ¶ ⁵⁸ As *Rom.* 16. 4. *Phil.* 2. 17. *Viz.* When the glory of God, edification of the Church, and necessities of our Brethren require it.

¹⁷ * But whofo hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, ⁵⁹ how dwelleth ⁶⁰ the love of God in him.

¶ Or, commandment.

⁴³ *Ch.* 1. 5.⁴⁴ See on *ch.* 2. 7.* *John* 13. 34.

& 15. 12.

ver. 23.* *Gen.* 4. 8.* *Gal.* 5. 21.

⁵⁹ *Luke* 3. 11. ¶ ⁶⁰ *Ch.* 4. 20. & 5. 1. *Deut.* 15. 7. *James* 2. 15. ¶ ⁶¹ That love which God requires.

¹⁸ My little children, * ⁶² let us not love in word, neither in tongue, but in deed and in truth.

¹⁹ And ⁶³ hereby we know that we * are ⁶⁴ of the truth, and shall ⁶⁵ assure our hearts before ⁶⁶ Gr. *persuade* him.

⁶³ *Viz.* By shewing sincere love. ¶ ⁶⁴ True Christians, who live according to the truth of the Gospel. ¶ ⁶⁵ *Ch.* 4. 17. Fully satisfy our Consciences, that we are such.

²⁰ ⁶⁶ For if our heart ⁶⁷ condemn us, God is greater than our heart, and knoweth all things.

⁶⁶ *q. d.* And this satisfaction, or peace of Conscience is a great mercy, as appears by its contrary, the checks and stings of Conscience. ¶ ⁶⁷ *Rom.* 2. 15. *Viz.* As unsound or hypocritical in our profession of love. ¶ ⁶⁸ *Viz.* In respect of his knowledge of us, and therefore will much more condemn us.

²¹ Beloved, if ⁶⁹ our heart ⁷⁰ condemn us not, * then have we ⁷¹ confidence towards God.

⁶⁹ The Consciences of such who are endued with the true knowledge of Christ, and the word of God. ¶ ⁷⁰ 2 *Cor.* 1. 12. Don't upbraid us for reigning hypocrisie, or a voluntary habitual neglect of, or disobedience to, the commands of Christ. ¶ ⁷¹ *Ch.* 2. 28. Freedom of access to him, with assurance of audience; (*v.* 22.) and boldness in the day of Judgment, *ch.* 4. 17.

²² And * ⁷² whatsoever we ⁷³ ask, we ⁷⁴ receive * *John* 14. 13. of him, because we keep his commandments, and ⁷⁵ do those things that are pleasing in his sight. *Jam.* 5. 16.

⁷² See on *Matt.* 7. 7. ¶ ⁷³ *Viz.* (1.) In faith, *Matt.* 21. 22. *Jam.* 1. 6. (2.) For a good end, *James* 4. 3. (3.) With submission to the will of God, *ch.* 5. 14. See there. (4.) Perseveringly, *Luke* 18. 1. (5.) In the name of Christ, *John* 16. 23. (6.) Which is for our good, *Matt.* 7. 9-11. ¶ ⁷⁴ As certainly, in God's own time, as if we had it already.

²³ And ⁷⁶ this is his commandment, that we should believe on the name of his Son Jesus Christ, and ⁷⁷ love one another, as he gave us commandment.

⁷⁶ *John* 9. 31. These two especially. ¶ ⁷⁷ *Ver.* 11. *Ch.* 4. 12, 21. *John* 6. 29. & 13. 34. & 15. 12. & 17. 3. *Eph.* 5. 2. 1 *Thess.* 4. 9. 1 *Pet.* 4. 8.

²⁴ And he that ⁷⁸ keepeth his commandments, ⁷⁹ dwelleth in him, and ⁸⁰ he in him: and ⁸¹ hereby we know that he abideth in us, by the Spirit which he hath ⁸² given us.

⁷⁸ *John* 14. 23. & 15. 10. ¶ ⁷⁹ See on *John* 6. 56. Thereby shews himself to be intimately, and inseparably united to Christ, as a Member of his Body, and to continue in his love, favour and protection. ¶ ⁸⁰ See on *John* 17. 21. ¶ ⁸¹ *Ch.* 4. 13. ¶ ⁸² *Rom.* 8. 9. To regenerate and work all saving graces in us, and so to make us like unto him in love, and all other holy dispositions, and affections, *ch.* 4. 12.

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¹ He warneth them not to believe all teachers, but to try them by the rules of the Catholick faith: 7 and by many reasons exhorteth to brotherly love.

Beloved, believe not every spirit, but * ² try * *Rev.* 2. 2. the spirits whether they are of God: because * ³ many false prophets are gone out into * *Matt.* 24. 5, 24. the world.

² Every Teacher that pretends to be inspired, nor every Doctrine offered as the immediate revelation of the Spirit. ¶ ³ *Acts* 17. 11. 1 *Thess.* 5. 21. ¶ ⁴ *Jer.* 29. 8, 9. *Matt.* 7. 15, 16. & 24. 4, 5, 24. 2 *Pet.* 2. 1. 2 *John* 7.

² Hereby * know ye the Spirit of God. * ⁵ Every spirit that confesseth that Jesus Christ is come in the flesh is of God. *Chap.* 5. 1.

⁴ You may know that Doctrine which is taught by the Spirit of God, and that Teacher to be guided by the Spirit of God. ¶ ⁵ 1 *Cor.* 12. 3. Every Doctrine which agrees with and depends upon this fundamental point of Christ's Incarnation, with what follows upon it, and tends to the advancement of Christ.

³ And * every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and

Chap. 4. and this is that *spirit* of Antichrist, whereof you have heard that it should come, and ¹⁰ even now already is it in the world.

^{4073.} ¹ Thess. 2. 7. ⁷ Ch. 2. 22. ² John 7. Every Doctrine that is derogatory to his undertaking, and contradicts it in any branch. ¶ ⁸⁻¹⁰ See on ch. 2. 18.

⁴ Ye are ¹¹ of God, little children, and have ¹² overcome them: because ¹³ greater is he ¹⁴ that is in you, than ¹⁵ he that is in the world.

¹ John 12. 31. ¹ Cor. 2. 12. ¹¹ Born and taught of God. ¶ ¹² Withstood the persuasions of those Prophets that have gone out into the world, (v. 2.) and are among you. ¶ ¹³ John 10. 28. ¹ Pet. 1. 5. Stronger to preserve you. ¶ ¹⁴ Christ, ch. 3. 24. ¶ ¹⁵ The Devil, who is a Spirit of Error, and rules in worldly men, and seducers, Eph. 2. 2. & 6. 12.

⁵ ¹⁶ They are of the world: therefore ¹⁸ speak they of the world, and ¹⁹ the world ¹⁹ heareth them.

¹⁶ Seducers and false Teachers are acted by worldly principles, and are of a worldly, sensual, covetous temper, ² Pet. 2. 10, 13, &c. ¶ ¹⁸ John 3. 31. Preach such Doctrines as may gratifie, and comply with these corrupt affections of worldly men. ¶ ¹⁹ Greedily hearkens to, and embraces such Doctrines.

¹ Cor. 14. 37. ² Cor. 10. 7. ^{16a} 8. 20. ⁶ ²⁰ We are of God: ²¹ he that ²² knoweth God, heareth us; he that is not of God, heareth not us. ²⁴ Hereby know we ²⁵ the Spirit of truth, and ²⁷ the spirit of error.

²⁰ The Apostles of Christ had our Doctrine and Call from God, and are immediately acted and guided by his Spirit, See n. 11. ¶ ²² John 8. 47. & 10. 27. Is a true Child of God, and taught by him, and has a sound apprehension of his Will, so as to serve, love, and obey him, embraces our Doctrine. ¶ ²⁴ By receiving or rejecting our Doctrine. ¶ ²⁵ One that brings a true or a false Doctrine; or, we may discern a true or false Doctrine, by its agreement or disagreement with our Doctrine.

⁷ Beloved, let us love one another: for ²⁶ love is of God; and every one that ²⁷ loveth, is ²⁸ born of God, and ²² knoweth God.

²⁶ All the love that is in all Creatures, Angels, and Men, yea in the heart of Christ himself, God is the fountain of it. ¶ ²⁷ Performs this duty in a right manner. ¶ ²⁸ See on ch. 2. 29.

⁸ He that loveth not, ²⁹ knoweth not God; for God ³⁰ is love.

²⁹ See on ch. 3. 6. n. 24. ¶ ³⁰ Ver. 16. He manifests nothing but love to such as he loves; and his love sets all his Attributes on work for 'em.

¹ John 3. 16. ⁹ ³¹ In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we ³² might live through him.

³¹ See on ch. 3. 16. *Viz.* Most eminently above all other instances thereof. ¶ ³² Might be freed from our obligation to suffer eternal death, and put into a capacity of eternal life.

¹⁰ ³³ Herein is love, ³⁴ not that we loved ³⁵ God, but that he loved ³⁶ us, and sent his Son ³⁷ to be the propitiation for our sins.

¹ Rom. 5. 8, 10. ¹ Chap. 2. 2. ³³ *q. d.* And this wonderful love, which God has manifested towards us, appears particularly in this. ¶ ³⁴ John 15. 16. *Viz.* First (and thereby stir'd up his love to us again.) ¶ ³⁵ Deut. 7. 7, 8. *Viz.* First (v. 19.) without any motive, or merit in us. ¶ ³⁶ See on Rom. 3. 25.

¹ Matt. 18. 33. ¹¹ Beloved, ³⁸ if God ³⁹ so loved us, ⁴⁰ we ought also to love one another.

³⁸ With such a transcendent, free, unconceivable love. ¶ ³⁹ See on ch. 3. 23.

¹ Tim. 6. 16. ¹² ⁴¹ No man hath ⁴² seen God at any time. If we love one another, God ⁴³ dwelleth in us, and ⁴⁴ his love is perfected in us.

⁴¹ See on John 1. 18. *i. e.* He is not able to know what love is in the heart of a God, but at second hand by its effects, as; Giving his Son for us, v. 9, 10. ¶ ⁴² See on John 17. 21. Shews that he dwells in us, by working this love in us. ¶ ⁴³ Ch. 2. 5. Our love to God shews it self to be sincere, yea, and to have attained a high degree of strength and ripeness.

¹³ ⁴⁵ Hereby know we that we dwell ⁴⁶ in him, and he in ⁴⁷ us, because he hath given ⁴⁸ us of his Spirit.

⁴² See on ch. 3. 24. ¶ ⁴³ ⁴⁴ See on ch. 3. 24. ¶ ⁴⁵ The gifts and graces of his Spirit, and particularly that of love.

¹⁴ And ⁴⁹ we have seen and do testify, that the Father sent the Son to be the Saviour of the world. ^{4073.} ¹ Chap. 1. 1. ⁴⁶ Ch. 2. 2. ¹⁵ John 3. 17.

¹⁵ Whosoever shall ⁴⁷ confess, that Jesus is the Son of God, God dwelleth ⁴⁸ in him, and he ⁴⁹ in God.

⁴⁷ Ver. 2. Heartily believe it, and openly profess it: (when it was so dangerous to do it, as it was then.)

¹⁶ And ⁵⁰ we have known and believed the love that God hath ⁵¹ to us. God ⁵² is love; and he that ⁵³ dwelleth in love, ⁵⁴ dwelleth in God, and ⁵⁵ God in him.

⁴⁸ Ch. 3. 1, 2. *Viz.* In sending his Son, v. 14. ¶ ⁴⁹ Has deep and lively apprehensions of the love of God to him, abiding on his heart. ¶ ⁵⁰ Has a mutual, entire and constant fellowship with God. By Faith we live Upon God: by Obedience we live To God: but by Love we live In God.

¹⁷ ⁵⁶ Herein is ⁵⁷ our love ⁵⁸ made perfect, ⁵⁹ that ⁶⁰ we may have boldness in the day of judgment: because as ⁶¹ he is, so ⁶² are we in this world. [†] Gr. love with ⁶³ Jam. 2. 13.

⁵⁶ *Viz.* By dwelling in love. ¶ ⁵⁷ Ch. 3. 19, 21. *q. d.* And hereby it will come to pass, that we shall be able to appear with boldness— ¶ ⁵⁸ *Viz.* Full of love. ¶ ⁵⁹ Ch. 2. 6. We ought likewise to be so in all our carriage towards others, while we are in the world.

¹⁸ There is ⁶⁴ no fear in love; but ⁶⁵ perfect love casteth out fear: because ⁶⁶ fear hath torment: he that feareth, is ⁶⁷ not made perfect in love.

⁶⁴ 2 Tim. 1. 7. No cause for such to fear condemnation in whom is to be found this sincere perfect love. ¶ ⁶⁵ *Viz.* To God. See n. 41. ¶ ⁶⁶ Slavish fear of hell and condemnation. ¶ ⁶⁷ Has no true and perfect love to God.

¹⁹ ⁶⁸ We love him because he first loved us.

⁶⁸ Luke 7. 47. *q. d.* And this should induce us to love him, with such a perfect love, because—

²⁰ If a man say, I love God, and hateth his brother, he is a ⁶⁹ liar: for he that loveth not his brother ⁷⁰ whom he hath seen, how can he love ⁷¹ God whom he hath not seen?

⁶⁹ Ch. 2. 4. & 3. 17. ¶ ⁷⁰ In whom he sees the Image of God. ¶ ⁷¹ If men's eyes can't endure the light of a Candle, how can they endure the light of the Sun?

²¹ And ⁷² this commandment have we from ⁷³ him, that he who ⁷⁴ loveth God, ⁷⁵ love his brother also. ^{37, 39.} ¹ John 13. 34. & 15. 12.

⁷² Would make it appear that he doth so. ¶ ⁷³ See on ch. 3. 23.

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¹ He that loveth God, loveth his children, and keepeth his commandments, ² which to the faithful are not grievous. ³ Jesus is able to save us.

⁴ ^Whosoever ⁵ believeth, that ⁶ Jesus is the ⁷ Christ, is ⁸ born of God: and every one ⁹ that loveth him that begat, loveth him also that is ¹⁰ begotten of him. ¹ John 1. 12. ¹ Chap. 2. ^{22, 23.} ¹ John 1. 13.

⁴ Ch. 4. 2, 15. *Viz.* With a sound and sincere faith, which shews it self by a holy life. ¶ ⁵ See on ch. 2. 29. ¶ ⁶ Eph. 2. 10. ⁷ 1 Pet. 1. 3. Regenerated by his Spirit.

² By this we ¹¹ know that we love the children of God, when we ¹² love God, and keep his commandments.

¹¹ Ch. 3. 14. ¹² John 13. 35: (and make it appear.) ¶ ¹³ *Viz.* In the first place (and then love his Children for his sake.)

³ For ¹⁴ this is the love of God, that we ¹⁵ keep his commandments: and ¹⁶ his commandments are ¹⁷ not grievous. ¹⁸ Matt. 11. 30.

¹⁴ A certain argument and evidence that we truly love God. ¶ ¹⁵ Ch. 2. 3. ¹⁶ John 14. 15, 21, 23. & 15. 10, 14. ¹⁷ John 6. ¶ ¹⁸ *Viz.* In their own nature; but delightful and easie (¹⁹ Matt. 11. 28.) to the regenerate, (²⁰ Rom. 7. 22.) because they have the Law written in their hearts, (²¹ Jer. 31. 33.) are endued with Faith, (²² Mark 9. 23.) and enabled by Christ, (²³ Phil. 4. 13.)

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4 For *⁹ whatsoever is born of God, overcometh ¹⁰ the world: and this ¹¹ is the victory that overcometh the world, even ¹² our faith.

⁹ Whatsoever Person, of what rank or condition forever. ¶ ¹⁰ All the temptations of the world, whether by way of allurements, or affrightment. ¶ ¹¹ i. e. That which enables a man to get the victory, and overcome the world. ¶ ¹² 1 Pet. 5. 9. A sound belief (1.) That Christ is the Son of God, (v. 5.) and consequently that all his precepts, promises, and threatnings are true; and (2.) That there is another life after this, wherein we shall be either happy or miserable for ever: and (3.) That Christ has overcome the world for us (John 16. 33.) which we have an interest in by Faith.

5 Who is he that overcometh the world, but * 1 Cor. 15. 57. * he that believeth that Jesus is the ¹¹ Son of God? Chap. 4. 15.

¹¹ The procurer and bestower of eternal life, v. 11.
6 This is he ¹⁴ that came by water and blood, even Jesus Christ; ¹⁵ not by water only, but by ¹⁶ water and ¹⁶ blood: ¹⁷ and it is the Spirit that beareth witness, because the Spirit is truth.

¹⁴ Was incarnate, and manifested himself to be the Son of God, the promised Messiah, by fulfilling those types and ceremonies of the Law, which were performed by Water and Blood: the former whereof (noting cleansing from sin) he fulfilled, by cleansing us by his Spirit (signified by Water, John 7. 38, 39.) from the corruption of nature and defilement of sin, and so restoring the Image of God in us (Ezek. 36. 25, 27. Eph. 5. 25, 26. Tit. 2. 14. & 3. 5.) and also from the power of sin; Acts 3. 28. Heb. 9. 14. 1 Pet. 2. 24. and this is done in sanctification. The latter (which prefigured the expiation of our sins) he fulfilled by shedding his blood to make satisfaction for our sins, and to merit for us freedom from the guilt and punishment of them (Rom. 5. 9. Gal. 3. 13. Eph. 1. 7.) and to restore us to the favour of God again: and this is done in Justification. A lively emblem and representation of both which, was the flowing of Water and Blood out of his side on the Cross: (mentioned only by John) John 19. 34, 35. ¶ ¹⁵ To note, that one of these benefits cannot be had without the other. ¶ ¹⁶ Acts 5. 31. Both must go together: because it will not avail us to be enabled to avoid sin and live holily for the time to come, except satisfaction be made for the sins of the time past. ¶ ¹⁷ q. d. And besides these two former evidences of his being the Son of God, the Spirit also witnesses the same, both in heaven (v. 7.) and on earth, v. 8.

7 ¹⁸ For there are ¹⁹ three that bear record in heaven; the ²⁰ Father, the ²¹ Word, and the ²² holy Ghost: and these three are ²³ one.

¹⁸ q. d. And it appears further that Christ is the Son of God, because— ¶ ¹⁹ 1 Cor. 12. 6. Or [three in heaven that bear witness] Viz. In an extraordinary and sensible manner, to this truth, to us upon earth. ¶ ²⁰ Who bore witness by a voice from heaven: (Mark 1. 11. Matt. 3. 17. & 17. 5. John 12. 28. 2 Pet. 1. 16, 17.) and by the Miracles which Christ wrought, John 8. 18, 54. & 10. 25, 37, 38. ¶ ²¹ John 1. 1. Rev. 19. 13. The Second Person of the Trinity. Christ, as God, bore witness to himself as incarnate (which seems to be the scope of his reply to that cavil of the Pharisees about this matter, John 8. 13, 14.) who often affirmed it, and also proved it, by his Doctrine and Miracles: (John 5. 17, &c. & 10. 24, &c.) and has since his Ascension witness it by his appearance to Stephen, (Acts 7. 55, 56.) and to Paul, Acts 9. ¶ ²² Who witness it by his visible descent on Christ himself, (Matt. 3. 16. John 1. 32, 33.) and on the Apostles (Acts 2.) and others, Acts 8. 17. & 10. 44. whereby he testified of Christ, John 15. 26. ¶ ²³ In Essence and Nature, and (consequently in their testimony.)

8 And there are three that bear witness in earth, the ²⁴ spirit, and the ²⁵ water, and the ²⁶ blood: and these three agree in one.

²⁴ Who accompanied the preaching of the Gospel to render it efficacious, and enables persons to believe this truth, ver. 10. and works saving grace in their hearts. ¶ ²⁵ The Sacrament of Baptism; wherein we are baptised in the Name of the Son, as well as the Father, and Holy Ghost; and also the work of Sanctification, signified and sealed thereby. ¶ ²⁶ The sufferings of those who have sealed this truth with their blood: (called therefore Martyrs or Witnesses, Rev. 2. 13.)

9 If we ²⁷ receive the witness of men, the witness of God is ²⁸ greater: for ²⁹ this is the witness of God, which he hath testified of his Son.

²⁷ Admit of that as a sufficient proof of any thing in question. ¶ ²⁸ John 5. 36. More valid and certain. ¶ ²⁹ John 8. 18. That which was the evidence or testi-

mony of all the forementioned Witnesses, viz. That Christ is the Son of God.

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4073.

10 He that believeth on the Son of God, * hath the ³⁰ witness in himself: he that believeth not * Rom. 8. 16. God, hath made him a liar, because he believeth not the record that God gave of his Son. Gal. 4. 6.

³⁰ John 3. 33. Such a work wrought in him as is a clear evidence, and testimony of the divine power of Christ, who has wrought it, Eph. 2. 10. Heb. 12. 2. ¶ ³¹ In his testimony of Christ, that he was his Son, and that everlasting life was to be had only by him.

11 And this is ³² the record, that God hath ³³ given to us eternal life: and this life is ³⁴ in his Son.

³² The sum of God's testimony concerning his Son. ¶ ³³ John 3. 36. & 6. 47. Put us into a capacity of attaining it. ¶ ³⁴ John 1. 4. & 17. 2. He is the only way, and means whereby we may attain to it, (John 17. 3.) and in him it is laid up, as in our Head, Col. 3. 3, 4.

12 He that ³⁵ hath the Son hath ³⁶ life: and he that hath not the Son of God, hath not life.

³⁵ John 1. 12. A real interest in him, by a true lively Faith, Eph. 3. 17. ¶ ³⁶ John 3. 36. See there.

13 These things have I written unto you that believe on the name of the Son of God, that ye may know, that ye have eternal life; and that ye may ³⁷ believe on the name of the Son of God.

³⁷ John 20. 31. Viz. More vigorously, and may continue to believe.

14 And this is the confidence that ³⁸ we have in him, that * ³⁹ if we ask any thing ⁴⁰ according to his will, he heareth us.

Or, concerning him. * Chap. 3. 22.

³⁸ Viz. Who believe in him. ¶ ³⁹ See on Matt. 7. 7. ¶ ⁴⁰ James 4. 3. According to his revealed Will, and with submission to his secret Will, and second our prayers with faithful endeavours.

15 And if we know that he heareth us, whatsoever we ask, we know that we ⁴¹ have the petitions, that we desired of him.

⁴¹ q. d. God's hearing is not in vain, but, as he hears in general, so he'll grant (in his own due time and way) those particular mercies we beg of him.

16 ⁴² If any man see his brother sin a sin which is not unto death, he shall ⁴⁴ ask, and * ⁴⁵ he shall give him life for them that sin not unto death. Jam. 5. 14, 15.

⁴² There is a sin unto death: I do not say that he * Mark 3. 29. shall pray for it.

⁴³ q. d. Yea he hears us not only for our selves, but others also. ¶ ⁴⁴ Upon which damnation does not unavoidably follow: (though it deserve it.) ¶ ⁴⁵ Pray for him, Job 42. 8. Jam. 5. 16. ¶ ⁴⁶ Christ (v. 13.) shall pardon his sins, and save his Soul. ¶ ⁴⁷ Numb. 15. 30. 1 Sam. 2. 25. Matt. 12. 31. Heb. 6. 4. & 10. 26. 2 Pet. 2. 20. Viz. A total, malicious Apostasy from the Faith.

17 ⁴⁸ All unrighteousness is sin: and there is a sin not unto death.

⁴⁸ Ch. 3. 4. q. d. And though 'tis true, every declining from the rule is sin, and so deserves death, yet every such act is not a sin unto death: for there is a sin which is not unto death.

18 We know that * whosoever is ⁴⁹ born of God ⁵⁰ sinneth not, but he that is begotten of God, ⁵¹ keepeth himself, and that ⁵² wicked one ⁵³ toucheth him not. Chap. 3. 9.

⁴⁹ See on ch. 2. 29. ¶ ⁵⁰ Viz. This sin unto death which I am speaking of. ¶ ⁵¹ Psal. 18. 23. Jude 21. Viz. By the assistance of grace. ¶ ⁵² The Devil, ch. 2. 13, 14. & 3. 12. ¶ ⁵³ Viz. So as to infuse the venom of his own devilish spirit into him, and to give him any deadly wound.

19 And we ⁵⁴ know that we are of God, and the ⁵⁷ whole world lieth in wickedness.

⁵⁴ Viz. By the testimony of the Spirit (Rom. 8. 16.) and our own Consciences, (2 Cor. 1. 12.) that we who believe in Christ (v. 13.) are born of God and partakers of the Divine Nature: (and therefore no wonder if there be a vast difference between our carriage, and the worlds.) ¶ ⁵⁷ All the rest of mankind, that are not such, wallow in all manner of sin (like Swine in the mire.)

20 And we know that the Son of God is come, and hath ⁵⁹ given us an understanding, that we may know him that is true: and we are ⁶⁰ in him that is true;

Chap. 5. true, even in his Son Jesus Christ. * 61 This is the true God, and 62 eternal life.

4073. ⁵⁹ Matt. 13. 11. Luke 24. 45. Enlightned our minds with the saving knowledge of God, Eph. 1. 17, 18. ¶ ⁶⁰ See on ch. 2. 5. ¶ ⁶¹ Jesus Christ. ¶ ⁶² John 17. 3. The fountain, procurer, and bestower of it.

* Isa. 9. 6.
& 44. 6.
& 54. 5.
John 20. 28.
Rom. 9. 5.
1 Tim. 3. 16.
Tit. 2. 13.

21 Little Children, 63 keep your selves from idols. Amen. Chap. 5.

4073. ⁶³ 1 Cor. 10. 14. 2 Cor. 6. 17. Take heed that you be not enticed by any of your heathen relations, friends, or neighbours to any compliance with them in their idolatrous practices.

II. J O H N.

4073. *An exhortation to persevere in Christian love and belief, 8 lest they lose the reward of their profession. 10 To avoid seducers.*

* 3 John 1. **T**HE ¹ Elder unto the ² elect Lady, and her children, * whom I love ³ in the truth; and not I only, but also all they that have ⁴ known the truth;

⁵ Both by Age and Office, (as 1 Pet. 5. 1.) ¶ ⁶ Who manifests her self to be an elect Person, by her choice graces and holy conversation. ¶ ⁷ Truly and sincerely, (as 1 John 3. 18.) ¶ ⁸ Embrac'd the truth of the Gospel.

² ⁵ For the truths sake, which ⁶ dwelleth in us, and ⁷ shall be with us for ever:

⁵ Because you have embrac'd the same Gospel-truth with my self, and other faithful Christians. ¶ ⁶ Phil. 1. 6. See on 1 John 2. 14. n. 48. ¶ ⁷ Which God will enable us to persevere in to the last, Phil. 1. 6.

† Gr. shall be. ³ ⁸ Grace † be with you, ⁹ mercy and ¹⁰ peace from ¹¹ God the Father, and from the ¹² Lord Jesus Christ the Son of the Father, ¹³ in truth and love.

⁸ 10-12 See on Rom. 1. 7. ¶ ⁹ See on 1 Tim. 1. 2. n. 10. ¶ ¹⁰ Zach. 8. 19. Which you shall partake of by your continuance in the truth, and by the exercise of love.

⁴ ¹⁴ Irejoyced greatly, that I found of thy children walking ¹⁵ in truth, as we have received a commandment from the Father.

¹⁴ 1 Thess. 2. 19. 3 John 3. ¶ ¹⁵ According to the rule of the Gospel in all uprightness and sincerity.

⁵ And now I beseech thee, Lady, ¹⁶ not as though I wrote a new commandment unto thee, but that which we had from the beginning, * that we ¹⁷ love one another.

* John 13. 34. & 15. 12. Eph. 5. 2. 1 Pet. 4. 8. * John 15. 10. ¹⁶ 1 John 2. 7. See there. ¶ ¹⁷ See on 1 John 3. 23.

⁶ And * ¹⁸ this is love, that we walk after his commandments. This is the commandment, that as ye have heard ¹⁹ from the beginning, ye should ²⁰ walk in it.

¹⁸ See on 1 John 5. 3. ¶ ¹⁹ See on 1 John 2. 7. ¶ ²⁰ Persevere in love. 4073.

⁷ For ²¹ many deceivers are entred into the world, who ²² confess not that Jesus Christ is come in the flesh. * This is a deceiver and an anti-christ.

²¹ See on 1 John 4. 1. ¶ ²² See on 1 John 4. 3.

⁸ ²³ Look to your selves, * ²⁴ that we lose not those things which we have wrought, but that we receive ²⁵ a full reward.

²³ Take heed lest you grow remiss or negligent in the course of your obedience. ¶ ²⁴ Matt. 24. 13. & 13. 21. Gal. 3. 4. 1 Tim. 1. 19. Lest you lose the reward of what you have done already. ¶ ²⁵ That whole portion of Glory which God has promis'd to diligent, persevering Christians.

⁹ Whosoever ²⁶ transgresseth, and abideth not in the doctrine of Christ, hath ²⁷ not God: he that ²⁸ abideth in the doctrine of Christ, he hath both the Father and the Son.

²⁶ 1 Pet. 2. 2. 1 John 2. 23. Falls off from the truth received. ¶ ²⁷ No interest in him. ¶ ²⁸ 1 John 2. 24.

¹⁰ If there come ²⁹ any unto you, and bring not ³⁰ this doctrine, ³¹ receive him not into your house, * neither ³² bid him God speed.

²⁹ 2 Tim. 3. 6. Gal. 1. 8, 9. Prov. 4. 14, 15. ¶ ³⁰ Of Christ, v. 9. ¶ ³¹ See on Rom. 16. 17. ¶ ³² With him success.

¹¹ For he that biddeth him God speed, is ³³ partaker of his evil deeds.

¹² ³⁴ Having many things to write unto you, I would not write with paper and ink; but I ³⁵ trust to come unto you, and speak † face to face, that † ³⁶ our joy may be full.

³⁴ 3 John 13. ¶ ³⁵ Rom. 1. 10-12. ¶ ³⁶ John 17. 13. 1 John 1. 4. We may be filled with joy, 2 Tim. 1. 4.

¹³ The children of thy ² elect sister greet thee. Amen.

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Gaius commended for his piety, 5 and hospitality, 7 to true preachers. 9 Diotrephes dispraised for ambition. 12 The good report of Demetrius confirmed.

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⁶ Phil. 4. 1. 1 Thess. 2. 19. ¶ ⁷ My Disciples whom I have converted, 1 Cor. 4. 15.

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¹⁷ 2 Cor. 10. 6. ¶ ¹⁸ The Christian Jews that came thither.

¹¹ Beloved, ¹⁹ follow not that which is evil, ²⁰ but that which is good. ²¹ He that doth good is ²² of God: but he that doth evil, hath not ²³ seen God.

¹⁹ Exod. 23. 3. Numb. 16. 26. Psal. 37. 27. Isa. 1. 16. 2 Tim. 3. 5. ¶ ²⁰ Born and taught of God. ¶ ²¹ Hath no communion with him.

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²⁴ q. d. Even the Gospel it self, if it could speak, would speak well of him, for his kindness to it. ¶ ²⁵ John 19. 35. & 21. 24.

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¹⁴ But I trust, I shall shortly see thee, and we shall speak † face to face. Peace be to thee. Our † Gr. friends salute thee. Greet the friends by name. ²⁹ must b.

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¹ See on Rom. 1. 1. ¶ ² Set a-part for God, and made holy. ¶ ³ Lev. 21. 8. By virtue of his decree. ¶ ⁴ In the faith and profession of Christ, and union with him; and by his Power, John 6. 39. & 10. 28. & 17. 12. 1 Pet. 1. 5. ¶ ⁵ Viz. Out of the World.

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7 Even as ⁴³ Sodom and Gomorrha, and the cities about them, ⁴⁴ in like manner giving themselves over to fornication, and going after ⁴⁵ strange ⁴⁶ flesh, are set forth for an ⁴⁷ example; suffering the vengeance of ⁴⁸ eternal fire.

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8 ⁵⁴ Likewise also these ⁵⁵ filthy dreamers ⁵⁶ defile the flesh, despise ⁵⁷ dominion, and * speak evil * Exod. 22. 28, of ⁵⁸ dignities.

⁵⁹ 2 Pet. 2. 10, 11. q. d. And as those foremention'd were guilty of lasciviousness, so are these Seducers. ¶ ⁶⁰ Impure Seducers, who vent their own dreams and fancies, instead of God's truth, Jer. 23. 25, 28, 32. ¶ ⁶¹ Pollute themselves with lustful practices, 2 Pet. 2. 10. ¶ ⁶² All that are in authority. ¶ ⁶³ Persons in the highest places of dignity.

9 Yet * ⁶⁴ Michael the archangel, when contending with the devil, he disputed ⁶⁵ about the body of Moses, ⁶⁶ durst not bring against him a railing accusation, but said, ⁶⁷ The Lord rebuke thee. ⁶⁸ Rev. 12. 7.

⁶⁹ Dan. 10. 13. & 12. 1. ¶ ⁷⁰ Deut. 34. 6. To discover where it was buried, that they might give some Divine honour to the dead body of so great a Personage. ¶ ⁷¹ 2 Pet. 2. 11. Thought it not befitting his holy nature. ¶ ⁷² Zech. 3. 2.

10 But these ⁷³ speak evil of those things which they know not: but what they know ⁷⁴ naturally, as brute beasts, ⁷⁵ in those things they corrupt themselves.

⁷⁶ See on 2 Pet. 2. 12. ¶ ⁷⁷ Meerly by sense to be good or evil, as Meat, Sleep, &c. ¶ ⁷⁸ They abuse these things to excess, and lasciviousness, and so thereby defile themselves.

11 Wo unto them; for they have gohe in the way ⁷⁹ of Cain, and ⁸⁰ ran greedily after the error ⁸¹ of Balaam for reward, and ⁸² perished in the gain-saying of Core.

⁸³ Gen. 4. 8. 1 John 3. 12. Viz. In hating, and persecuting their Brethren. ¶ ⁸⁴ 2 Pet. 2. 15. Corrupted, and betray'd the truth, out of covetousness. ¶ ⁸⁵ Numb. 22. 21. ¶ ⁸⁶ Numb. 16. 1, &c. Are guilty of sedition, (as Corah was) and shall perish thereby.

12 These are ⁸⁷ spots in your * ⁸⁸ feasts of charity, when they feast with you, ⁸⁹ feeding themselves without fear: ⁹⁰ clouds they are without water, ⁹¹ carried about of winds; trees ⁹² whose fruit withereth, ⁹³ without fruit, ⁹⁴ twice dead; ⁹⁵ plucked up by the roots; ⁹⁶ 1 Cor. 11. 21.

⁹⁷ 2 Pet. 2. 13. See there. ¶ ⁹⁸ Suppers used in the Primitive times; provided by the rich, to manifest their brotherly union with, and for the comfort, and refreshing of,

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⁴⁹ Gen. 19. 24. Deut. 29. 23. Lam. 4. 6. Ezek. 16. 49. Amos 4. 11. 2 Pet. 2. 6. ¶ ⁵⁰ Viz. As the Sodomites and Gomorrites did. ¶ ⁵¹ Against the intent of nature, Rom. 1. 26, 27. ¶ ⁵² 1 Cor. 10. 6, 11. 2 Pet. 2. 6. Viz. Of God's fiery wrath, and dreadful judgments against such sinners. ¶ ⁵³ Matt. 11. 24. (Whereof their temporal destruction was a representation.)

8 ⁵⁴ Likewise also these ⁵⁵ filthy dreamers ⁵⁶ defile the flesh, despise ⁵⁷ dominion, and * speak evil * Exod. 22. 28. of ⁵⁸ dignities.

⁵⁹ 2 Pet. 2. 10, 11. q. d. And as those foremention'd were guilty of lasciviousness, so are these Seducers. ¶ ⁶⁰ Impure Seducers, who vent their own dreams and fancies, instead of God's truth, Jer. 23. 25, 28, 32. ¶ ⁶¹ Pollute themselves with lustful practices, 2 Pet. 2. 10. ¶ ⁶² All that are in authority. ¶ ⁶³ Persons in the highest places of dignity.

9 Yet * ⁶⁴ Michael the archangel, when contending with the devil, he disputed ⁶⁵ about the body of Moses, ⁶⁶ durst not bring against him a railing accusation, but said, ⁶⁷ The Lord rebuke thee.

⁶⁸ Dan. 10. 13. & 12. 1. ¶ ⁶⁹ Deut. 34. 6. To discover where it was buried, that they might give some Divine honour to the dead body of so great a Personage. ¶ ⁷⁰ 2 Pet. 2. 11. Thought it not befitting his holy nature. ¶ ⁷¹ Zech. 3. 2.

10 But these ⁷² speak evil of those things which they know not: but what they know ⁷³ naturally, as brute beasts, ⁷⁴ in those things they corrupt themselves.

⁷⁵ See on 2 Pet. 2. 12. ¶ ⁷⁶ Meerly by sense to be good or evil, as Meat, Sleep, &c. ¶ ⁷⁷ They abuse these things to excess, and lasciviousness, and so thereby defile themselves.

11 Wo unto them; for they have gohe in the way ⁷⁸ of Cain, and ⁷⁹ ran greedily after the error ⁸⁰ of Balaam for reward, and ⁸¹ perished in the gain-saying of Core.

⁸² Gen. 4. 8. 1 John 3. 12. Viz. In hating, and persecuting their Brethren. ¶ ⁸³ 2 Pet. 2. 15. Corrupted, and betray'd the truth, out of covetousness. ¶ ⁸⁴ Numb. 22. 21. ¶ ⁸⁵ Numb. 16. 1, &c. Are guilty of sedition, (as Corah was) and shall perish thereby.

12 These are ⁸⁶ spots in your * ⁸⁷ feasts of charity, when they feast with you, ⁸⁸ feeding themselves without fear: ⁸⁹ clouds they are without water, ⁹⁰ carried about of winds; trees ⁹¹ whose fruit withereth, ⁹² without fruit, ⁹³ twice dead; * ⁹⁴ plucked up by the roots;

* Matt. 15. 13.

⁹⁵ 2 Pet. 2. 13. See there. ¶ ⁹⁶ Suppers used in the Primitive times; provided by the rich, to manifest their brotherly union with, and for the comfort, and refreshing of,

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the poor; at the close whereof, they administred the Lord's Supper. ¶ ⁴⁸ Abandoning themselves to gluttony and excess. ¶ ⁴⁹ See on 2 Pet. 2. 17. They make a shew of what they have not, *Prov.* 25. 14. ¶ ⁵⁰ See on 2 Pet. 2. 17. ¶ ⁵¹ Whose lives are full of all wickedness. ¶ ⁵² *Viz.* Good fruit. ¶ ⁵³ 1 Tim. 5. 6. First, before their Conversion, now by their Apostacy. ¶ ⁵⁴ In as hopeless a condition of ever coming to any good, as a tree pluckt up by the roots.

¹³ ⁵⁵ Raging waves of the sea, ⁵⁶ foaming out their own shame; ⁵⁷ wandering stars, ⁵⁸ to whom is reserved ⁵⁹ the blackness of darkness for ever.

⁵⁵ Unquiet, turbulent spirited persons. ¶ ⁵⁶ *Viz.* 20. Discovering their inward wickedness, which tends to their disgrace, and whereof they ought to be ashamed. ¶ ⁵⁷ Unsettled in their opinions. ¶ ⁵⁸ 2 Pet. 2. 17. ¶ ⁵⁹ Extremity of eternal darkness and misery.

* Gen. 5. 18.

¹⁴ And Enoch also, * the seventh from Adam, prophesied of ⁶⁰ these, saying, Behold, * ⁶¹ the Lord ⁶² cometh with ⁶³ ten thousands of his saints,

⁶⁰ Such like ungodly persons. ¶ ⁶¹ Christ. ¶ ⁶² *Viz.* 1. 11. *Rev.* 1. 7. ¶ ⁶³ *Dan.* 7. 10. *Zech.* 14. 5. *Matt.* 14. 31. & 25. 31. 1 *Theff.* 3. 13. 2 *Theff.* 1. 7, 8.

¹⁵ To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ⁶⁴ ungodlily committed, and of all their * hard speeches, which ungodly sinners have spoken ⁶⁵ against him.

* 1 Sam. 2. 3.

Psal. 31. 18.

& 94. 4.

Mal. 3. 13.

⁶⁴ After an ungodly manner, *viz.* with malice, and spite. ¶ ⁶⁵ *Viz.* Directly, or indirectly; against his Person, Natures, Offices, Ordinances, &c.

¹⁶ These are murmurers, complainers, walking after their own lusts; and their mouth speaketh ⁶⁶ great swelling words, ⁶⁷ having mens persons in admiration because of advantage.

⁶⁶ *Psal.* 17. 10. & 73. 9, 11. See on 2 Pet. 2. 18. ¶ ⁶⁷ Flattering, and admiring such from whom they expect any advantage.

2 Pet. 3. 2.

¹⁷ But, beloved, ⁶⁸ remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ:

¹⁸ How that they told you ⁶⁹ there should be mockers in ⁷⁰ the last time, who should walk after their own ungodly lusts.

⁶⁹ *Acts* 20. 29. 1 Tim. 4. 1. 2 Tim. 3. 1. 2 Pet. 3. 3. ¶ ⁷⁰ *Viz.* Of the Jewish state.

* 1 Cor. 2. 14.

¹⁹ These be they who ⁷¹ separate themselves, ⁷² sensual, ⁷³ having not the Spirit.

⁷¹ *Prov.* 18. 1. *Ezek.* 14. 7. *Hos.* 4. 14. & 9. 10. *Heb.* 10. 25. *Viz.* From the Communion of the Church, (as being

more holy than others.) ¶ ⁷² See on *Jam.* 3. 15. Giving up themselves to brutish lusts and practices. ¶ ⁷³ Shewing nothing of the Spirit of God in their lives, (which yet they pretend so much to.

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²⁰ But ye beloved, ⁷⁴ building up your selves on your most holy faith, praying ⁷⁵ in the holy Ghost,

⁷⁴ 1 Pet. 2. 5. Increasing in knowledge and grace. ¶ ⁷⁵ *Eph.* 6. 18. By a principle of sanctifying grace received from him, and by his actual Assistance directing our Judgments, (*Rom.* 8. 26. See there,) quickning our Affections, (*Psal.* 119. 25.) and strengthening our Memories, (*John* 14. 26. He prays in Us, (*Rom.* 8. 27.) by the Excitation of his Grace; and we pray in Him, by the Concurrence of our Faculties.

²¹ ⁷⁶ Keep your selves in the love of God, looking for the ⁷⁷ mercy of our Lord Jesus Christ unto eternal life.

⁷⁶ Use means that you may continue in the love and favour of God, and to continue and increase in your love to him. ¶ ⁷⁷ 2 Tim. 1. 18. The merciful sentence of Christ at the last day, *Matt.* 25. 34.

²² And ⁷⁸ of some have compassion, ⁷⁹ making a difference:

⁷⁸ *Viz.* That are perverted by these Seducers, who err only through infirmity, or in some smaller points. ¶ ⁷⁹ *Ezek.* 34. 17. 1 Cor. 9. 20.

²³ And ⁸⁰ others * ⁸¹ save with fear, ⁸² pulling * *Rom.* 11. 14. them out of the fire; ⁸³ hating even the garment * *1 Tim.* 4. 16. spotted by the flesh.

⁸⁰ 1 Cor. 5. 3, 4. 1 Tim. 1. 20. The Seducers themselves, or those that are obstinate in their errors. ¶ ⁸¹ Do your endeavour to save them from error, and hell, by terrifying them with the fear of God's wrath, and judgments. ¶ ⁸² Using the severest course you can with them. ¶ ⁸³ Carefully shunning all society with them, 1 Cor. 5. 9, 11. 2 Tim. 3. 5. 2 *Theff.* 3. 14. *Rev.* 3. 4. (An allusion to *Lev.* 15. 4, 17.)

²⁴ Now unto him that ⁸⁴ is able to keep you from ⁸⁵ falling, and to ⁸⁶ present you ⁸⁷ faultless before the presence of his glory with exceeding joy,

⁸⁴ *Rom.* 16. 25. *Eph.* 3. 20. And will do it. ¶ ⁸⁵ *Viz.* Into error. ¶ ⁸⁶ *Eph.* 5. 27. ¶ ⁸⁷ Free from (not only the guilt and defilement, but) the very being of sin at his glorious appearing, *Col.* 3. 4.

²⁵ ⁸⁸ To the ⁸⁹ only wife God our Saviour, ⁹⁰ be glory and majesty, dominion and power, both now and ever. Amen.

⁸⁸ See on *Rom.* 16. 27. ¶ ⁸⁹ ⁹⁰ See on 1 Tim. 1. 17.

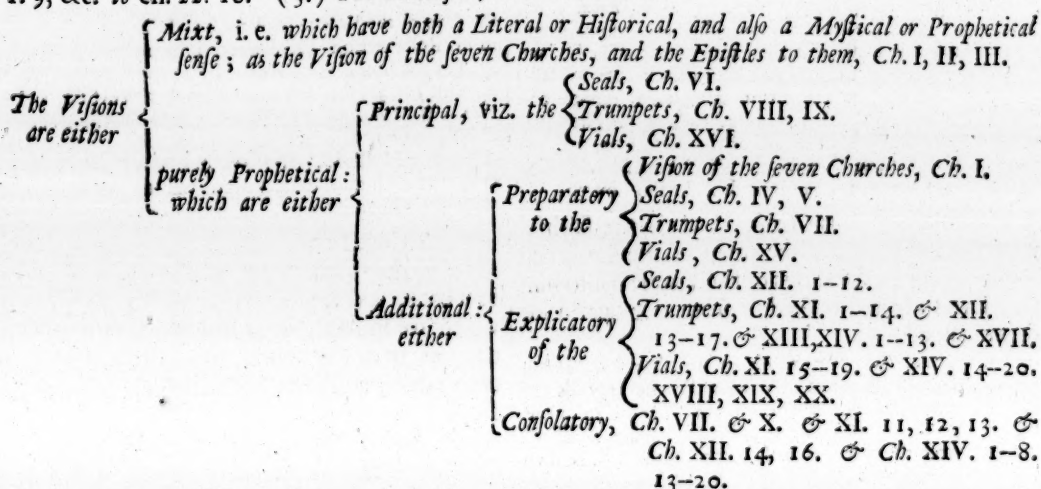
REVELATION.

The ARGUMENT.

THis Book is the last of all the Books of Scripture, wherewith the whole Canon of Scripture is closed and sealed up: it's thus plac'd, not because it's of least worth, dignity or value, (for the last or hindermost place in an Army is the second in Dignity) but because written last in Time, viz. about Anno Domini 95, as most Authors both ancient and modern agree. It's written in the Form of an Epistle, ch. 1. 4.

The Argument or Subject matter of it is exprest by the Spirit of God himself to be *αὐτῶν τῶν ὁρατῶν ἐν ταῖς*, things which must shortly come to pass, or, which will be shortly a doing, (ver. 1.) i. e. things Future; viz. chiefly, (not wholly excluding things Past and Present, as appears by ver. 19.) Hence it's called, a Prophecy, ver. 3. the Scope whereof is to give a general account and prospect of the Church, (chiefly at least, if not only, ver. 20.) from the Rise of the Gospel to the End of the World: and if any of 'em look towards the affairs of the Empire, 'tis but obliquely and at second rebound, (I think) as the Church was contained within the bounds thereof, or as they of the Empire were punish'd for their Opposition to, and Persecution of the Church. And inasmuch as the Prophecies of this Book speak of the Church as it stood in relation to the Roman Empire, (as govern'd by Heathen or Christian Cæsars, or Popes) and was contained within the bounds thereof, therefore they do primarily and especially concern the European Churches.

The whole Book consists of three parts. (1.) A Preface, ch. 1. 1-8. (2.) The Body or Visionary part, ch. 1. 9, &c. to ch. 22. 10. (3.) The Conclusion, ch. 22. 10-21.



That I make the Vision of the seven Churches to have not only a Literal, but Prophetical sense: See some Reasons for it in the Preface, and in the Notes on ch. 1. n. 2. The Principal Visions purely Prophetical are three. (1.) The Vision of the Seals, which shows the Reign and Ruin of the Dragon, i. e. Heathen Powers of the Roman Empire. (2.) Of the Trumpets, which shows the Degeneracy of the greatest part of Christendom into Pagano-christianism, by the Rise, Growth and Reign of the Beast, or Antichrist. (3.) Of the Vials, which shows the gradual Declension and final Destruction of the Beast, and the Rise and Happiness of the Church in the time of the fifth Monarchy, by proportionable degrees. The Explicatory Visions show events more fully and clearly than the Principal: The Principal show what is done, these the Manner how, Instruments by which, and other Circumstances relating to 'em.

Chap. I. The Revelations of S. JOHN the ¹ Divine.

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* He was the same that was the Evangelist, and Apostle; but was so called (1.) for his plain declaring the Divinity of Christ, (2.) because he was so full of divine Revelations.

CHAP. I.

4 John writeth to the seven Churches of Asia. 7 The coming of Christ. 14 His Power and Majesty.

THE ² revelation of Jesus Christ, which God gave unto him, to ³ shew unto his ⁴ servants things which must shortly ⁵ come to pass; and he sent and signified it by his ⁶ angel unto his ⁷ servant ⁸ John:

* The discovery of divine things concerning the State of the Church in after-ages, (which before was hid-

den in the Counsel of God.) This Chapter contains a general Preface to the whole Book; and also, a glorious Description of Christ, preparatory to the Vision of the seven Churches: Which stately Frontispiece, and magnificent Porch, was not erected (surely) to lead merely into a private building, for the use only, or chiefly, of those particular Churches, but (like the lofty Porch afore Solomon's Temple) was, doubtless, design'd for an entrance into a Fabrick which was intended, principally for the use of the whole Catholick Church, by giving a prospect of its affairs from first to last. ¶ ³ Ch. 22. 6. ¶ ⁴ Psal. 25. 14. & 119. 125. Dan. 12. 10. The faithful; and especially, Ministers. ¶ ⁶ Ver. 3. and ch. 22. 10. Begin to be fulfill'd, (and so go on till their full accomplishment.) ¶ ⁷ Ch. 22. 16. Dan. 8. 16. & 9. 21, 22. ¶ ⁸ Viz. By special delegation, and employment. ¶ ⁹ John 21. 7. as Dan. 9. 23.

2 Who ¹⁰ bare record of the word of God, and of the ¹¹ testimony of Jesus Christ, and of all ¹² things ¹³ that he ¹⁴ saw.

¹⁰ Evidenced, and declared, both by Preaching, and Writing his Gospel and Epistles, (1 John 1. 1, 3.) that Christ was the Eternal, and Essential Word of God. See on

John

Chap. I. 4093.

* 1 Cor. 1. 6. * 1 John 1. 1.

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John 1. 1. ¶ *Ver. 9.* The Doctrine of the Gospel, preached by Christ, and confirmed by the Miracles he wrought. ¶ *Viz.* Which were now represented to him in these Visions.

* *Rom. 13. 11.*
* *Jam. 5. 8.*
* *1 Pet. 4. 7.*
Chap. 22. 10.

3 ¹¹ Blessed is he that ¹⁴ readeth, and they that ¹⁵ hear the words of this prophecy, and ¹⁶ keep those things which are written therein; for ¹⁷ the time is ¹⁸ at hand.

¶ *Prov. 8. 34.* ¶ *Viz.* Understandingly. ¶ *Viz.* Attentively and affectionately. ¶ *Ch. 22. 7.* *Viz.* In their Minds, Memories, Affections, and Practice; so as to adhere to the true Church in all conditions.

* *John 1. 1.*
* *Zech. 3. 9.*
* *4. 10.*
Chap. 4. 5. &
5. 6.

4 ¹ John to the ² seven Churches which are in ³ Asia: ⁴ Grace be unto you, and ⁵ peace, from ⁶ him which is, and ⁷ which was, and ⁸ which is to come; and from ⁹ the ¹⁰ seven spirits which are ¹¹ before his throne;

¶ There were, doubtless, many other Churches as considerable for their Graces, or Sufferings, as these; (as at *Rome, Corinth, &c.*) but these seven (which is a number of Perfection and Universality) are singled out to represent the state of the Gospel-Church, cast into seven distinct Successions, or Periods, according to the several remarkable qualifications, or conditions thereof: and they are so ranked in regard of the significations of their Names. ¶ *See on Rom. 1. 7.* This is an Apostolico-prophetical Salutation: Being Apostolical, for the matter of it, and such as was used by the other Apostles; but Prophetical, in regard of the lofty Description of God here used. ¶ *Ver. 8.* & *ch. 4. 8.* & *11. 17.* & *16. 5.* *Exod. 3. 14.* *Jam. 1. 17.* God the Father, who is Eternal, and unchangeable: And this Description insinuates, that what he here treats of, relates to the Gospel-Church from first to last; and that God will be a constant, and eternal refuge, and shelter to her. ¶ *Ch. 3. 1.* & *4. 5.* & *5. 6.* The Holy Ghost, (so described, in regard of the Perfection, and Variety of his gracious Operations. ¶ *Viz.* Present with God and ready to perform what is needful for the Church.

5 And from Jesus Christ, ²² who is the faithful witness, and the ²³ first-begotten of the dead, and ²⁴ the prince of the Kings of the Earth: Unto him that loved us, and washed us from our sins in his ²⁵ own blood,

¶ *Ch. 3. 14.* *Psal. 89. 37.* *Isa. 43. 10.* & *55. 4.* *John 8. 14.* & *18. 37.* *1 Tim. 6. 13.* Who, as Prophet, reveals the Will of God faithfully. ¶ *Ch. 3. 14.* *Acts 26. 23.* *1 Cor. 12. 20, 23.* *Col. 1. 18.* Who, as Priest, having sacrificed himself, was the first that rose from death by his own power to a state of immortality. ¶ *Ch. 11. 15.* & *17. 14.* & *19. 16.* *1 Tim. 6. 15.* Who, as King, rules over all; even his greatest, and most powerful enemies, (and therefore he is able to protect, and deliver his people from them, so that they need not be afraid to follow him in those troublous times after mentioned.) ¶ *Ch. 5. 9.* & *17. 14.* *Acts 20. 28.* *Heb. 9. 12, 14.* *1 Pet. 1. 19.* *1 John 1. 7.*

* *1 Tim. 6. 16.*
* *1 Pet. 4. 11.*
& *5. 11.*

6 And hath made us ²⁶ Kings and ²⁷ priests unto God and his Father; ²⁸ to him be glory and dominion for ever and ever. Amen.

¶ *Ch. 5. 10.* *Dan. 7. 27.* To rule over all our Spiritual enemies, and become heirs of his Kingdom. ¶ *Ch. 20. 6.* *1 Pet. 2. 5.* See there, *n. 18.* ¶ *Viz.* See on *Rom. 16. 27.*

* *Zech. 12. 10.*
* *John 19. 37.*

7 Behold, he ²⁹ cometh ³⁰ with clouds; and ³¹ every eye shall see him, and ³² they also which ³³ pierced him: and all ³⁴ kindreds of the earth shall wail ³⁵ because of him: ³⁶ Even so, ³⁷ Amen.

¶ *Psal. 50. 3.* *Acts 1. 11.* *2 Thess. 1. 10.* This implies, that part of this Vision of the seven Churches, relates to his coming to judgment, *viz.* That of the *Laodicean* Succession. ¶ *Psal. 18. 11.* & *92. 7.* *Dan. 7. 13.* *Matt. 24. 30.* & *26. 64.* In great state, and Majesty; as God, *Psal. 104. 3.* ¶ *John 19. 37.* ¶ *Zech. 12. 10.* Persecuted him, either in his own Person, or Members. ¶ *Matt. 24. 30.* *Viz.* Who rejected, and despised him. ¶ *Viz.* To see him made their Judge. ¶ *Ch. 3. 14.* And this is that which the whole Church, and every true Member thereof, assent to, desire, and expect; as being a certain truth, (whatsoever scoffers, and unbelievers think of it.)

* *Ver. 4.*
Chap. 4. 8. &
11. 17. & 16. 5.

8 I am ³⁸ Alpha and ³⁹ Omega, the ⁴⁰ beginning and the ⁴¹ ending, saith the Lord, ⁴² which is, and ⁴³ which was, and ⁴⁴ which is to come, ⁴⁵ the Almighty.

¶ *Ver. 11.* *Ch. 21. 6.* & *22. 13.* *Isa. 41. 4.* & *44. 6.* & *48. 12.* The Eternal God, who declare such things as concern the Church from the beginning, to the end of the

World. ¶ *Who gave all things a Being, and beginning, Col. 1. 16, 17.* ¶ *Who abide for ever; and for whose honour all things were made; (Rom. 11. 36.) and in the enjoyment of whom consists full happiness. ¶ Who am Eternal (as the Father is, ver. 4.) and so take care of my Church from first to last. ¶ Able to accomplish my promises, and execute my threatnings, in this Book.*

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9 I John, who also am your brother, and ⁴¹ companion in tribulation, and ⁴² in the kingdom and ⁴³ patience ⁴⁴ of Jesus Christ, was in ⁴⁵ the Isle that is called ⁴⁶ Patmos, ⁴⁷ for the word ⁴⁸ of God, and ⁴⁹ for the testimony of Jesus Christ.

¶ *Phil. 1. 7.* *2 Tim. 1. 8.* *Heb. 10. 34.* A fellow-sufferer with you. ¶ *Heir of the same Kingdom. ¶ Called to the exercise of patience as well as you. ¶ Which he requires, and gave a pattern of. ¶ Not far from these Churches. ¶ Ver. 2.* For preaching, and owning the Gospel: See *n. 10.* ¶ *For bearing witness to Christ, and the truths of his Gospel.*

10 I was ⁴⁸ in the Spirit on ⁴⁹ the Lord's day, ⁵⁰ the Lord's day, ⁵¹ and heard ⁵² behind me a ⁵³ great voice, as of a ⁵⁴ trumpet,

¶ *Ch. 4. 2.* & *17. 3.* & *21. 10.* *Ezek. 3. 12.* *2 Cor. 12. 2.* In a spiritual exstase, or rapture; See on *Acts 10. 10.* under the immediate illumination, influence, and power of the Spirit. These Visions are only to be discerned by a mind spiritually enlightened. ¶ *The first day of the week, or Christian-Sabbath: So called, (1.) because Christ has taken it to be his Lot, and special portion among all the days of the Week; and took possession of it, as it were, in his Resurrection, (2.) because instituted by his Authority, (as the Sacrament, is called [The Lord's Supper,] on that account.) (3.) because applied to his Worship, and Service. ¶ Isa. 30. 21.* To note, that the things here declared, are out of our sight and knowledge. ¶ *Declaring great Mysteries. ¶ Ch. 4. 1.* To stir up the Members of the Church to attention, and to prepare for War with their Enemies.

11 Saying, I am ⁵⁵ Alpha and ⁵⁶ Omega, ⁵⁷ the first and the ⁵⁸ last: And, what thou seest, ⁵⁹ write in a book, and send it unto the ⁶⁰ seven Churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I ⁶¹ turned to see the ⁶² voice that spake with me. And being turned, I saw seven ⁶³ golden candlesticks,

¶ *Exod. 3. 3.* *Psal. 111. 2.* ¶ *The person whose voice it was. ¶ Zech. 4. 2.* *Matt. 5. 14.* Precious in God's account.

13 And ⁶⁴ in the midst of the seven candlesticks, ⁶⁵ one ⁶⁶ like unto the Son of man, ⁶⁷ clothed ⁶⁸ with a ⁶⁹ garment down to the foot, and ⁷⁰ girt ⁷¹ about the ⁷² paps with a ⁷³ golden girdle.

¶ *Matt. 18. 20.* & *28. 20.* ¶ *Ch. 14. 14.* *Dan. 7. 13.* *Ezek. 1. 26.* This was not a real Apparition of Christ in his humanity, but only a Vision to represent his stately Majesty, and divine Properties, and Qualifications, as Head of his Church: And the setting of it here before the Vision of the seven Churches, argues that that Vision looks further than those particular Churches: See *n. 2.* ¶ *Nothing his perfect righteousness, as Priest, ch. 19. 8.* *Exod. 24. 4, 40.* & *39. 27.* ¶ *Noting his readiness, and ¶ Affectionateness, in executing his Office. ¶ Ch. 15. 6.* Noting the Excellency of his Ministration.

14 His head and his hairs were ⁷⁴ white like wool, as white as snow; and his eyes were as a ⁷⁵ flame of fire;

¶ *Dan. 7. 9.* Noting his Eternity, Wisdom, and Purity. ¶ *Ch. 2. 18.* & *19. 12.* *Dan. 10. 2.* The piercingness, and terribleness of his Omniscience.

15 And ⁷⁶ his ⁷⁷ feet like unto ⁷⁸ fine brass, as if ⁷⁹ they ⁸⁰ burned in a furnace; and his ⁸¹ voice ⁸² as the sound of many waters.

¶ *Ch. 10. 1.* His dispensations towards his Church. ¶ *Dan. 10. 6.* Pure, firm, and steady: See *ch. 10. 1. n. 8.* ¶ *Consuming his Enemies. ¶ The manifestation of his Will in his Word. ¶ Ch. 14. 2.* & *19. 6.* *Psal. 93. 4.* *Ezek. 43. 2.* See there. Terrible to the wicked, and causing wonder, and astonishment in them, *Matt. 7. 28.* *Mark 1. 22.* *John 7. 46.*

Chap. 2. 16 And he had in his ⁷⁰ right hand seven
4093. ²⁴ stars : and ⁷¹ out of his mouth went ⁷² a sharp
two-edged sword : and his ⁷³ countenance was as
the ⁷⁴ sun shineth in his strength.

⁷⁰ Ch. 2. 1. To note, the safety, dignity, and direction
of Godly Ministers, and the dependance they have on
Christ. ¶ ⁷¹ Ch. 2. 12, 16. & 19. 15. Isa. 49. 2. 2 Thess.
2. 8. ¶ ⁷² Eph. 6. 17. Heb. 4. 12. The Word, (which
pierces, cuts, conquers, offends, and defends.) ¶ ⁷³ Cant.
5. 15. The manifestation of his love, Psal. 4. 6. ¶ ⁷⁴ Ch.
10. 1. Highly refreshing, and comforting.

* Ezek. 1. 18. 17 And * when I saw him, I fell at his feet as
dead : and he ⁷⁵ laid his right hand upon me,
* Isa. 41. 4. saying unto me, Fear not ; * I am the ³⁶ ³⁷ first
& 44. 6. and the ³⁸ ³⁹ last :

⁷⁵ Dan. 8. 18. & 10. 10. Supported, and strengthened
me.

* Rom. 6. 9. 18 * I am he that ⁷⁶ liveth, and ⁷⁷ was dead :
and behold, ⁷⁸ I am alive for evermore, Amen ;
* Chap. 20. 1. and * have the ⁷⁹ keys of hell and of death.

⁷⁶ Heb. 7. 25. Have life of my self, and bestow it
upon others, (and therefore thou needst not fear my pre-
sence, as if it would deprive thee of life.) ¶ ⁷⁷ Ch. 2. 8.
(And therefore thou needst not fear death.) ¶ ⁷⁸ Ch. 4.
9, 10. & 5. 14. & 10. 6. & 15. 7. For the benefit of my
Church, John 14. 19. ¶ ⁷⁹ Ch. 3. 7. Psal. 86. 20. Isa. 22.
22. Matt. 10. 28. The Government, and Power of Hell
and Death, to deliver my People from 'em, and cast mine
Enemies into 'em.

19 Write the things which thou ⁸¹ hast seen,
and the ⁸² things which are, and the ⁸³ things
which shall be hereafter,

⁸¹ Viz. In the Vision foregoing, and also which have
come to pass in thy time, from the first Promulgation of
the Gospel till this present. ¶ ⁸² The state of the seven
Churches. ¶ ⁸³ The future condition of the Church to
the end of the World.

20 The mystery of the seven stars which thou
sawest in my ⁷⁰ right-hand, and the seven golden
candlesticks. The seven stars are * the ⁸⁴ angels of
* the seven churches ; and the seven candlesticks
which thou sawest, are the ⁷⁷ seven churches.

⁸⁴ The Pastors, or Ministers, (who are to shine like
Stars, in respect of the brightness, and purity of their Lives,
and Doctrine) in all Ages of the Church.

CHAP. II.

What is to be written to the Angels of the Churches
of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyra-
tira : and what is worthy praise or dispraise.

UNto the * Angel of the Church of * Ephe-
sus, write, These things saith he that * hold-
eth the seven stars in his right hand, who * walk-
eth in the midst of the seven golden candle-
sticks ;

* See on ch. 1. 20. (To be Communicated to all the
Members of the Church.) ¶ ¹ This represents the first
State of the Gospel-Church, (when Christians were full of
fervent Desire) after the things of God,) beginning in the
times of the Apostles, and ending about A. D. 63. ¶ ² Ch.
1. 16. (See there.) Supports, supplies, protects his Ministers
from the beginning to the end. ¶ ³ Ch. 1. 13. Lev. 26. 12.
Matt. 28. 20.

2 * I know thy works, and thy labour, and thy
* patience, and how thou * canst not bear them
which are evil : and thou hast * try'd them which
say they are Apostles, and are not ; and hast found
them liars :

¹ Ver. 9, 13, 19. & 3. 1. I observe exactly, so as to re-
ward, or punish, as the case requires. The Ministers are
commended for what is good, or blamed for what is amiss
in their respective Churches, because it depends much upon
them, and they must be accountable. Heb. 13. 17. ¶ ² In
bearing persecution, and opposition. ¶ ³ John 2. 15, 17.
Suffer 'em to go uncensur'd, but proceedest against 'em by
Discipline, (which was strictly exercised in those Prime-
tive times) who are Scandalous in Life, or Doctrine.
¶ ⁴ 1 John 4. 1.

3 And hast ¹⁰ born, and hast * patience, and
for my names sake hast ¹¹ laboured, and hast ¹² not
fainted.

¹⁰ Indur'd the contradiction of false Apostles. ¶ ¹¹ Viz. Chap. 2.
In teaching the sound, and trying the unsound. ¶ ¹² Gal.
6. 9. 2 Thess. 3. 13.

4 Nevertheless, I have somewhat against thee,
because thou hast ¹³ left thy first love.

¹³ Jer. 2. 2. Gal. 5. 7. 2 Tim. 4. 10. Abated of that vi-
gor, and fervency of Spirit in thy love to God and the
brethren, which was in thee at first.

5 Remember therefore from whence thou
art fallen, and repent, and do the first works, or
else I will come unto thee quickly, and will ¹⁵ re-
move thy candlestick out of his place, except thou
repent.

¹⁴ Ch. 3. 3. ¶ ¹⁵ Jer. 7. 12. Matt. 21. 43. Bring such a
judgment as shall unsettle thee, and toss thee about, (as it
came to pass in the ten Persecutions) The Golden Candle-
stick is one of the Moveables in God's House.

6 But ¹⁶ this thou hast, that thou hatest the
deeds of the ¹⁷ Nicolaitanes, ¹⁸ which I also
hate.

¹⁶ Christ will pass by nothing that is praise-worthy in
his people. ¶ ¹⁷ Some that taught, that Fornication, and
Adultery were no sins ; and did eat things sacrificed to Idols,
ver. 14, 15. The Church now hated these, and was a pure
Virgin, free from spiritual Fornication, and human Inven-
tions. ¶ ¹⁸ Ver. 15.

7 ¹⁹ He that hath an ²⁰ ear, let him ²⁰ hear
what the Spirit saith unto the Churches, To him
that ²¹ overcometh will I give * to ²² eat of * the * Chap. 22. 2,
tree of life, which is in the midst of the paradise ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

Chap. 2.

4093.

¹² This represents the Church in a state of [Exaltation], and outward prosperity, under Constantine, &c. But afterwards when she did Apostatize, yet still there was a pure Church under the power of Rome; who is represented also by Pergamus, for her [Haughtiness, and Pride.] ¶ ¹³ Ch. 1. 16. With this weapon of the Word, the faithful followers of Christ in this succession defended themselves from Anti-christian corruptions, and assaulted their enemies.

¹³ I know thy works, and where thou dwellest, even ¹⁴ where Satan's seat is: And thou ¹⁵ holdest fast my ¹⁶ name, and hast not denied my faith, even in those days wherein ¹⁷ Antipas was my faithful martyr, who was ¹⁸ slain among you, ¹⁹ where Satan dwelleth.

¹⁸ This relates to those times when Anti-christ was gotten into the Throne, whose power is derived from the Devil, (ch. 13. 2.) and under whose Jurisdiction the true Church dwelt. ¶ ¹⁹ Heb. 10. 23. ¶ ²⁰ The Doctrine of the Gospel, (whereby Christ is made known.) ¶ ²¹ Such persons as swim [against all] the stream, and set themselves [against the Pope:] particularly, the Waldenses, and Albigenses. ¶ ²² Ch. 11. 7. & 17. 6. ¶ ²³ In that Church, which is a cruel adversary to all my true members.

¹⁴ But I have a few things against thee, because thou ¹⁵ hast there them that hold the doctrine of Balaam, who ¹⁶ taught Balac to cast a stumbling-block before the children of Israel, to ¹⁷ eat things sacrificed unto Idols and to commit fornication.

¹⁸ Ezek. 44. 7. Some of you, though in your judgments you condemn the corruptions of the Church of Rome, yet you hold communion with her, and partake in her Idolatrous Eucharist, and comply too much with her. ¶ ¹⁹ Num. 25. 2, 3. & 31. 16. So they by their Doctrine, and example, draw others to adhere to her communion. ¶ ²⁰ Num. 25. 1-3. To commit Idolatry, (by communicating in the Roman, Idolatrous Mass.)

¹⁵ So hast thou also them that ¹⁶ hold the doctrine of the Nicolaitanes, which thing I hate.

¹⁷ Are guilty of fleshly lusts, and maintain the lawfulness thereof.

¹⁶ Repent, or else I will come unto thee quickly, and will fight against ¹⁷ them with the ¹⁸ sword of my mouth.

¹⁸ Those corrupt members. ¶ ¹⁹ Ch. 1. 16. & 11. 5. & 19. 15. Isa. 4. 11. & 49. 2. 2 Thess. 2. 8. The Word is the great Engine, wherewith Christ did fight against, wound and overcome all Anti-christian powers.

¹⁷ He that hath ¹⁸ an ear, let him ¹⁹ hear what the spirit saith unto the Churches, ²⁰ To him that overcometh will I give to eat of the ²¹ hidden manna, and will give him a ²² white stone, and in the stone a ²³ new name written, which ²⁴ no man knoweth, saving he that receiveth it.

²⁰ Christ, and those Comforts which flow from him; which are excellent, secure, and rare. ¶ ²¹ Compleat Victory, and full and publick Absolution. ¶ ²² Ch. 3. 12. Eminent Honor following thereon. ¶ ²³ 1 Cor. 2. 9. No by-stander.

¹⁸ And unto the angel of the Church in ¹⁹ Thyatira, write, These things saith the Son of God, who hath his ²⁰ eyes like unto a flame of fire and his ²¹ feet are like fine brass;

²² This represents the state of the true Church under the Church of Rome; who is so called at that time, either for her [Effeminacy] in worshipping the Virgin Mary; or for their frequent [Burning] alive the true professors of the Gospel. ¶ ²³ See on ch. 1. 14. To see through all the pretences they have for their Idolatrous practices. ¶ ²⁴ See on ch. 1. 15.

¹⁹ I know thy works, and charity, and service, and faith, and thy patience, and thy works; and

²⁵ Matt. 13. 23.
²⁶ Psal. 92. 13.

²⁷ 2 Kings 9. 7.

²⁸ Ver. 14.

²⁹ Exod. 34. 15.

³⁰ Acts 15. 20.

³¹ 1 Cor. 10. 19.

³² 20.

³³ Rom. 2. 4, 5.

³⁴ 2 Pet. 3. 9.

²⁰ Notwithstanding, I have a few things against thee, because thou ²¹ sufferest that Woman ²² Jezebel, which ²³ calleth her self a prophetess, to teach and to seduce my ²⁴ servants ²⁵ to commit fornication, and ²⁶ to eat things sacrificed unto Idols.

²⁷ Ch. 17. 1. 1 Kings 16. 31. The Popish Hierarchy. ¶ ²⁸ Pretend divine inspiration, and infallibility. ¶ ²⁹ Such as make publick profession of my name. ¶ ³⁰ Idolatry.

²¹ And I gave her ²² space to repent of her fornication, and she repented not.

²² Behold I will ²³ cast her into a ²⁴ bed, and ²⁵ them that commit adultery with her into great tribulation, except they repent of their deeds.

²⁶ Ch. 17. 16. ¶ ²⁷ A languishing condition, (by diminishing her glory, and strength; by the pouring out of the Vials, ch. 16.) ¶ ²⁸ Ch. 18. 4.

²³ And I will kill her ²⁴ children with death; and all the Churches shall know that ²⁵ I am he which ²⁶ searcheth the reins and hearts: and ²⁷ I will ²⁸ give unto every one of you according to your works.

²⁹ 2 Sam. 12. 14. 2 Kings 9. 22. & 10. 6. Her emissaries, and maintainers, ch. 16. 4-6. ¶ ³⁰ See on Acts 1. 24. Acts 1. 24. Can see through their fair pretences into their foul designs, and purposes. ¶ ³¹ Ch. 13. 10. See on Rom. 2. 6.

²⁴ But unto ²⁵ you I say, and unto ²⁶ the rest in Thyatira, As many as have not ²⁷ this doctrine, and which have not ²⁸ known the depths of Satan, ²⁹ as they speak, I will put upon you ³⁰ none other burden;

³¹ The Pastors of my true Church. ¶ ³² Private members under your charge. ¶ ³³ The Idolatrous Doctrine, and faith of the Romish Church. ¶ ³⁴ Experienced, or approved the Mysteries of Infallibility, Transubstantiation, &c. Which proceed from Satan, and tend to nothing, but Luciferian Pride, Superstition, Idolatry, &c. ¶ ³⁵ Which they call depths, and mysteries; but if they are depths, they are depths of Satan. ¶ ³⁶ Not such a multitude of ceremonies; as they will.

²⁵ But ²⁶ that which ye have already, ²⁷ hold fast till I ²⁸ come.

²⁹ The Rule of the Word. ¶ ³⁰ Ch. 3. 3, 11. 2 John 8. ¶ ³¹ Viz. In judgment against them, and for your deliverance.

²⁶ And ²⁷ he that ²⁸ overcometh, and ²⁹ keepeth my ³⁰ works unto the end, ³¹ to him will I give ³² power over the ³³ Nations.

³⁴ That company of men, (as Matt. 22. 11.) ¶ ³⁵ My precepts, (in opposition to those of the Church of Rome.) ¶ ³⁶ Or [Gentiles] (as ch. 11. 2.) i. e. these Pagan Christians, (who shall then be brought under.)

²⁷ (And he shall ²⁸ rule them with a rod of ²⁹ iron: ³⁰ as the vessels of a potter shall they be broken to shivers) even as I received of my Father.

³¹ Ch. 12. 5. & 19. 15. Psal. 2. 9. Have the upperhand of them, and keep them under with such severity as they deserve. ¶ ³² Their strength shall be shattered by the stone cut out without hands, Dan. 2. 45.

²⁸ And I will give him ²⁹ the ³⁰ morning star.

³¹ My self (ch. 22. 16.) and a more clear understanding of Gospel truths, (under the Reformation,) and a dawning towards a glorious day of the Churches prosperity.

²⁹ He that hath an ³⁰ ear, let him ³¹ hear what the Spirit saith unto the Churches.

C H A P. III.

¹ The Angel of the Church of Sardis is reprov'd. ² Of Philadelphia, approved. ³ Of Laodicea rebuked. ⁴ Christ standeth at the door, and knocketh.

AND unto the Angel of the Church in ¹ Sardis, write, These things saith he that hath the ² seven Spirits of God, and the ³ seven stars; ⁴ I know thy works, that thou hast a ⁵ name that thou livest, and art ⁶ dead.

⁵ This represents the Protestant, reformed Churches. ¶ ⁶ Ch. 1. 4. See there; the fulness of the Spirit (John 1. 14. & 3. 34.) and so has in readiness to bestow all needful grace. ¶ ⁷ Ch. 1. 16. & 2. 1. Governs the Pastors of his Church, and orders all its affairs as he pleases, (and therefore as he did at first form it under Paganism, and root out that (in the Ephesian state; where this title is used;) so he can renew it under Anti-Christianism, and root out that.) ¶ ⁸ Ch. 2. 2. See there. ¶ ⁹ 2 Tim. 3. 5. A more than ordinary repute for thy zeal, Orthodoxy, &c. ¶ ¹⁰ Viz. In comparison of what thou oughtest to be, and art thought to be: and this notes the great formality, and want of the power of godliness that abounds among Protestants.

2 Be

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2 Be ⁷ watchful, and ⁸ strengthen the ⁹ things which remain, that are ready to die: for I have not found thy works ¹⁰ perfect before God.

⁷ Viz. Against error, superstition, and popery, and more lively both in publick, and private duties. ⁸ Viz. By a diligent use of the means. ⁹ Any purity of Doctrine, and liveliness in practice, which is almost smother'd under a load of ceremonies. ¹⁰ Sincere, lively, and thriving.

3 "Remember therefore ¹² how thou hast ¹³ received, and heard, and ¹⁴ hold fast, and ¹⁵ repent. * If therefore thou shalt not ⁷ watch, I will ¹⁶ come on thee ¹⁷ as a thief, and thou shalt not know what hour I will come upon thee.

¹¹ Ch. 2. 5. Let a fresh, and lively sense of those Gospel-truths thou hast been acquainted with since the Reformation, be reviv'd in thee, and have an answerable influence on thy practice. ¹² With what frame of Spirit; how readily, and zealously. ¹³ Imbrac'd the true Apostolick Doctrine. ¹⁴ Ver. 11. & ch. 2. 25. Keep close to the Rule of the Word, 1 Tim. 1. 19. ¹⁵ Viz. Of your inconstancy, and inclinableness to return to Popery again. ¹⁶ Ch. 16. 15. Inflict some signal judgment. ¹⁷ 1 Thess. 5. 2. 2 Pet. 3. 10.

4 Thou hast a ¹⁸ few names even in ¹⁹ Sardis, which have not ²⁰ defiled their garments; and they shall ²¹ walk with me in ²² white: for they are ²³ worthy.

¹⁸ Matt. 7. 13. Some persons eminent for sincerity, and zeal, scatter'd up and down in the reformed Churches. ¹⁹ Where the generality are formal. ²⁰ Are of unblamable lives, and have maintain'd an inward liveliness of Spirit. ²¹ Enjoy familiar converse with me in duty. ²² Ch. 4. 4. & 6. 11. & 7. 9, 13. In joy, and comfort. Eccl. 8. 9. (being conformed to me, Matt. 17. 2.) ²³ Viz. Comparatively; and fit for it.

5 ²⁴ He that ²⁵ overcometh, the same shall be ²⁶ clothed in white raiment, and ²⁷ I will not blot out his name out of ²⁸ the book of life, but ²⁹ I will ³⁰ confess his name before my Father, and before his Angels.

²⁴ That company of persons. ²⁵ See on ch. 2. 7. n. 21. ²⁶ Successful, and prosperous in the affairs of my Kingdom, (which he endeavours to propagate.) ²⁷ This sort of men shall continue in the World, and not be brought again under the Anti-christian yoke. ²⁸ Ch. 13. 8. & 17. 8. & 20. 12. & 21. 27. Exod. 32. 32. Phil. 4. 3. Psal. 69. 28. ²⁹ Matt. 10. 32. Make publick mention, and commendation of his graces, and good works.

6 He that hath an ³⁰ ear, let him ³⁰ hear what the Spirit saith unto the Churches.

7 And to the Angel of the Church in ³¹ Philadelphia, write, These things saith he that is ³² holy, he that is ³³ true, * he that hath the ³⁴ key of David, he that ³⁵ openeth, and no man shutteth, and ³⁶ shutteth, and no man openeth:

³¹ This represents that state of the Church which shall be eminent for piety, (and particularly, for [Brotherly Love,]) and outward prosperity. ³² Psal. 145. 17. Isa. 6. 3. The Author, and approver of it in the members of this Church, who are eminent for it. ³³ Ver. 14. To perform all his promises, and glorious predictions, touching his Church in this state. ³⁴ See on ch. 1. 18. ³⁵ Makes way through all difficulties and gives success to his People. ³⁶ Job 12. 14. Checks and stops the success, and proceeding of his Enemies.

8 ³⁷ I know thy works: behold, I have set before thee an ³⁷ open door, and no man ³⁸ can shut it: for thou hast a ³⁹ little strength, and hast ⁴⁰ kept my word, and hast ⁴¹ not denied my name.

³⁷ Acts 14. 27. 1 Cor. 16. 9. 2 Cor. 2. 12. ³⁸ Isa. 55. 11. ³⁹ Viz. Of Ministerial abilities, (and therefore the success of them depends upon my blessing.) ⁴⁰ Adhered to the truth in thy heart, and practis'd it in thy life. ⁴¹ Openly, and confidently avowed those truths which bear my name, and hold it forth to the world; as, the Doctrine of Christ's Kingly power in and over his Church, as the only Law-giver, and Institutor of his own worship, &c.

9 Behold, I will make them of the ⁴² synagogue of Satan (which ⁴³ say they are Jews, and are not, but do ⁴⁴ lie) behold * I will make them to ⁴⁵ come and ⁴⁶ worship before thy feet, and to ⁴⁷ know that I have loved thee.

⁴² Ch. 2. 9. The Anti-christian, Popish party: (so called, because of their abominable lies, bloody murders,

and Luciferian pride.) ⁴³ Call themselves Christians, and Catholics. ⁴⁴ Falsly take upon them the profession of Christ. ⁴⁵ Being either truly converted, or so far convinc'd, as to joyn themselves to the true Church. ⁴⁶ Submit to thee, and imbrace the Ordinances of Worship. ⁴⁷ Plainly discern by the great spreading of the Gospel, and the power of godliness, how far I prefer thy integrity, simplicity, meekness, and purity, before all their impostures, persecutions, pride, and superstitious, idolatrous practices.

10 Because thou hast ⁴⁸ kept the ⁴⁹ word of my patience, * I also will ⁵⁰ keep thee from the ⁵¹ hour * 2 Pet. 2. 9. of temptation, which shall come upon ⁵² all the world, to try them that dwell upon the earth.

⁴⁸ Owned, and adhered to. ⁴⁹ Rom. 15. 4. The Gospel, which teaches patience, and proposes my example thereof. ⁵⁰ Viz. Either altogether, or in a great measure. ⁵¹ Some general calamity. ⁵² All Christians, both Protestants, and Papists: Upon the former, to perfect the begun Reformation, and refine 'em from the dregs of superstition, and popery, that remain in 'em: Upon the latter, to hasten their final ruin, because they cannot bear the refiner's fire, (Mal. 3. 2, 3.) as the other can.

11 ⁵³ Behold, * ⁵⁴ I come ⁵⁵ quickly: * ⁵⁶ hold * Phil. 4. 5. that fast which thou hast, that no man ⁵⁷ take thy * Chap. 2. 25. Crown.

⁵³ Ch. 22. 7, 12. ⁵⁴ Viz. To deliver my People, and destroy my Enemies. ⁵⁵ See on Luke 18. 8. ⁵⁶ Hinder thee from enjoying those glorious promises, concerning my Kingdom on earth.

12 ⁵⁸ Him that ⁵⁹ overcometh, will I make ⁶⁰ a pillar in the temple of my God, and he shall ⁶¹ go no more out: and * ⁶² I will write upon him the * Chap. 2. 17. name of my God, and the ⁶³ name of the City of & 14. 1. & my God, which is * ⁶⁴ new Jerusalem, which ⁶⁵ com- 22. 4. eth down out of heaven from my God: and ⁶⁶ I * Gal. 4. 26. will write upon him my new name.

⁵⁸ 1 Kings 7. 15. The Church shall then be in a fixed condition. ⁵⁹ Be subject to no such changes as formerly. ⁶⁰ Whose piety shall be eminent, and conspicuous to all. ⁶¹ Hab. 12. 22. Shall then become a glorious Church, even the new Jerusalem. ⁶² Ch. 21. 2. ⁶³ Is of a divine Original. ⁶⁴ Ch. 22. 4. Shall share with me in that Kingdom, and dominion, I shall then get into the possession of.

13 * He that hath an ⁶⁷ ear, let him ⁶⁸ hear * Chap. 2. 7. what the Spirit saith unto the Churches.

14 And unto the Angel of the Church ⁶⁹ of the ⁷⁰ Or, in Laodiceans, write, These things saith the ⁷¹ Amen, ⁷² the faithful and true witness, the ⁷³ beginning of the Creation of God,

⁶⁹ This represents the last state of the Church, wherein formality, and lukewarmness should abound (caused by the outward prosperity of the former state) and Christ should come to [Judgment.] ⁷⁰ 2 Cor. 1. 20. He that will make an End with the world, in this Interval, (this being a word of conclusion. ⁷¹ Ch. 1. 5. Col. 1. 15. For whose sake, and by whose power all things were made, and therefore am able to recover you from your deadness, and supply you with Gold, &c.)

15 * ⁷⁴ I know thy works, that thou art neither * Ver. 1. ⁷⁵ cold nor ⁷⁶ hot: ⁷⁷ I would thou wert cold or hot.

⁷⁴ 1 Kings 18. 21. 2 Kings 17. 33. Zeph. 1. 5. Absolutely void of all profession of Religion; but holdest still the outside of the *Philadelphian* state, for Doctrine, and Worship. ⁷⁵ Endued with the life, and power of Religion. ⁷⁶ 1 Kings 18. 21.

16 So then because thou art ⁷⁸ lukewarm, and neither cold nor hot, I will ⁷⁹ spue thee out of my mouth:

⁷⁸ Joynest Christ, and the world together, and dost not wholly renounce either. ⁷⁹ Lev. 18. 28. Amos 6. 8. Give you up to gross miscarriages, destructive of your very profession, and that you mayn't any longer retain any seeming Relation to me.

17 Because ⁸⁰ thou sayest, I am ⁸¹ rich, and ⁸² increased with goods, and have need of nothing; and ⁸³ knowest not that thou art ⁸⁴ wretched, and ⁸⁵ miserable, and ⁸⁶ poor, and blind, and ⁸⁷ naked.

⁸⁰ Thou gloriest in those privileges thou hast enjoy'd during the *Philadelphian* state, peace, plenty, power, security, purity of Doctrine, and Worship, abundance of

T t

Know-

Chap. 3.
4093.* Matt. 24.
42, 43.
Luke 12. 39,
40.

* Jude 23.

* Luke 12. 8.

* See on
ch. 2. 7.

* Isaiah 22. 22.

* Isaiah 49. 23.
& 60. 14.

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Knowledge, &c. ¶ ⁷¹ Prov. 13. 7. Luke 18. 11. 1 Cor. 4. 8. *Viz.* In grace. ¶ ⁷² Abounding with spiritual Privileges, and numerousness of professors. ¶ ⁷³ *I*sa. 29. 8. ¶ ⁷⁴ Full of spiritual Defects, and Disailes. ¶ ⁷⁵ Destitute of help from others. ¶ ⁷⁶ Void of true grace. ¶ ⁷⁷ Exposed to wrath.

18 I counsel thee to ⁷⁹ buy of me ⁸⁰ gold tried in the fire, that thou mayest be rich; and * ⁸¹ white raiment, that thou mayest be clothed and *that* the shame of thy nakedness do not appear; and anoint thine eyes with ⁸² eye salve, that thou mayest see.

⁷⁹ Matt. 13. 44. *I*sa. 55. 1. Use sincere endeavours to procure. ¶ ⁸⁰ Faith, 1 Pet. 1. 7. ¶ ⁸¹ Holiness of heart, and life. ¶ ⁸² Saving knowledge.

19 ⁸³ As many as ⁸⁴ I love, I ⁸⁵ rebuke and chasten: be ⁸⁶ zealous therefore and repent.

⁸³ Deut. 8. 5. Job 5. 17. Prov. 3. 12. Heb. 12. 5. James 1. 12. ¶ ⁸⁴ *q. d.* Because I love thee, therefore I deal thus with thee. ¶ ⁸⁵ Tell them plainly of their faults, and also correct them for the same. This may relate to the time of *Gog* and *Mageg*, *ch.* 20. 8, 9. ¶ ⁸⁶ Lay aside your formality, and be sincerely godly.

20 Behold, I ⁸⁸ stand at the door, and ⁸⁹ knock: If any man ⁹⁰ hear my voice, and ⁹¹ open the door, I will ⁹² come in to him, and will ⁹³ sup with him, and ⁹⁴ he with me.

⁸⁸ Continue waiting upon sinners, (in affording them the means of grace.) ¶ ⁸⁹ *Cant.* 5. 2. Follow them with good motions, mercies, judgments, &c. ¶ ⁹⁰ Harken to, and obey. ¶ ⁹¹ Give his consent, (by faith.) ¶ ⁹² Take possession of that Soul, and dwell in it. See on *John* 17. 23. ¶ ⁹³ Manifest my self to him, and entertain friendly, and familiar communion with him. ¶ ⁹⁴ He shall enjoy the sense of my love, and satisfaction thereby.

* Matt 19. 28. Luke 22. 30. 1 Cor. 6. 2. 2 Tim. 2. 12. Rev. 2. 16, 27. 21 To him that ²⁵ overcometh * will I grant to ²⁶ sit with me in my throne, even as I also overcame, and am ²⁷ set down with my Father in his throne.

²⁵ Partake of the same glory, and kingdom, which I, as Mediator, and Head of the Church, do partake of, *John* 17. 22. ¶ ²⁶ Re-invested in that essential glory I had with him from Eternity, *John* 17. 5.

* Chap. 2. 7. 22 * He that hath an ³⁰ ear, let him ²⁹ hear what the Spirit saith unto the Churches.

²⁹ Attend to those reproofs, that counsel, this promise, foregoing.

C H A P. IV.

2 *John* seeth the throne of God, about which are four and twenty elders: 10 who lay down their crowns and worship him that sate upon the throne.

After this, I looked, and behold, ² a door was opened ³ in heaven: and the ⁴ first voice which I heard, was as it were of a trumpet talking with me; which said, ⁵ Come up hither, and I will shew thee ⁷ things which must be hereafter.

¹ After the first Vision of the seven Churches was finished. This Chapter sets forth the Majesty, and praise of God the Creator, (*v.* 11.) who governs all the world; but more especially, manages the affairs of his Church: and this Chapter, and the next, are preparatory to the Vision of the Seals, *ch.* 6. ¶ ² A discovery of further things made. ¶ ³ Relating to the true Universal Church on Earth (*as ch.* 9. 1. *I*sa. 65. 17. & 66. 22. *Dan.* 8. 10. Luke 10. 18.) ¶ ⁴ *Ch.* 1. 10. (which was the voice of Christ.) ¶ ⁵ See on *ch.* 1. 10. *v.* 52. ¶ ⁶ *Viz.* In the Spirit, *v.* 2. ¶ ⁷ The chief affairs, and events of the Church, and her Enemies, from henceforth to the end of the world.

2 And immediately I was ⁹ in the spirit: and behold a ¹⁰ throne was set in heaven, and ¹¹ one ¹² sat on the throne.

⁹ *Ch.* 1. 10. See there. ¶ ¹⁰ *I*sa. 6. 1. Ezek. 1. 26. Noting God's dwelling in the midst of his Church. *Jer.* 17. 12. Ezek. 43. 5, 7. ¶ ¹¹ God the Father. ¶ ¹² Actually guiding, and governing the affairs of the Church.

3 And he that sat, was to look upon like a ¹³ jasper, and a ¹⁴ sardine stone: and *there was* a ¹⁵ rainbow ¹⁶ round about the throne, in sight like unto an ¹⁷ emerald.

¹³ Noting his manifold glory, and excellency. ¶ ¹⁴ *Ch.* 10. 2. Ezek. 1. 28. *I*sa. 54. 9. Noting the Covenant of grace, whereby the Church is secured from being destroy'd by the deluge of persecution, (as the Earth was, against another deluge of water, by the covenant of the Rainbow, *Gen.* 9. 12.) ¶ ¹⁵ God is compass'd with mercy. ¶ ¹⁶ Nothing, that God's covenant of grace is always fresh and green.

4 And ¹⁷ round about the throne were four and twenty seats: and upon the seats I saw ¹⁸ four and twenty ¹⁹ elders ²⁰ sitting, * clothed in ²¹ white raiment; and they had on their heads ²² Crowns of gold.

¹⁷ Noting, their nearness unto, and communion with God. ¶ ¹⁸ Implying, that the Church of the New Testament is more numerous than the Church of the old. ¶ ¹⁹ Elders, were the Heads of Tribes, and Families, and Rulers of the People: Here they represent the whole body of private Christians, who are now under the New Testament grown up to an elderly age, *Gal.* 4. 3. ¶ ²⁰ To note that settled, and secure condition of happiness which they enjoy beyond all others. ¶ ²¹ See on *ch.* 3. 18. A Priestly habit, (*Exod.* 28. 40.) noting that they were spiritual Priests, *ch.* 1. 6. & 5. 10. 1 Pet. 2. 9. See there. ¶ ²² Betokening their begun dominion over their spiritual Enemies.

5 And [†] out of the throne proceeded ²³ lightnings, and ²⁴ thundrings, and ²⁵ voices: And *there were* ²⁶ seven lamps of ²⁷ fire ²⁸ burning ²⁹ before the throne, which are * the seven Spirits of God. * Chap. 1. 4.

[†] To note, that all judgments come from God as sitting & 5. 6. in his Church; and for his Church's sake doth he use 'em, *Psal.* 68. 35. *Amos* 1. 2. ¶ ²³ *Ch.* 8. 5. & 11. 19. & 16. 18. *Exod.* 19. 16. Noting, such a power in the Word, and Ordinances, as might work a fear of sinning against God; (*Exod.* 20. 18, 20. *Heb.* 12. 21.) and such manifestations of God, as might bring swift, and terrible judgments on his Enemies, (*Psal.* 18. 13. *Jer.* 25. 30.) and safety to his People, *Joel* 3. 16. ¶ ²⁴ See on *ch.* 1. 4. *Exod.* 37. 23. The variety of gifts and graces of the Holy Ghost continually communicated to the Church, 1 Cor. 12. 4, &c. ¶ ²⁵ *Acts* 2. 3. Giving Light, and warming the heart with the love of God. ¶ ²⁶ And consuming the dross of corruption. ¶ ²⁷ To give light to the Church, and all her members.

6 And before the throne *there was* a ²⁸ sea of ²⁹ glass like unto ³⁰ crystal: and in the ³¹ midst of the throne, and ³² round about the throne, were ³³ four ³⁴ beasts ³⁵ full of eyes ³⁶ before and ³⁷ behind.

²⁸ *Ch.* 15. 2. The blood of Christ, whereby our persons, and services are made acceptable, *ch.* 7. 14. *Heb.* 10. 19. An allusion to that huge Vessel, (*1 Kings* 7. 23.) for the Priests to walk in, *Exod.* 30. 18-21. ¶ ²⁹ Noting, the spotless innocency of Christ in his sufferings: That it was not the blood of a malefactor, but an innocent person, 1 Pet. 1. 19. ¶ ³⁰ Between the Throne, and the Elders, noting their near access to God. ¶ ³¹ Enow to preach the Gospel in all parts of the World. ¶ ³² *Ezek.* 1. 5. *Eph.* 4. 11. Gospel-Ministers; full of liveliness, and nimbleness in executing God's commands. ¶ ³³ *Acts* 20. 28. Noting their knowledge, and watchfulness. ¶ ³⁴ To look to God for direction. ¶ ³⁵ To watch over their flocks, 1 Pet. 5. 2.

7 And * the first beast was like a ³⁶ lion, and the * second beast like a ³⁷ calf, and the third beast had a face as a ³⁸ man, and the fourth beast was like ³⁹ a flying eagle. * See Ezek. 1. 10.

³⁶ Noting zeal, and courage in some Ministers. ¶ ³⁷ Patience under sufferings, and laboriousness in others. ¶ ³⁸ Prudence in managing the affairs of the Church. ¶ ³⁹ A deep insight into the Mysteries of the Gospel.

8 And the four beasts had each of them ⁴⁰ six wings about him, and *they were* full of eyes ⁴¹ within; and they * ⁴² rest not day and night, saying, [†] Gr. have ⁴³ Holy, holy, holy, Lord God ⁴⁴ Almighty, ⁴⁵ which ⁴⁶ was, and is, and is to come. [†] *Gr.* have ⁴⁷ *rest.*

⁴⁰ Like Angels, *I*sa. 6. 2. To shew their Readiness and Nimbleness in that Work. ¶ ⁴¹ To watch over, and observe themselves, 1 Tim. 4. 16. ¶ ⁴² Continually declare the Holiness of God by the holiness of their lives, and upon all occasions express it in words. ¶ ⁴³ *I*sa. 6. 3. ¶ ⁴⁴ Able to relieve his People in all their straits, and fulfil all his promises of deliverance. ¶ ⁴⁵ See on *ch.* 1. 4. *v.* 19.

9 And ⁴⁶ when those beasts give glory, and honour, and thanks to him that sat on the throne, who ⁴⁷ liveth for ever and ever,

⁴⁶ Ministers are the guides, and leaders of the People in publick Worship. ¶ ⁴⁷ *Ch.* 1. 18. & 5. 14 & 10. 6. & 15. 7.

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10 The ⁴⁸ four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

⁴⁹ The People joy with their Ministers in Worship.

11 ⁴⁹ Thou art worthy, O Lord, to receive glory, and honour, and ⁵⁰ power: for thou hast created all things, and for thy ⁵¹ pleasure they ⁵² are, and were created.

⁴⁹ Ch. 5. 12. ¶ ⁵⁰ i.e. The acknowledgment thereof, (for manifesting it in the creation.) ¶ ⁵¹ Prov. 16. 4. Rom. 11. 36. That was the only Motive, Rule, and end thereof. ¶ ⁵² Still preserved, as they were at first made.

C H A P. V.

¹ The book with seven seals, ⁹ not to be opened, but by the Lamb slain.

AND I ¹ saw in the ² right hand of ³ him that sat on the throne, a ⁴ book ⁵ written ⁶ within and on the ⁶ backside, ⁷ sealed with ⁸ seven seals.

¹ Viz. At the same time with the former Vision, ch. 4. This Chapter sets out the Majesty, and praise of Christ the Redeemer. ¶ ² Noting his power to execute his purposes contain'd in this Book, and to impart them to whom he pleases. ¶ ³ Ch. 4. 2. See there, n. 11, 12. ¶ ⁴ Ezek. 2. 9, 10. God's decrees concerning the Church. ¶ ⁵ Noting the Certainty, and Unalterableness thereof, John 19. 22. ¶ ⁶ Noting (1.) that there is no room left for any alteration or addition, and (2.) that there is an outward representation, and an inward sense. ¶ ⁷ Dan. 12. 4. Matt. 11. 27. Lock'd up from, and unknown to the creatures. ¶ ⁸ Noting, so many several distinct matters therein, and the several degrees of the discovery thereof.

2 And I saw a strong Angel proclaiming with a loud voice, ⁹ Who is ¹⁰ worthy to ¹¹ open the book, and to ¹² loose the seals thereof?

¶ Which might teach all Creatures. ¶ ⁹ Jer. 49. 19. ¶ ¹⁰ In respect either of Authority, or Ability. ¶ ¹¹ To declare God's purposes concerning his Church, and to execute them.

* Ver. 13.

3 And ¹² no man ¹³ in heaven, nor in earth, neither under the earth, was able to open the book, neither to ¹⁴ look thereon.

¹² Isa. 41. 28. John 1. 18. Rom. 11. 34. ¶ ¹³ To foresee the least event concerning the Church, (further than reveal'd.)

4 And I ¹⁴ wept much because no man was found worthy to open, and to read the book, neither to look thereon.

¹⁴ As fearing the disappointment of his expectation to understand the contents thereof, and of what was promis'd, ch. 4. 1.

5 And ¹⁵ one of the elders saith unto me, Weep not: behold ¹⁶ the lion of the tribe of Juda, the ¹⁷ root of David, hath prevailed to ¹⁸ open the book, and to ¹⁹ loose the seven seals thereof.

¹⁵ Private Christians, (See ch. 4. 4. n. 19.) may sometimes minister comfort to their Teachers. ¶ ¹⁶ Gen. 49. 9. A courageous, powerful King. ¶ ¹⁷ Ch. 22. 16. The first-born of all the Elect, (Rom. 8. 29. Psal. 89. 27.) who sprang out of David's Stock or Family, Isa. 11. 1, 10. ¶ ¹⁸ John 5. 20. See n. 11.

6 And I beheld, and lo, in the ¹⁹ midst of the throne, and of the ²⁰ four beasts, and in the midst of the ²¹ elders ²² stood ²³ a ²⁴ Lamb, ²⁵ as it had been slain, having ²⁶ seven horns, and ²⁷ seven eyes, which are ²⁸ the ²⁹ seven spirits of God sent forth ³⁰ into all the earth.

¹⁹ Christ partakes of the same glory, and authority with the Father. ¶ ²⁰ Present with his Church, both Ministers, and People, Matt. 28. 20. ¶ ²¹ Ready to execute what may be for the Churches good. ¶ ²² John 1. 29, 36. See there. ¶ ²³ Bearing the scars of his by-past death, (whereby he merited this privilege, and in consideration whereof, God bestows all blessings upon the Church.) ¶ ²⁴ Fullness of power, Matt. 28. 18. ¶ ²⁵ Zech. 3. 9. & 4. 10. ¶ ²⁶ See on ch. 1. 4. Noting the perfection of Christ's Knowledge and Providence, (Zech. 4. 10.) to accomplish all things for the good of his Church. ¶ ²⁷ For the government, and inspection of all the World, but to take more especial care of his Church, 2 Chron. 16. 9. Psal. 34. 15.

* 1 Pet. 1. 19.

* Chap. 4. 5.

7 And he came and took the book out of the right hand of him that sat upon the throne.

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8 And when he had taken the book, the four beasts, and four ^{and} twenty elders fell down before the Lamb, having [†] every one of them ²⁸ harps, and golden ²⁹ vials full of ^{||} odours, ³⁰ which are ^{||} the prayers of saints.

† In publick Worship every one should join. ¶ ²⁸ Ch. chap. 8. 3, 4. 14. 2. Noting, the readiness of their hearts to praise.

¶ ²⁹ Noting, their fitness for prayer also. ¶ ³⁰ i.e. Which signifye their own Prayers, ch. 8. 3, 4. Psal. 141. 2.

9 And they sung a ³¹ new song, saying, ^{*} Thou [†] art worthy to take the book, and to open the seals thereof: for thou wast ³² slain, and hast ³³ redeemed us ³⁴ to God by thy ³⁵ blood, ³⁶ out of ³⁷ every kindred, and tongue, and people, and nation;

³¹ Ch. 14. 3. Psal. 96. 1. Isa. 42. 10. Containing excellent matter; made after a new manner; and coming from new hearts. ¶ ³² q.d. By thy death thou hast merited this Dignity, and Prerogative, Phil. 2. 8, 9. ¶ ³³ 1 Cor. 6. 20. & 7. 23. Eph. 1. 7. Col. 1. 14. 1 Pet. 1. 18, 19. Freed us from the curse of the Law, by paying our debt. ¶ ³⁴ To be his Servants. ¶ ³⁵ Acts 20. 28. Heb. 9. 12. 1 John 1. 7. ¶ ³⁶ [All] were not equally redeem'd, but some, [out of] all. ¶ ³⁷ This notes the universal extent of the Gospel-Church.

10 ^{*} And hast ³⁸ made us unto our God ³⁹ kings ^{*} Exod. 19. 6. and ⁴⁰ priests: and we shall ⁴¹ reign on the earth. 1 Pet. 2. 5, 9. ³⁸ 39 ⁴⁰ See on ch. 1. 6. ¶ ⁴¹ Luke 19. 17, 19. The time chap. 1. 6. will come when the Saints shall have the supreme Rule and Authority in managing the Affairs of the World, viz. in the thousand years, ch. 20. 4.

11 And I beheld, and I heard the voice of many ⁴² angels ⁴³ round about the throne, and the ⁴⁴ beasts, and the ⁴⁵ elders; and the number of them was ⁴⁶ ten thousand times ^{*} ten thousand, and ^{*} Heb. 12. 22, thousands of thousands.

⁴² Psal. 103. 20. & 148. 2. We should praise God for his goodness to others. ¶ ⁴³ Ch. 7. 11. ¶ ⁴⁴ Psal. 34. 7. ¶ ⁴⁵ Dan. 7. 10.

12 Saying with a loud voice, ⁴⁶ Worthy is the Lamb that was slain, to receive ⁴⁷ power, and ⁴⁸ riches, and wisdom, and ⁴⁹ strength, and ⁵⁰ honour, and ⁵¹ glory, and ⁵² blessing.

⁴⁶ Ch. 4. 11. ¶ ⁴⁷ Ch. 7. 12. & 19. 1. John 17. 2. The acknowledgment of his Authority to go on in the discharge of his Office. ¶ ⁴⁸ 2 Cor. 8. 9. The inheritance of all Creatures, Heb. 1. 2. ¶ ⁴⁹ To conquer his enemies. ¶ ⁵⁰ From all Creatures, Phil. 2. 10. ¶ ⁵¹ From his Father, who has bestowed this Dignity upon him. ¶ ⁵² From his Saints, Psal. 145. 10.

13 And ⁵³ every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, ^{*} Blessing, and honour, and glory, and ^{*} 1 Chr. 29. 11. power, ^{be} ⁵⁴ unto him that sitteth upon the throne, [†] Tim. 6. 16. and ⁵⁵ unto the Lamb for ever and ever. chap. 1. 6.

⁵³ Though reasonless Creatures cannot formally praise Christ, yet praise is due to him, even from them, if they could give it; and they do minister occasion of praise. ¶ ⁵⁴ Christ has the same worship with the Father.

14 And the four beasts said, ⁵⁵ Amen. And ⁵⁶ the four and twenty elders fell down and worshipped him that liveth for ever and ever.

C H A P. VI.

¹ The opening of the seals in order, and what followed thereupon, containing a prophecy to the worlds end.

AND I saw when the Lamb opened one of the ¹ seals, and I heard as it were the noise of ² thunder, ³ one of the four beasts, saying, ⁴ Come, and see.

¹ This Chapter contains the Vision of the Seals, which shew the state of the Church under Heathenish persecution. ¶ ² Mark 3. 17. 2 Cor. 10. 4. Heb. 4. 12. Noting, the power of the Word, at the first preaching of the Gospel, Acts 2. 41. & 4. 4. ¶ ³ Viz. The first which was like a Lyon, ch. 4. 7. See there. ¶ ⁴ Study and attend unto the mind, and meaning of this dispensation, Ministers, and Go-

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vernors of the Church call upon their People to observe, and consider, and instruct them in the meaning of the passages of God's providence in those times, whether of mercy or Judgment: And it implies also, that they were the instruments God made use of in bringing these things to pass.

2 And I saw, and behold, a ⁵ white ⁶ horse; and ⁷ he that sat on him had a ⁸ bow, and a ⁹ Crown was given unto him, and he went forth ¹⁰ conquering and ¹¹ to conquer.

⁵ Ch. 19. 11. Noting, a comfortable, and victorious dispensation to the Church, viz. The flourishing of the Gospel. ¶ ⁶ God's dispensations are compared to Horses, (Zech. 1. 8, 10. & 6. 2, 3.) because they break through, and overcome all opposition that is made against them. ¶ ⁷ The instruments, and means used for effecting it, viz. The Apostles, and Ministers under Christ their Captain. ¶ ⁸ Psal. 45. 5. The word. ¶ ⁹ Heb. 2. 9. In token of his began conquest. ¶ ¹⁰ Rom. 15. 19. 2 Cor. 2. 14. Beginning to subdue Heathenism, by converting men to Christianity. ¶ ¹¹ Carrying it on by degrees.

3 And when he had opened the second seal, I heard the ¹² second beast say, ⁴ Come, and see.

¹² Like an Ox; noting the Patience of Ministers then, under Persecution.

4 And there went out another horse that was ¹³ red: and power was given to ¹⁴ him that sat thereon, to ¹⁵ take peace from the earth, and that they should [†] kill one another: and there was given unto him a ¹⁶ great sword.

¹³ Noting, a bloody dispensation, by reason of Persecution, ch. 12. 3, 4. ¶ ¹⁴ The instruments employed therein. ¶ ¹⁵ Matt. 10. 34. To bring great confusion in the Church every where, so that they could not live in safety, and quiet; and to bring Wars in the Empire. ¶ [†] By civil Wars, and mutual Blood shed. ¶ ¹⁶ Power to raise cruel Persecutions; particularly, by Nero, and Domitian; beginning about the year, 66.

5 And when he had opened the third seal, I heard the ¹⁷ third beast say, ⁴ Come and see. And I beheld, and lo, a ¹⁸ black horse; and ¹⁹ he that sat on him had a ²⁰ pair of ballances in his hand.

¹⁷ Like a man, ch. 4. 7. See there. Noting, that Ministers then should have need of, and be furnished with, extraordinary Prudence. ¶ ¹⁸ Noting spiritual Famine, Errors, and Heresies, whereby the Church is brought into a fainting, swooning condition, and made black in the face, as it were. ¶ ¹⁹ Noting a pretence of justice, and authority, (Psal. 58. 2.) in destroying the Dispensers of the Word, and so causing a famine thereof: Or, a pretence of Scripture for their Errors.

6 And I heard a voice in the ²¹ midst of the four beasts say, ¶ ²² a measure of wheat for a penny, and three measures of barley for a penny, and see thou ²³ hurt not the ²⁴ oyl and the ²⁵ wine.

²¹ From God or Christ; who has the managing of this sad dispensation, both in regard of the Object, upon whom it shall come, and extent, how long it shall continue. ¶ ²² Amos 8. 11. 1 Sam. 3. 1. Noting, a great scarcity of spiritual Food. ¶ ²³ Ch. 9. 4. ¶ ²⁴ Fundamental, soul-refreshing truths are secured.

7 And when he had opened the fourth seal, I heard the voice of the ²⁶ fourth beast say, ⁴ Come, and see.

²⁶ Like an Eagle, See on ch. 4. 7.

8 And I looked, and behold, ²⁷ a pale horse; and his name that sat on him was ²⁸ death, and ²⁹ hell followed with him: and power was given ¶ unto them over the ³⁰ fourth part of the earth to kill with ³¹ sword, and with hunger, and with ³² death, and with the ³³ beasts of the earth.

²⁷ Noting a higher degree of the Churches misery, that she was now ready to expire. ¶ ²⁸ Implying, that bodily death of all sorts, and kinds was to be more rife now, than formerly. ¶ ²⁹ Or, [the grave.] ¶ ³⁰ Many of the visible Church, grown earthly minded. ¶ ³¹ All sorts of violence. Here's a deluge of calamities befall the Church altogether. ¶ ³² The Pestilence. ¶ ³³ Throwing them to wild Beasts to be devoured. This relates chiefly to the cruel Persecution by Dioclesian.

9 And when he had opened the ³⁴ fifth seal, I saw ³⁵ under ^{*} the altar ^{*} the souls of them that were slain ^{*} for ^{*} the word of God, and for ^{*} the testimony which they held.

* Chap. 8. 3.

& 9. 13. &

14. 18.

* Chap. 20. 4.

* Chap. 1. 9.

* Chap. 19. 10.

³³ Here is no Horse, nor Rider; to shew, that the matter of this Seal, is rather Doctrinal, than Prophetical.

¶ ³⁴ Lying like slain Sacrifices there, in the presence of God and Christ, (and so, in a happy condition: And therefore such sufferings should not be shun'd for fear.) ¶ ³⁵ Ch. 1. 6. For their adhering to the truth, reveal'd in the Word. ¶ ³⁶ Their open profession.

10 And they ³⁷ cried with a loud voice, saying, ^{*} How ³⁸ long, O Lord, ³⁹ holy and ⁴⁰ true dost ^{*} See thou not judge and avenge our blood on them that dwell on the earth?

³⁷ Viz. By their innocent sufferings, (as Abel's blood did:) or, it notes their desire that God would vindicate his own justice, and their innocency. ¶ ³⁸ Implying, that their sufferings had been of long continuance; even, ever since the first spreading of the Gospel. ¶ ³⁹ Who canst not but approve Holiness in thy Servants and condemn wickedness in our Enemies. ¶ ⁴⁰ Who wilt perform thy promises for avenging thy People.

11 And ⁴¹ white robes were given unto every one of them, and it was said unto them, that they should rest yet ⁴² for a little season, untill their fellow-servants also and their brethren that should be ⁴³ killed as they were, should be fulfilled.

⁴¹ Ch. 3. 5. & 7. 9, 14. Heavenly glory; and on Earth, Vindication of the innocency of Christians from slanders charged on them. ¶ ⁴² Viz. Till Constantine put an end to heathenish Persecution; and Christ to Anti-christian, by his Reign; and God to all, by the Last Judgment. ¶ ⁴³ Under Anti-christ's tyranny, chiefly, ch. 13. 7. & 17. 6. and by Arian Persecution.

12 And I beheld when he had opened the sixth seal, and lo, there was a ⁴⁴ great earthquake, and the ⁴⁵ sun became ⁴⁶ black as sackcloth of hair, and the ⁴⁷ moon became as ⁴⁸ blood.

⁴⁴ Ch. 11. 13, 19. & 16. 18. Joel 2. 10. Isa. 13. 10. & 14. 12. Hag. 2. 6, 7, 21, 22. Heb. 12. 26. A great change in the state of affairs; the publick Religion of the Empire being changed from Paganism to Christianity, by Constantine, ch. 12. 5. This is the casting out of the Dragon, (ch. 12. 8, 9.) and the wounding one of the Beasts' Heads, ch. 13. 3. ¶ ⁴⁵ Isa. 13. 10. & 34. 4. Ezek. 32. 7, 8. Joel 2. 31. & 3. 15. Matt. 24. 29. Acts 2. 20. All the heathen Gods, and Goddesses. ¶ ⁴⁶ Isa. 50. 3. Lost their former glory, and esteem.

13 And the ⁴⁹ stars of heaven ⁴⁶ fell unto the earth, ⁴⁷ even as a fig-tree casteth her [†] untimely ¶ Or, green figs. ¶ figs when she is shaken of a mighty wind:

⁴⁷ So did this powerful Providence displace, and consequently destroy, all these Heathen Deities. ¶ [†] Even while men's hearts were not loosened from, nor brought to a dislike of that Religion.

14 And the ⁴⁸ heaven departed as a scroll, when it is rolled together; and every ⁴⁹ mountain and ⁵⁰ Island were moved out of their places:

⁴⁸ The whole Heathenish Priest-hood, together with that Religion, was abolisht. ¶ ⁴⁹ Ch. 16. 20. Hof. 4. 13. All heathenish Temples, and Places of Worship were demolisht, (by Theodosius.)

15 And the ⁵¹ kings of the earth, and the ⁵² great men, and the ⁵³ rich men, and the ⁵⁴ chief captains, and the ⁵⁵ mighty men, and every ⁵⁶ bond-man, and every ⁵⁷ free-man ⁵⁸ hid themselves in the dens, and in the rocks of the mountains;

⁵¹ Psal. 76. 12. & 149. 8. Persecutors of all sorts, high and low, are distress'd, and destroyed by this change. ¶ ⁵² Isa. 2. 19. Dioclesian, and Maximilian (the greatest Persecutors) in the height of their Imperial Glory and Rage, gave over their Government, and retired themselves.

16 And said to the mountains and rocks ⁵⁹ Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the ⁶⁰ Lamb. ⁵⁹ Isa. 2. 20. Hof. 10. 8. Luke 23. 30. ¶ ⁶⁰ Christ (who did remarkably appear in this change, and of whose power and wrath they were in their Consciences convinc'd, as Maximianus, Maxentius, Licinius, and Julian.)

17 For the [†] great day of his wrath is ⁶¹ come; and ⁶² who shall be able to stand?

[†] Joel 2. 11. ¶ ⁶¹ In answer, partly, to that prayer, v. 10. ¶ ⁶² q. d. None of his Enemies, and Persecutors can either endure his wrath, or oppose themselves against it.

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See Zech. 1. 12.

Chap. 7.

C H A P. VII.

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1 The servants of God sealed. 4 The number of the tribes that were sealed. 9 An infinite number before the throne clad in white robes.

AND after these things, I saw four ² Angels ³ standing on the ⁴ four corners of the earth, ⁵ holding the ⁶ four winds of the earth, that the wind should not ⁷ blow on the ⁸ earth, nor on the ⁹ sea, nor on any ¹⁰ tree.

¹ This Chapter contains a Vision Preparatory to the Vision of the Trumpets, (ch. 8. & 9.) which foreshewing a sad calamity to befall the Visible Church by Errors, and especially, by the Defection under Antichrist, thereupon Christ here shews his peculiar care of his Elect during that time, by sealing and securing them from that danger, v. 1-8. and likewise the certainty of the Churches delivery from that trial, (by the Vials, ch. 16.) v. 9-17. And this Vision relates to that time when the Church had rest from open Persecution. ¶ ² Good Angels, Ministering here for the Elect. ¶ ³ Ready to observe, and obey Christ's Orders. ¶ ⁴ In every place where this judgment was a coming. ¶ ⁵ Restraining this judgment from present Execution, v. 3. ¶ ⁶ Dan. 7. 2. All sorts of false Doctrines, (Eph. 4. 14. Jude 12.) especially, Antichristianism; and Contentions. ¶ ⁷ Viz. For a certain season. ¶ ⁸ The common sort of professors of the lowest Rank. ¶ ⁹ The Clergy, or state Ecclesiastical. ¶ ¹⁰ Professors of the higher rank. No sooner was the Church freed from open persecution (under the sixth Seal) but the Devil raises errors of all sorts (ch. 12. 15.) and that with great violence, whereby many carnal, unfeigned, conceited Professors are carried away; which yet for a time were restrained by God's power.

2 And I saw another ¹¹ angel ascending from the ¹² east, having the ¹³ seal of the living God: and he cried with ¹⁴ a loud voice to the four angels, to whom it was given to ¹⁵ hurt the ¹⁶ earth and the ¹⁷ sea,

¹¹ Christ. ¶ ¹² Bringing light, and comfort, (by the restraint of this Judgment) or, to shew, that he is the Prince of his Church, Ezek. 44. 2, 3. ¶ ¹³ Authority to bestow the Spirit, and make the Word effectual. ¶ ¹⁴ Noting his Authority over those Angels, and care of his Church, and the Imminency of the danger. ¶ ¹⁵ To execute judgment, (not to refrain it, as some understand it.)

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3 Saying, ¹⁸ hurt not the ¹⁹ Earth, neither the ²⁰ sea, nor the ²¹ trees, till ²² we have ²³ sealed the ²⁴ servants of our God in their ²⁵ foreheads.

¹⁸ Ch. 9. 4. Forbear to execute this judgment. ¶ ¹⁹ Christ makes use of his Ministers in this Work. ¶ ²⁰ Ezek. 9. 4. Begun that work in them, whereby they shall be secured, and which shall be carried on successively from age to age, during this defection. This Seal is (1.) the Blood of Christ applied by faith, Exod. 12. 13. (2.) The Spirit of God dwelling in his People, 2 Cor. 1. 22. Eph. 1. 13. & 4. 30. (3.) Holiness of life, Exod. 28. 38. ¶ ²¹ Such as adhere to Christ against Antichrist. ¶ ²² To inable them to make an open profession of the truth.

4 And I heard the number of them which were sealed: and there were sealed an ²⁶ hundred and forty and four thousand, ²⁷ of all the tribes of the children of Israel.

²⁶ Ch. 14. 1. Gen. 15. 5. Isa. 4. 20. A considerable number were secured; though the defection was very general. ¶ ²⁷ Of the pure Gospel-Church, or Apostolick Christians; who are the Spiritual seed of Abraham, and true Children of God.

5 Of the tribe of ²⁸ Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

²⁸ He is first named, to shew, that relation to Christ (who was of this Tribe) is the chief privilege.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Naphtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of ²⁹ Benjamin were sealed twelve thousand.

²⁹ Dan and Ephraim are not mentioned, because they were Ring-leaders to, and Harbours of Idolatry, Judg. 7. 1 Kings 12. 28-30. Hos. 4. 17.

9 After this I beheld, and lo, a ³⁰ great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ³¹ stood before the throne, and before the Lamb, clothed with ³² white robes, and ³³ palmes in their hands;

³⁰ Ch. 11. 15. & 15. 1, 2. Dan. 7. 14. The true Church, after the begun fall of Antichrist, in a flourishing condition, in respect of Increase, Liberty, and Extent. ¶ ³¹ Publicly serving, owning, and acknowledging God and Christ the Author of their Liberty. ¶ ³² Ch. 3. 5, 18. & 6. 11. & 7. 14. In token of their purity and freedom from Antichristian defilements. ¶ ³³ To note their victory over Antichrist.

10 And cried with a ³⁴ loud voice, saying, ³⁵ Salvation to our God which ³⁶ sitteth upon the ³⁷ throne, and unto the ³⁸ Lamb.

³⁴ Heartily and publicly. ¶ ³⁵ Psal. 3. 8. Isa. 43. 11. Jer. 3. 23. We ascribe the glory of our deliverance and happiness to him. ¶ ³⁶ Rules in his Church. ¶ ³⁷ As the meritorious procuring cause of it; (and not our own merits, &c. as was used to be said under Antichrist) by becoming a sacrifice for us, John 1. 29.

11 And all the ³⁹ angels stood ⁴⁰ round about the throne, and about the ⁴¹ elders, and the ⁴² four beasts, and fell before the throne on their faces, and worshipped God,

³⁹ They approve of, and concur with (v. 12.) the redeemed Church in their praise; as delighting in the prosperity thereof. ¶ ⁴⁰ Ch. 5. 11. ¶ ⁴¹ Psal. 34. 7.

12 Saying, ⁴³ Amen: ⁴⁴ Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

⁴³ Ch. 5. 12. & 19. 1. Matt. 6. 13. They not only assent to what was said by others (v. 10.) but add much more of their own, according to their greater measure of knowledge, and love to God; and heap up words to shew, that even Angels themselves want words to express the Glory that is due to God.

13 And one of the elders answered, saying unto me, ⁴⁵ What are these which are arrayed in white robes? and ⁴⁶ whence came they?

⁴⁵ He puts this question to him, to excite him to enquire the more diligently into these things. ¶ ⁴⁶ How came the true Apostolick Church in these days to be so prosperous, successful, and victorious?

14 And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of ⁴⁷ great tribulation, and have ⁴⁸ washed their robes, and made them ⁴⁹ white in the ⁵⁰ blood of the Lamb.

⁴⁷ Antichristian tyranny and persecution, ch. 13. 7. ¶ ⁴⁸ Isa. 1. 18. 1 John 1. 7. Obtain pardon of their sins and are brought into this happy condition. ¶ ⁴⁹ See n. 27. ch. 1. 5. See there. ¶ ⁵⁰ By betaking themselves to Christ's merits and satisfaction alone.

15 ⁵¹ Therefore are they ⁵² before the throne of God, and ⁵³ serve him day and night in his temple: and he that sitteth on his throne shall ⁵⁴ dwell among them.

⁵¹ Viz. Because they made use of Christ's blood. ¶ ⁵² Admitted into God's presence (in the ordinances) ¶ ⁵³ Have constant fellowship with him therein. ¶ ⁵⁴ Ch. 21. 3. Continue his presence manifestly with 'em: (without any such interruption as was afore, under Antichrist.)

16 They shall ⁵⁵ hunger no more, neither ⁵⁶ thirst any more, neither shall the ⁵⁷ sun light on them, nor any ⁵⁸ heat.

⁵⁵ Isa. 49. 10. There shall be no such defect of Ordinances as under Antichrist. ¶ ⁵⁶ Psal. 121. 6. Matt. 13. 6, 21. Nor any such scorching afflictions, or persecutions.

17 For the Lamb which is in the ⁵⁹ midst of the throne, ⁶⁰ shall ⁶¹ feed them, and shall ⁶² lead them ⁶³ unto living ⁶⁴ fountains of waters: and God shall ⁶⁵ wipe away all tears from their eyes.

Ch.

⁴⁹ Ch. 5. 6. ¶ ⁵⁰ Psal. 23. 2, 5. ¶ ⁵¹ Never-failing consolations, John 4. 14. & 7. 38. ¶ ⁵² Ch. 21. 4. Isa. 15. 8. Free them from persecution in a great measure.

C H A P. VIII.

1 At the opening of the seventh seal, 2 seven trumpets are given to seven angels. 3 And to another much incense to offer with prayers of the saints.

AND when he had opened the seventh seal, there was ² silence in heaven about the space of half an hour.

Here begins the Vision of the Trumpets, (or second Period of the Church) which shew the Rise and Growth of Antichrist, and the Churches defection under him, by several steps. (1.) Hereticks (chiefly, *Arius*) undermine fundamental Truths. (2.) The Devil corrupts Church-Government, by inflaming Church-men with pride, and contention about it. (3.) Then many Ministers, and some eminent ones, as *Pelagius*, are infected with the Doctrine of Free-will, Justification by Works, Merit, Purgatory, &c. (4.) The Scripture it self is darkned by Traditions brought instead of it, and Religion is much decay'd by Ignorance, Will-worship, and Ceremonies, instead of Divine Institutions. And then (5.) Out of this darkness, Antichrist starts up, and appears in his colours, who had been working under ground all along the former Trumpets. Whereupon (6.) follows *Mahomet*, as the world's scourge for these sins; till the Vials make a turn. ¶ ¹ Peace in the Church, (in the beginning of *Constantine's* Reign) for a little while.

2 And I saw the seven ³ angels which ⁴ stood before God; and to them were given seven ⁵ trumpets.

³ Instruments especially design'd by God for this service. ¶ ⁴ Ready to execute his commands. ¶ ⁵ To sound an alarm, and give warning to his People of approaching Judgment, and to muster up Evils against the wicked.

3 And ⁶ another Angel came and ⁷ stood at the altar, having a ⁸ golden censer; and there was given unto him ⁹ much incense, that he should ¹⁰ offer it with ^{*} the prayers of all saints upon the ¹¹ golden altar, which was before the throne.

¶ Or, add it to the prayers.

* Chap. 5. 8.

⁶ Christ. ¶ ⁷ Interceding for his People, for pardon of their sins, and rendring their prayers available for their preservation from the storm approaching. ¶ ⁸ Noting his Office of Mediator. ¶ ⁹ Abundant Merits. ¶ ¹⁰ Or [add it to the prayers.] ¶ ¹¹ His Godhead.

* Psal. 141. 24.

4 And ^{*} the ¹² smoke of the incense which came with the prayers of the saints, ¹³ ascended up before God, ¹⁴ out of the angels hand.

¹² The virtue, and actual application of his Merits. ¶ ¹³ Acts 10. 4. Procured acceptance. ¶ ¹⁴ As presented by him.

¶ Or, upon.

* Chap. 16. 18.

5 And the ⁶ angel took the ⁸ censer, and ¹⁵ filled it with ¹⁶ fire of the altar, and ¹⁷ cast it ¹⁸ into the ¹⁹ earth: and ^{*} there were ²⁰ voices, and ²¹ thundrings, and ²² lightnings, and an ²³ earthquake.

¹⁵ Ezek. 10. 2. Luke 12. 49. So order'd it by his Providence that there should be contentions about his Mediatorship, and other matters of Religion. ¶ ¹⁶ The visible Church grown earthly. ¶ ¹⁷ Ch. 4. 5. Such manifestations of God, as should bring swift, and terrible Judgments, Psal. 18. 13. Jer. 25. 30. ¶ ¹⁸ A great change of Affairs.

6 And the seven angels which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed ¹⁹ hail and ²⁰ fire ²¹ mingled with blood, and they were ²² cast upon the ²³ earth: and the ²⁴ third part of trees was burnt up, and all ²⁵ green grass was ²⁶ burnt up.

¹⁹ Exod. 9. 24. Psal. 18. 13. False Doctrine, and Heresie; particularly *Arianism*. As true Doctrine is signified by Rain (*Deut.* 32. 2.) and by Water (*Isa.* 12. 3. & 55. 1.) so false Doctrine is signified by Hail, because (1.) the Spirit of God (compar'd also to Water, *Zech.* 14. 8. *John* 4. 10, 14. & 7. 38, 39.) is departed from it. (2.) It proceeds from coldness in the practice of Religion. (3.) It is hurtful to the Souls of men, as Hail is to Corn, and Fruit. The plague of this Trumpet is the corruption, and decay of Religion in men's hearts, and lives. ¶ ²⁰ Contention, and zeal for their corrupt opinions. ¶ ²¹ Causing persecution of those that oppose them. ¶ ²² Had a great influence upon Professors, to make 'em degenerate into a

loose, carnal, worldly conversation. ¶ ²³ A considerable number of eminent Professors were infected therewith; so that the purity of their Faith, and Love was destroy'd. ¶ ²⁴ The lowest rank of Christians, or common sort of Professors.

8 And the second angel sounded, and as it were a ²⁷ great mountain ²⁸ burning with fire was cast into the ²⁹ sea; and the ³⁰ third part of the sea became blood:

²⁷ A Spirit of Pride, and Ambition. ¶ ²⁸ Jer. 51. 25. Filling them with quarrels, and contentions about Precedency. ¶ ²⁹ The state Ecclesiastical, or Clergy-men, (now grown turbulent, and unquiet.) ¶ ³⁰ A considerable number of the Clergy became persecutive, and bloody-minded.

9 And the ³¹ third part of the ³² creatures which were in the sea, and had ³³ life, ³⁴ died; and the third part of the ³⁵ ships were ³⁶ destroyed.

³¹ The inferior Clergy. ¶ ³² Any appearance of Religion. ¶ ³³ Lost all favour of Religion. ¶ ³⁴ Ch. 18. 19. Church-men of higher rank; as Bishops, &c. *Isa.* 2. 16. compar'd with, v. 12. ¶ ³⁵ Undone by pride, and self-seeking.

10 And the third angel sounded, and there fell a ³⁷ great star ³⁸ from heaven, ³⁹ burning as it were a lamp, and it fell upon the third part of the ⁴⁰ rivers, and upon the ⁴¹ fountains of waters:

³⁷ *Isa.* 14. 12. Some eminent Church-man, particularly, *Pelagius*. ¶ ³⁸ The purity of the Gospel. ¶ ³⁹ Flaming with great heat of Spirit, and making a great shew, but not having much reality. ¶ ⁴⁰ The truths of the Gospel, and the way of conveying them, by the Ordinances, were much corrupted.

11 And the name of the star is call'd ⁴² Wormwood: and the third part of the ⁴³ waters became ⁴⁴ wormwood; and many men ⁴⁵ died of the waters, because they were made bitter.

⁴² *Deut.* 29. 15. *Heb.* 12. 15. Because it imbibbers, and corrupts the sweet truths of the Gospel. ¶ ⁴³ Viz. Spiritually, because these Doctrines, thus corrupted, could not prove effectual for the begetting Spiritual Life.

12 And the fourth angel sounded, and the third part of the ⁴⁶ sun was smitten, and the third part of the ⁴⁷ moon, and the third part of the ⁴⁸ stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

⁴⁶ *Isa.* 13. 10. *Ezek.* 32. 7. Light of all sorts, both of Doctrine, Worship, and a holy Life, grown dim, and much decay'd, by humane Traditions, Ceremonies, and other Superstitions.

13 And I beheld, and heard an angel ⁴⁹ flying ⁵⁰ through the midst of heaven, ⁵¹ saying with a loud voice, Wo, wo, wo, to the ⁵² inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

⁴⁹ Noting, a speedy, and earnest endeavour. ¶ ⁵⁰ Ch. 14. 16. In the open view of the Church; so as to be seen, and heard of all; and yet out of the reach of danger, or humane opposition. ¶ ⁵¹ Warning the People of God to prepare for the following Judgments. ¶ ⁵² The Members of the visible, degenerate Church.

C H A P. IX.

1 The fifth angel sounding, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and locusts come forth.

AND the fifth angel sounded, and I saw a ^{*} star fall from heaven unto the earth: and to him was ^{*} given the ^{*} key of ^{*} the bottomless pit.

* Luke 8. 31. Chap. 17. 8.

^{*} *1 Tim.* 4. 1, 2. An eminent Church-man: the Bishop of *Rome*, fall from being a Member of the true Church, and from heavenly Doctrine, and Conversation, to worldly Designs, Grandeur, Conversation, and Religion. ¶ ^{*} Viz. By the Dragon, (*ch.* 13. 2.) the Devil, (God permitting it.) ¶ ^{*} Power to advance the interest of Hell in the destruction of Souls, and to exercise such an authority, as is not derived from, or allowed by Christ.

2 And he ^{*} opened the bottomless pit, and there arose a ^{*} smoke out of the pit, ^{*} as the smoke of

Chap. 9. of a great furnace; and the ⁹ sun and the ⁹ air were
¹⁰ darkened, by reason of the smoke of the pit.

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⁶ Used all his endeavours to promote that interest, and to bring men into such a condition as that they shall fall into destruction. ¶ ⁷ Idolatrous, and superstitious Doctrines and Practices. ¶ ⁸ Many errors one upon the back of another. ¶ ⁹ The light, and purity of the Doctrine of Christ. ¶ ¹⁰ This darkning was brought about, by forbidding the Scriptures to be read by the common people, performing their Worship in an unknown Tongue, crying up Ignorance as the mother of Devotion, parting Christ's Mediatorial Office between him, and Saints, and Angels, &c.

³ And there came out of the ⁷ smoke ¹¹ locusts ¹² upon the earth; and unto them was ¹³ given power, as the ¹⁴ scorpions of the earth have power.

¹¹ Their multitude of religious Orders (as they call them) of Monks, Friars, &c. ¶ ¹² Swarming in this Antichristian Church, and living after a carnal manner. ¶ ¹³ Viz. By the Pope, their King, v. 11. (who creates, and confirms these Orders.) ¶ ¹⁴ To infill poisonous Doctrines, and so wound Souls to death.

* Chap. 6. 6.

⁴ And it was ¹⁵ commanded them, * that they should ¹⁶ not hurt the ¹⁷ grass of the earth, neither any ¹⁷ green thing, neither any ¹⁷ tree; but only those men which have not * the ¹⁸ seal of God in their foreheads.

* See Exod.

12. 23.

Ezek. 9. 4.

¹⁵ Viz. By God's over-ruling Providence. ¶ ¹⁶ Ch. 7. 3. Matt. 24. 24. Isa. 3. 10. ¶ ¹⁷ Such as have any spiritual Life in them; whether of the lower, or higher sort. ¶ ¹⁸ Ch. 7. 3, 4. See there.

⁵ And to them it was given that they should not ¹⁹ kill ²⁰ them, but that they should be ²¹ tormented ²² five months: and their torment was ²³ as the torment of a scorpion, when he striketh a man.

¹⁹ Viz. With bodily death. ¶ ²⁰ The unsealed ones; their own Creatures, and Vassals. ¶ ²¹ Viz. Spiritually, with uncomfortable Doctrines. ¶ ²² A considerable time. ¶ ²³ A dangerous, vexing torment.

* Isa. 2. 19.

Chap. 6. 16.

⁶ And in those days * shall men ²⁴ seek ²⁵ death, and shall not ²⁶ find it; and shall desire to die, and ²⁷ death shall flee from them.

²⁴ Job 3. 21. & 7. 15. Jer. 8. 3. viz. By reason of their anxiety of Spirit, proceeding from their disquieting Doctrines. ¶ ²⁵ Something to give them ease. ¶ ²⁶ Nothing of all their trumpety can relieve them. ¶ ²⁷ Their hope of relief shall be taken away by fear of Purgatory.

⁷ And the shapes of the locusts were like unto ²⁸ horses prepared unto battle; and on their heads were as it were ²⁹ crowns ³⁰ like gold, and their ³¹ faces were as the faces of men.

²⁸ Joel 2. 4. with ch. 1. 4, 6. Jer. 5. 8. Stout and speedy in prosecuting any Antichristian designs; and used by the Pope as his Militia, or instruments therein. ¶ ²⁹ Noting, their outward grandeur, usurped authority, and reverence among the multitude. ¶ ³⁰ Their authority was but counterfeited. ¶ ³¹ Eph. 4. 14. Plausible pretences, and seeming courtesie.

⁸ And they had ³² hair as the hair of women, and their ³³ teeth were as the teeth of lions.

³² Noting, their effeminate, lusts, wantonness, and alluring others to spiritual Fornication. ¶ ³³ Joel 1. 6. Mic. 3. 5. Noting, their cunning cruelty and rapine, in devouring Estates, and destroying Souls and Bodies.

⁹ And they had ³⁴ breast-plates, as it were breast-plates of iron; and the sound of their ³⁵ wings was as the sound of chariots, of many horses running to battle.

³⁴ Ch. 17. 13. Great Privileges, (whereby they were secured from the secular Power.) ¶ ³⁵ The prosecution of their designs is with much noise, and terror to opposers, by their Excommunications, Purgatory, &c.

¹⁰ And they had ³⁶ tails like unto scorpions, and there were ³⁷ stings in their tails: and their power was to hurt men ³⁸ five months.

³⁶ Insinuating ways to spread their errors, Isa. 9. 15. ¶ ³⁷ Their fair speeches prove destructive in the end.

¹¹ And they had a ³⁸ king over them, which is the ³⁹ angel of the bottomless pit, whose name in the Hebrew tongue is ⁴⁰ Abaddon, but in the Greek tongue hath his name ⁴¹ Apollyon.

¶ That is to say, A destroyer.

¹⁸ The Pope, now arrived at his height, gotten into the Throne, and become the seventh Head of the Beast, (who lives in Royal state, and exercises absolute authority over all the Clergy.) ¶ ¹⁹ One eminently employ'd for the interest of the Kingdom of darkness. ¶ ²⁰ A most horrible destroyer of the Church, both of Jews, and Greeks, and shall at last be destroy'd himself, by both.

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¹² ⁴¹ One wo is past, and behold there come ⁴² two woes more hereafter.

⁴¹ The description of one Wo. ¶ ⁴² Ch. 8. 13.

¹³ And the sixth angel sounded, and I heard a voice from the four ⁴³ horns of the golden altar, which is before God,

⁴³ The power of Christ, (in answer to the prayers of his People,) who orders these judgments.

¹⁴ Saying to the sixth angel which had the trumpet; ⁴⁴ Loose the ⁴⁵ four angels which are ⁴⁶ bound in the great River ⁴⁷ Euphrates.

⁴⁴ Set them at liberty from that Providential restraint they now lie under. ¶ ⁴⁵ The instruments employ'd by God in this work; particularly the four Turkish Terrarchs; or sorts of Turks. ¶ ⁴⁶ Restrained from breaking in upon the Empire, and the Church in it. ¶ ⁴⁷ Near unto which the four chief Governors of the Turks had their residence.

¹⁵ And the four angels were loosed, which were ⁴⁸ prepared for an ⁴⁹ hour, and a ⁴⁹ day, ⁴⁹ Or, ⁴⁹ a month, and ⁴⁹ a year, for to slay the ⁵⁰ third part of men.

⁴⁸ Ready to embrace the opportunity. ¶ ⁴⁹ Upon all occasions, whether sooner, or later, shorter or longer.

¹⁶ And * the number of the army of the ⁵⁰ horses-⁵¹ men were ⁵² two hundred thousand thousand: and I heard the number of them.

* Psal. 68. 17.

Dan. 7. 10.

⁵⁰ Their Armies consisting most of such. ¶ ⁵¹ Exceeding numerous.

¹⁷ And thus I saw the horses ⁵² in the vision, and them that sat on them, having ⁵³ breast-plates of fire, and of ⁵³ jacinth, and ⁵³ brimstone: and the heads of the horses were as the heads of ⁵⁴ lions, and out of their mouths issued fire, and smoke, and brimstone.

⁵² Or [in appearance.] ¶ ⁵³ A description of Guns, and fighting therewith: which were first invented about the times that this Trumpet relates to; and were much used by the Turks in their European Expeditions. ¶ ⁵⁴ In regard of the roaring noise that seems to come from them, at the Rider's discharging their Carbines, and Pistols.

¹⁸ By these three was the ⁵⁵ third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

⁵⁵ The Roman Empire in the East utterly subdued, and multitudes slain.

¹⁹ For their power is in their ⁵⁶ mouth, and in their ⁵⁷ tails: for their ⁵⁷ tails were like unto ⁵⁸ serpents, and had ⁵⁹ heads, and with them they do hurt.

⁵⁶ In this way forementioned they kill many bodily. ¶ ⁵⁷ Their false Doctrine of Mahometism, (whereby they kill many spiritually.) ¶ ⁵⁸ Poisonous, and subtle. ¶ ⁵⁹ This notes, the Irregularity, Confusion, and Absurdity of that Doctrine.

²⁰ And the ⁶⁰ rest of the men which were not killed by these plagues, yet ⁶¹ repented not of the ⁶² works of their hands, that they should not worship * ⁶³ devils, and ⁶⁴ idols of gold and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk:

* Deut. 32. 17.

Psal. 106. 37.

1 Cor. 10. 20.

⁶⁰ Those especially of the Western part of the Empire. ¶ ⁶¹ Jer. 5. 3. ¶ ⁶² Their Idolatry, and worship of Images, the works of their hands, 2 Kings 22. 17. Jer. 25. 6, 7. ¶ ⁶³ Lev. 17. 7. Demons or Saints departed; or evil Spirits under their names. ¶ ⁶⁴ Psal. 115. 4. & 135. 15.

²¹ Neither repented they of their ⁶⁵ murders, nor of their ⁶⁶ forceries, nor of their ⁶⁷ fornication, nor of their ⁶⁸ thefts.

⁶⁵ Ch. 13. 7. Both spiritual and corporal. ¶ ⁶⁶ Nab. 3. 4. Their magical Arts, Exorcisms, &c. ¶ ⁶⁷ Ch. 17. 2. Viz. Both spiritual in their idolatrous Doctrine, and bodily, especially in the very Constitution of their Clergy. ¶ ⁶⁸ Luke 20. 47. Cunning tricks to cheat people of their money, by Oblations, Pardons, Indulgences, Beads, &c.

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CHAP. X.

1 An angel appeareth with a book open. 6 He sweareth that there shall be no more time. 9 John is commanded to eat the book.

* Matt. 17. 2. **A**ND I saw another ² mighty angel ³ come down from heaven, clothed with a ⁴ cloud, and a ⁵ rain-bow was upon his head, and ⁶ his ⁷ face was as it were the ⁸ sun, and his ⁹ feet as ¹⁰ pillars of fire.

¹ This Chapter contains a Consolation to the Faithful against the prevailing of Antichrist: wherein he assures 'em that he shall be ruin'd, (v. 6, 7.) and the Power and Purity of the Gospel be again recovered, v. 11. ¶ ² Christ; mighty to secure his Church, and protect her against such mighty enemies. ¶ ³ Eminently appearing for his people. ¶ ⁴ Ch. 1. 7. See there. To note his unconceivable Glory and Majesty. ¶ ⁵ Ch. 4. 3. See there. Noting his mindfulness of his Covenant, and that such calamities as those mentioned in the former Chapter, should befall the Church no more. ¶ ⁶ See on ch. 1. 16. n. 73, 74. ¶ ⁷ Ch. 1. 15. His dispensations. ¶ ⁸ Ch. 1. 15. Firm and steady, to secure his people, and destroy their enemies.

2 And he had in his hand a ⁹ little book ¹⁰ open: and he ¹¹ set his right foot upon the ¹² sea, and his left foot on the ¹³ earth.

¹ The Gospel now more propagated, and made known. ¶ ¹⁰ Took publick possession of. ¶ ¹¹ The State both Ecclesiastical and Civil.

3 And cried with a ¹² loud voice, as when a ¹³ lion roareth: and when he had cried, ¹⁴ seven thunders uttered their voices;

¹² In the powerful preaching of the Gospel: or, to manifest his wrath against Antichrist. ¶ ¹³ Joel 3. 16. Am. 3. 8. ¶ ¹⁴ Noting more Judgments coming on the impudent world: (perhaps the same with the seven Vials, ch. 16. or at least seven remarkable events within the space of the seventh Trumpet.)

4 And when the seven thunders had uttered their voices, I was ¹⁵ about to write: and I heard a voice from heaven, saying unto me, ¹⁶ Seal up those things which the seven thunders uttered, and write them not.

¹⁵ As conceiving the knowledge of them would be of great use to the Church. ¶ ¹⁶ Dan. 8. 26. & 12. 4, 9. Conceal; either, for altogether, or at least till a fitter season.

* Dan. 12. 7. Gen. 14. 22. 5 And the ¹⁷ angel which I saw stand upon the ¹⁸ sea, and upon the ¹⁹ earth, ²⁰ lifted up his hand to heaven,

6 And ²¹ sware by him that ²² liveth for ever and ever, who ²³ created heaven, and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be ²⁴ time no longer.

²¹ The more to confirm the Faith of God's People in this particular. ¶ ²² Ch. 1. 18. & 4. 9, 10. & 5. 14. & 15. 7. ¶ ²³ (And so is able to destroy Antichrist, though it seem never so improbable.) ¶ ²⁴ Viz. Of Antichrist's prevailing, and the Saints suffering.

* Chap. 11. 15. 7 But ²⁵ in the days of the voice of the seventh angel, when he shall begin to sound, the ²⁶ mystery of God should be finished, as he hath declared to his servants the ²⁷ prophets.

²⁵ The work of God in exalting the Kingdom of Christ, and destroying Antichrist, carried on undiscernibly. ¶ ²⁶ Dan. 12. 7. & 7. 14, 27.

* Jer. 4. 8 And the ²⁸ voice which I heard from heaven spake unto me again, and said, Go, and take the ²⁹ little book which is open in the hand of the angel, which standeth upon the sea, and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, ³⁰ Take it, and ³¹ eat it up; and it shall make thy belly ³² bitter, but it shall be in thy mouth ³³ sweet as honey.

²⁸ Ezek. 2. 8. & 3. 3. ¶ ³⁰ Col. 3. 16. Study it diligently. ¶ ³¹ Hab. 3. 16. In respect of the consequence

that may follow upon it. ¶ ³² Psal. 119. 103. Jer. 15. 16. Knowledge it self is pleasant.

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10 And I took the little book out of the angels hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me ³⁴ thou must ³⁵ prophesie again ³⁶ before many peoples, and nations, and tongues, and kings.

³⁴ Viz. In thy Successors, indued with the same Spirit. ¶ ³⁵ Revive the pure preaching of the Gospel again, after its eclipse by Antichristian darkness. ¶ ³⁶ Ch. 14. 6. Propagate and spread it up and down in those places where Antichrist prevail'd afore, ch. 11. 9. & 13. 7.

CHAP. XI.

3 The two witnesses prophesie: they have power to shut heaven, that it rain not.

AND there was given me a ¹ reed like unto a ² rod: and the ³ angel stood, saying, Rise, and ⁴ measure the ⁵ temple of God, and the ⁶ altar, and ⁷ them that worship therein.

¹ This Chapter gives an account of the state of the true Church, and (her Ministers especially) under Antichrist: that she was not quite overwhelmed with that storm (as might be feared) but was still in being, though in a low condition, v. 1-10. but then afterwards a glorious change should befall her, v. 11, &c. ¶ ² Ezek. 40. 3. Isa. 8. 20. The Scripture (which is the Rule to try Doctrines, Worship, and Church-members by.) ¶ ³ Psal. 110. 2. & 45. 6. or [Sceptre:] to note Christ's rule in his People's hearts, by means of his word. ¶ ⁴ Christ, ch. 10. 1, 5. ¶ ⁵ Try; and then distinguish and limit the true Church, from pretenders under Antichrist. ¶ ⁶ The true Church under Antichrist, (See Pref. n. 6.) constituted according to the rule of the Gospel. ¶ ⁷ True Ministers and Ordinances. ¶ ⁸ True Members that continue in the prescribed way, and make use of Christ's Sacrifice.

2 But the ⁸ Court which is without the temple ⁹ leave out, and ¹⁰ measure it not; for it is given ¹¹ Gr. cast out. unto the ¹² Gentiles: and the ¹³ holy city shall they ¹⁴ tread under foot ¹⁵ forty and two ¹⁶ months.

⁸ Ezek. 40. 17, 19, 20. The Body of the visible Church; who did not worship God after a Gospel-manner. ¶ ⁹ Count it prophane. ¶ ¹⁰ As not agreeing with the Rule, nor being of a Gospel-constitution. ¶ ¹¹ Isa. 1. 10. Antichristians (who are but Pagan-Christians; as exercising heathenish Idolatry in the service of God.) ¶ ¹² Luke 21. 24. Possess the visible Church, in Europe, deface the true worship of God, and oppress his faithful Servants, who will not joyn with them in their corruptions. ¶ ¹³ Chap. 13. 5. A thousand two hundred and sixty years, or thereabouts. ¶ ¹⁴ This Time is reckoned by [Months] which are guided by the Moon, the Ruler of the Night, because works of darkness prevailed therein.

3 And ¹⁷ I will give ¹⁸ power unto my ¹⁹ two ²⁰ witnesses, and they shall ²¹ prophesie a ²² thousand two hundred and threescore ²³ days ²⁴ clothed in sackcloth.

¹⁷ Commission, ability, authority. ¶ ¹⁸ A small number, yet sufficient to confirm the truth, Deut. 17. 6. ¶ ¹⁹ The succession of faithful Ministers chiefly, because their work is to prophesie: (yet not excluding any others that bore witness against the Idolatry, and disorders of those times.) ¶ ²⁰ Instruct people how to worship God according to his word. ¶ ²¹ Ch. 12. 6. All the time of Antichrist's Reign. ¶ ²² Years. ¶ ²³ In a despicable condition, and mourning for the calamities of the Church, and inviting people to repentance.

4 These are the two ²⁵ Olive-trees, and the two ²⁶ candlesticks ²⁷ standing before the God of the earth.

²⁵ Zech. 4. 3. Instrumental to supply the Church with grace. ¶ ²⁶ To impart knowledge. ¶ ²⁷ Ministering unto.

5 And if any man ²⁸ will ²⁹ hurt them, ³⁰ fire proceedeth ³¹ out of their mouth, and ³² devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

²⁸ Be obstinately resolv'd upon it, even against knowledge. ¶ ²⁹ Wrong, or hinder them in the course of their prophecy. ¶ ³⁰ 2 Kings 1. 10. Judgments of any sort.

¶ ³¹ By

Chap. 11. ¶ 17 By their praying for, or denouncing Judgment, Jer. 1. 10. ¶ 18 God will certainly make good their words, Isa. 44. 26.

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6 These have power to 29 shut heaven, that it rain not in the days of their prophecy: and have power over 30 waters to turn them to 31 blood, and to 32 smite the 33 earth with 34 all plagues, 35 as often as they will.

29 1 Kings 17. 1. To procure temporal Judgments of Drought, &c. or to stop the influences of the Spirit from falling on Antichristians: or, to declare 'em incapable of Salvation except they repent, Matt. 16. 19. ¶ 30 the pure Doctrine of the Gospel, Isa. 12. 3. & 55. 1. ¶ 31 Exod. 7. 17. To make it the favour of death to impenitent Antichristians. ¶ 32 Jer. 1. 10. ¶ 33 Earthly professors; the followers of Antichrist. ¶ 34 Several sorts of Judgments. ¶ 35 Whenever they denounce them, according to the Word.

* Chap. 13.

1. 11.

* Zech. 14. 2.

7 And 36 when they shall have finished their testimony, * the 37 beast that ascendeth 38 out of the bottomless pit, * shall 39 make war against them and shall overcome them, and 40 kill them.

36 When they shall, in their successive generations, have dispatch't their work that God appoints them, it shall be their usual lot to be put to death, one after another, by Antichrist's power: or [When they shall be a finishing,] i. e. while they perform their Office. ¶ 37 Antichrist, or the Pope, who is an idolatrous, persecuting power. ¶ 38 Ch. 17. 8. See there. Of infernal original. ¶ 39 Ch. 13. 7. Dan. 7. 21. Oppose, persecute, and endeavour to destroy them. ¶ 40 Viz. Both with a bodily, and civil death, (by putting them out of Office; as much as in him lies)

* Chap. 17. 1, 5.

& 18. 10.

8 And their 41 dead bodies shall lie 42 in the street of * the 43 great City, which 44 spiritually is called 45 Sodom and 46 Egypt, 47 where also our 48 Lord was crucified.

41 Their persons; strip of political life, and power. ¶ 42 Within the dominion: or, publicly, by that authority. ¶ 43 Rome. ¶ 44 In a mystical sense. ¶ 45 For its uncleanness, both corporal, and spiritual, Gen. 19. 5. Ezek. 16. 50. ¶ 46 For its tyrannicalness over God's people, (Exod. 1. 13, 14.) and its idolatry, Exod. 12. 12. Jer. 12. 13. ¶ 47 Within whose dominion, and by whose authority. ¶ 48 Acts 9. 4.

9 And 49 they of the people and kindreds, and tongues, and nations shall 50 see their 41 dead bodies 51 three days and an half, and shall not suffer their dead bodies 52 to be put in graves.

49 Antichrist's followers, in all parts of the Empire. ¶ 50 Hear of, and see with delight, and derision. ¶ 51 These days must be taken for years; and then those years resolved again into days, denoting so many years: (as ch. 12. 14.) and so it's the same with one thousand two hundred and sixty years; which is the whole time of the political death of these witnesses, or of their prophesying in sackcloth. ¶ 52 To have any respect shewed them. And it is true in the letter also, of some that they put to a bodily death.

10 And they that 53 dwell upon the earth shall rejoyce over them, and 54 make merry, and shall 55 send gifts one to another; because these 56 two 57 prophets 58 tormented them that 59 dwelt on the earth.

53 Judg. 16. 25. ¶ 54 Esth. 9. 22. ¶ 55 1 Kings 18. 17. & 21. 20. Viz. By reproving their evil deeds, denouncing God's Judgments against them, and by their contrary conversation.

11 And after 60 three days and an half, the 61 Spirit of life 62 from God entred into them: and they 63 stood upon their feet, and great fear fell upon 64 them which saw them.

60 Ezek. 37. 10. A capacity of publick employment in the Church. ¶ 61 By his remarkable Providence. ¶ 62 They appear publicly in a posture of service. ¶ 63 The Antichristian party, (as suspecting what might be the issue.)

12 And they heard a 65 great voice 66 from heaven, saying unto them, Come up 67 hither. And they 68 ascended up 69 to heaven in 70 a cloud, and their enemies 71 beheld them.

65 A clear and effectual Call, or Commission. ¶ 66 From Magistrates, and secular powers: or a divine instinct, and impulse of Spirit. ¶ 67 Viz. To a visible reformed Church-state; or to publick employment in the Church. ¶ 68 Psal. 37. 6. They publicly settled pure Churches, and were ad-

vanc't to publick employment. ¶ 69 Acts 1. 9. With honour, and safety. ¶ 70 With envy, indignation, and terror, ch. 16. 2.

13 And 66 the same hour was there 67 a great earthquake, and the 68 tenth part of the 69 city fell, and in the 67 earthquake were slain 70 of 71 men seven thousand: and the 72 remnant were affrighted, and 73 gave glory to the God of heaven.

66 About the same time. ¶ 67 Ch. 6. 12. & 16. 18. A great change in the state of Affairs, both Civil and Ecclesiastical. ¶ 68 A considerable part. ¶ 69 Those under the Jurisdiction of the Roman Church. ¶ 70 Fell off from their subjection to, and dependance on it, (and so were lost, or destroy'd, as to the interest of that Church.) ¶ 71 Or, [names of men] some of their Armies defeated, many Abbeys destroyed, and all their Fraternities dissolved, (where the Reformation took place.) ¶ 72 Many of that party. ¶ 73 Ch. 16. 9. Exod. 12. 38. Some truly converted, others brought off from communion with them by consideration of these things.

14 The 74 second wo is 75 past, and behold, the 76 third wo 77 cometh quickly.

74 Ch. 8. 13. & 9. 12. viz. Of the sixth Trumpet. ¶ 75 Viz. At the resurrection of the Witnesses, and begun fall of Antichrist. ¶ 76 Viz. Of the Vials, (ch. 16.) upon the Antichristian party. ¶ 77 Begins presently to take place.

15 And the seventh angel sounded and there were 78 great voices in 79 heaven, saying, * The 80 kingdoms of 81 this world 82 are become the Kingdoms of our Lord, and of his 83 Christ, and he shall 84 reign 85 for ever and ever.

78 Publick expressions of joy, (by the Ministers of the Gospel.) ¶ 79 The visible, reformed Church. ¶ 80 Ch. 10. 7. & 15. 4. & 19. 6. Dan. 7. 14. Psal. 72. 8. Many of them. This is the substance, and great event of the seventh Trumpet. ¶ 81 Such as formerly own'd another Sovereign. ¶ 82 Do now begin to own, and acknowledge Christ for their only King, and shall more and more do so. ¶ 83 Shall make profession of Christ, and be gathered into a Church-state under him. ¶ 84 Continue this his Sovereignty. ¶ 85 Without any such Eclipse, as formerly under Antichrist.

16 And the 86 four and twenty elders which 87 sat before God on their seats fell upon their faces, and worshipped God,

86 Ch. 4. 4, 10. & 5. 8. The Body of private Christians. ¶ 87 Were settled in a peaceable state.

17 Saying, we give thee thanks, O Lord God 88 almighty, 89 which art, and wast, and art to come; because thou hast 90 taken to thee thy great power, and hast 91 reigned.

88 q. d. And so thou hast shew'd thy self to be, by freeing thy Church from Antichristian tyranny. ¶ 89 Ch. 1. 4. See there. ¶ 90 Vindicated thy Sovereignty at length from Antichristian usurpations. ¶ 91 Ch. 19. 6.

18 And the 92 nations were 93 angry, and thy 94 wrath is come, and the 95 time of the 96 dead that they should be 97 judged, and that thou shouldst give 98 reward unto thy servants the 99 prophets, and to the 100 saints, and 101 them that fear thy name, small and great, and shouldest destroy 102 them which 103 destroy 104 the earth.

92 Or [Gentiles] See n. 11. ¶ 93 Ch. 16. 1. ¶ 94 The time to execute it. ¶ 95 Ch. 20. 4. ¶ 96 Such as were put either to a natural, or civil death by Antichrist. ¶ 97 Avenged, ch. 6. 10, 11. ¶ 98 Prosperity. ¶ 99 Faithful Ministers, (who have been kept under so long.) ¶ 100 Others in a more private capacity. ¶ 101 Antichristian persecutors. ¶ 102 Viz. By their Persecutions, and false Doctrines. ¶ 103 The Members of the visible Church.

19 And the 104 temple of God was opened in heaven, and there was 105 seen in his 106 temple the 107 ark of his testament; and there were 108 lightnings, and voices, and thundrings, and an earthquake, and great hail.

104 Ch. 15. 5. True Worship was restor'd, and made publick in the Church, (by the Reformation.) ¶ 105 Knowledge was increas'd, by— ¶ 106 Ordinances purely administered, and Worship rightly performed. ¶ 107 Christ more known, and the mysteries of Religion made more common, and familiar. ¶ 108 Ch. 4. 5. See there. Noting those Judgments that were to be inflicted on Antichrist, by the Vials, ch. 16.

V V

C H A P.

¶ Or, corrupts.

1 A woman clothed with the Sun, travaileth, 4 before whom the dragon standeth ready to devour her child. 5 which is caught up unto God.

|| Or, sign.

1 AND there appeared a 2 great || wonder in heaven, a 3 woman clothed with the 4 sun, and the 5 moon 6 under her feet, and upon her head a crown of 7 twelve stars:

1 This Chapter shews the Primitive Churches first Sufferings, and Victory, under the Seals; and her State afterwards, (under the four first Trumpets) till Antichrist's publick appearing: First, summarily proposed, ver. 1-6. then more fully declar'd; the former, ver. 7-12. the latter, ver. 13, &c. || 2 Portending great matters in the Church. || 3 The Christian Primitive Church. || 4 i. e. Christ; Purity of Doctrine, and a holy Conversation. Matt. 5. 16. || 5 Worldly things, and Mosaical Worship. || 6 Contemned, and undervalued. || 7 The Doctrine of the twelve Apostles; or, excellent, and faithful Ministers, holding forth that Doctrine.

2 And she 8 being with child, 9 cried, 10 travailling in birth, and 11 pained to be 12 delivered.

8 Gal. 4. 19. Endeavouring to propagate the Christian Religion, and true Holiness. || 9 Viz. In prayer to God, and persuasions to Men. || 10 Striving to effect this. || 11 Viz. By the labour of her Ministers, and by Persecutions on this account. || 12 To see the success of her endeavours in the hearts of people.

|| Or, sign.

3 And there appeared another || wonder in heaven, and behold, a great 13 red 14 dragon, having seven 15 heads, and ten 16 horns, and seven 17 crowns upon his 18 heads.

13 Besmeared with blood. || 14 The persecuting Pagan Roman Empire, (the Devil's chief instrument in this work,) an open profest enemy to Christ, without any disguise. || 15 Forms of chief Government successive to one another, ch. 17. 9, 10. || 16 Provinces, (which are members of the Empire, ch. 17. 12.) whereby he pulst, and persecuted the Church. || 17 Supream civil authority. || 18 Residing in Rome it self, and its chief Magistrates.

4 And his 19 tail drew the 20 third part of the 21 stars of heaven, and did 22 cast them to the earth: and the 14 dragon 23 stood before the woman which was 24 ready to be delivered, for to devour 25 her child as soon as it was born.

19 Ch. 9. 10. Power, and flatteries. || 20 A considerable number. || 21 Ministers. || 22 Dan. 8. 10. Drew them from the truth, to the pursuit of earthly things, 2 Tim. 4. 10. || 23 Was ready, and diligent (1 Pet. 5. 8.) to oppose the progress of the Gospel. || 24 Busie in propagating the Gospel, and making Converts. || 25 Such as Professed the Christian Religion, in the beginning of their profession.

5 And she brought forth a 26 man-child, who was to 27 rule all nations with a rod of iron: and her child was 28 caught up unto God, and to 29 his throne.

26 Christians, openly professing Christianity: particularly, Constantine. || 27 Ch. 2. 27. & 19. 15. Psal. 2. 9. Who were now to have the Government of the Empire, (in the person of Constantine,) and to rule the wicked, persecutive Pagans, with such severity as they deserved. || 28 Christians were advanced to the Throne, and Christianity established by Law.

6 And * the 29 woman 30 fled into the wilderness, where she hath a place prepared of God, that 31 they should feed her there 32 a thousand two hundred and threescore days.

29 The Church, now deliver'd from heathenish bondage. || 30 Withdrew her self from Antichristian corruptions, now growing upon her, and hid her self, what she could, from Antichrist's tyranny, and became very obscure as to any publick appearance. || 31 The Witnesses, ch. 11. 3. || 32 Ch. 11. 3. See there.

* Dan. 10. 13, 21. & 12. 1. Jude 9.

7 And there was 33 war in 34 heaven, * 35 Michael and his 36 angels 37 fought against the 14 dragon; and the dragon 38 fought and his 39 angels:

33 Eph. 6. 12. Open, professed opposition. || 34 The Primitive Church. || 35 Christ. || 36 Good Angels, Mar-

tyrs, Ministers, and all that defended Christianity. || 37 By Chap. 12. Preaching, Apologies, patient suffering, holy Lives, &c. || 38 By cruel Laws, Violence, Calumnies, &c. || 39 Evil Spirits, and wicked Men.

8 And 40 prevailed not, neither was their 41 place found any more in heaven.

40 Lost ground continually, and were utterly routed at last. || 41 Dan. 2. 35. Luke 10. 18. They lost all authority, and respect, and so could tyrannize no more over the Church.

9 And the 42 great dragon was 43 cast out, * that old 44 serpent, called the 45 devil and 46 Satan, which 46 deceiveth the 46 whole world: he was 47 cast out into the earth, and his 48 angels were 49 cast out with him.

Gen. 3. 1, 4.

42 Heathenish Religion was changed in the Empire, and so the Devil was deprived of that Religious worship that was given to him before. || 43 Ch. 20. 2. For his subtlety. || 44 Slandering Christians to men, and — || 45 Accusing them to God. || 46 Drew the Roman Empire, (Luke 2. 71.) to Idolatry. || 47 Luke 10. 18. John 12. 31. Confin'd now to other parts of the World to domineer so publickly in. || 48 Instruments: See n. 39. || 49 Put from places of Power.

10 And I heard 50 a loud voice saying in 51 heaven, Now is come 52 salvation, and 53 strength, and the 54 kingdom of our God, and the 55 power of his Christ: for the 56 accuser of our brethren is 57 cast down, * which 57 accused them before our 58 God day and night.

Job 1. 9. & 2. 5. Zech. 3. 1.

50 Great rejoicing, and thanksgiving. || 51 Deliverance from Persecution. || 52 The manifestation of God's Power, in helping his Church. || 53 Ch. 11. 15. Obad. 21. The publick owning of God as King, by the open exercise of Christianity. || 54 The manifestation thereof; in bringing the affairs of the Church into this posture. || 55 Job 1. 9. & 2. 5. Zech. 3. 1. || 56 Dethron'd, and put from his visible authority. || 57 See n. 44, 45. And his Instruments also, the Pagans, accused the Christians continually to the Emperors, and Magistrates.

11 And * they overcame him by 58 the blood * Rom. 8. 33. of the Lamb, and by the 59 word of their testi- 34. 37. & 16. mony, and they 60 loved not their lives unto the 20. death.

58 By faith in Christ's victory, Eph. 6. 16. || 59 The Gospel which they preacht and bore witness to. || 60 Luke 14. 26. Matt. 20. 24. Heb. 11. 35. Expos'd them to death for the cause of Christ.

12 Therefore rejoice, 61 ye heavens, and 62 ye that dwell in them. 63 Wo to 64 the inhabitants of the earth, and of 65 the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but 66 a short time.

61 Psal. 96. 11. Isa. 49. 13. || 62 Saints, Angels, and Members of the true Church on Earth. || 63 Ch. 8. 13. Viz. By reason of the succeeding mischief that came upon them by Antichrist. || 64 Earthly-minded Professors. || 65 Corrupt Clergy-men. || 66 Viz. In comparison of that dominion he has had in the World hitherto.

13 And when the dragon saw that he was 67 cast unto the earth, he 67 persecuted the 68 woman which brought forth the man-child.

67 Viz. In another way than formerly. || 68 The Church, as an associated Body by Ordinances.

14 And to the woman were given 69 two wings of a great eagle, that she might 70 fly into the wilderness, into her place: where she is nourished for 70 a time, and times, and half a time, from the face of the 71 serpent.

69 Exod. 19. 4. Deut. 32. 11, 12. Isa. 63. 9. Effectual means of a speedy and safe delivery from this danger. || 70 Dan. 7. 25. & 12. 7. i. e. As many years as there are days in three years and a half, viz. One thousand two hundred and sixty, (ver. 6) or thereabouts. || 71 The Devil who deals now by fraud, and subtlety, as Gen. 3. 1.

15 And the 72 serpent * cast out of his mouth * Isa. 59. 19. 72 water as a 73 flood, after the woman: that he might cause her to be 74 carried away of the flood.

72 Errors, and Heresies; especially *Arrianism*, and its Offspring. || 73 Abundantly, violently, suddenly, and mischief.

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mischievously. ¶ ⁷⁴ Viz. From the truth, and steadfastness therein.

16 And the ⁷⁵ earth ⁷⁶ helped the woman, and the ⁷⁷ earth ⁷⁷ opened her mouth, and ⁷⁸ swallowed up the flood which the ⁷⁹ dragon cast out of his mouth.

⁷⁵ The declining part of the Visible Church; the Roman Clergy, which now grew earthly-minded, and in the end became Antichristian. ¶ ⁷⁶ Viz. By suppressing those Errors. ¶ ⁷⁷ Gen. 4. 11. Viz. In Disputes, Determinations of Councils, &c. for restraining Error. ¶ ⁷⁸ Prevented the mischief of it. ¶ ⁷⁹ Now his crafty design is discover'd, and defeated, he is a Dragon again.

17 And the ⁷⁹ dragon was ⁸⁰ wroth with the woman, and went to make ⁸¹ war with the ⁸² remnant of her seed, which ⁸³ keep the commandments of God, and ⁸⁴ have * the testimony of Jesus Christ.

* 1 Cor. 2. 1.
1 John 5. 10.

⁷⁹ Now his crafty design is discover'd, and defeated, he is a Dragon again. ¶ ⁸⁰ Because his designs against her were still defeated, and she preserved. ¶ ⁸¹ A new attempt, viz. by bringing forth Antichrist to publick view. ¶ ⁸² Those few particular members scatter'd up and down, who—¶ ⁸³ Keep close to the Rule of the Word; and particularly, to the second Commandment, (where this expression is used) rejecting humane inventions in God's worship. ¶ ⁸⁴ Ch. 19. 10. Faithful Ministers; (who testify the Gospel of the grace of God,) the two Witnesses, ch. 11. 3.

C H A P. XIII.

1 A beast with seven heads riseth out of the sea, to whom the dragon giveth his power. 11 Another beast coming out of the earth, 16 marketh all in their forehead.

AND I stood upon the * sand of the sea, and saw * a ³ beast ⁴ rise up out of the ⁵ sea, * having ⁵ seven heads and ten ⁶ horns, and upon his ⁷ horns ten ⁷ crowns, and upon his ⁸ heads the ¶ ⁹ name of blasphemy.

* Dan. 7. 7.
Chap. 12. 3.
¶ Chap. 17. 3,
9, 12.
¶ Or, names.

* Antichrist being the most dangerous enemy of the Church, and yet coming under a disguise, that he might be the better discern'd, he is in this Chapter describ'd under a twofold shape, which represents him in his double capacity, (1.) As the Head of the whole Roman Empire, associated into one Body again under him, (being otherwise, in respect of civil Dominion, divided into many parts;) and so he has ten crowned Horns. And thus he is the seventh Head of the Beast, ver. 1-10. (2.) As the more immediate, and particular Head of the Roman Church, and Hierarchy, v. 11-18. And this Chapter chiefly relates to him after his publick appearing. ¶ ¹ For the more commodious prospect of the Rise, and shape of this Beast. ¶ ² The whole Body of the Roman Empire, (after its embracing Christianity, and so ceasing to be a Beast for a while, under the Christian Emperors, the seventh King,) became a Beast again, i. e. an idolatrous, persecuting State, under the government, and influence of the Papacy (as its eighth King, or seventh and last Head) in whom alone the several Horns, (now Crown'd) are united, and become members of this Beast again, owning the Pope for their Head. ¶ ³ Making use of the troublesome state of affairs in the Empire to set up himself. ¶ ⁴ Forms of Supreme Government successively one after another, ch. 17. 10. ¶ ⁵ Kingdoms, having dependance upon the Papacy in matters of Religion, and owning the Pope as Head of the Church. ¶ ⁶ Having Sovereign Power in themselves, in Civil matters, (though subject to the Beast in Ecclesiastical.) ¶ ⁷ This last especially, (where was the Original of that Idolatry that overspread the Empire.) ¶ ⁸ A maintainer of Idolatry.

2 And the beast which I saw was like unto a ¹⁰ leopard, and his feet were as the feet of a ¹¹ bear, and his mouth, as the ¹² mouth of a lion: and the ¹³ dragon ¹⁴ gave him his ¹⁵ power, and his ¹⁶ seat, and great ¹⁷ authority.

¹⁰ Dan. 7. 6. Fierce, and subtle. ¶ ¹¹ Dan. 7. 5. Cruel. ¶ ¹² Making insolent, blasphemous, and cruel Decrees, (like the Babylonish Kingdom, Dan. 7. 4.) ¶ ¹³ Ch. 12. 9. The Devil. ¶ ¹⁴ Viz. By alluring others to own it, and assisting them in promoting it. ¶ ¹⁵ Or [forces] i. e. The assistance of evil Spirits, the use of Images, and outward pomp of Worship, power to work lying Miracles, and other helps to draw people to Idolatry, and to enable him to persecute the Saints, as the Heathen Emperors had done

afore. ¶ ¹⁶ Rome, (as the Metropolis,) and the same Dominions, for the generality, as the Heathen Emperors had. ¶ ¹⁷ Pretendedly in Heaven, over Angels; on Earth over Kings, and in Purgatory, and Hell.

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3 And I saw ¹⁸ one of his heads, ¹⁹ as it were ²⁰ wounded to death; and his deadly ²¹ wound ²² was ²³ healed: and all ²⁴ the world ²⁵ wondered ²⁶ after the ²⁷ beast.

¹⁸ Ch. 17. 8. That of the Heathen Emperors. ¶ ¹⁹ Or, [wounded as it were to death,] which is so express, because though that Head was really dead, yet Idolatry was soon set up again; and so the former Death seem'd to be but a Wound, and Idolatry to have been but in a profound Trance that while. ¶ ²⁰ Heathenish Idolatry was publicly abolisht, and there were no more Heathen Emperors, (and so the Empire ceas'd to be a Beast; at present.) ¶ ²¹ Idolatry was soon restor'd, and began to be publicly practis'd again, (and so the Empire became a Beast again.) ¶ ²² Ver. 8. The generality of the Roman Empire, ch. 17. 2, 8. ¶ ²³ Follow'd wondering, i. e. seeing that wonderful, and kind of divine Power that he exercis'd, they willingly became his Vassals, (ch. 17. 13, 17.) obeying his Idolatrous Commands, and executing his cruel Edicts. ¶ ²⁴ This last Head of the Beast, the Papacy.

4 And they ²⁸ worshipped the ²⁹ dragon which ³⁰ gave ³¹ power unto ³² the beast: and they ³³ worshipped the ³⁴ beast, saying, ³⁵ Who is like unto the beast? ³⁶ who is able to make war with him?

²⁸ Unawares became subjected again to the Dragon, the Devil, (ch. 9. 20.) viz. interpretatively, and in God's account (though not directly, and formally,) in their Idolatrous, and Image-worship, and in worshipping the Beast, set up by the Dragon. ¶ ²⁹ Paid him a superstitious veneration, and obedience, looking upon him as a kind of petty God, and the Vicar of Christ. ¶ ³⁰ Ch. 18. 18. He has something of divine Eminency in him, which none can match. ¶ ³¹ The greatest Princes are not able to withstand him.

5 And there was ³⁷ given unto him ³⁸ a mouth speaking ³⁹ great things, and ⁴⁰ blasphemies; and power was given unto him || to ⁴¹ continue ⁴² forty || Or, to make war.

³⁷ Viz. By the Devil's instigation, and God's permission. ¶ ³⁸ Dan. 7. 20. & 11. 36. ¶ ³⁹ Threats, promises, boasts of his Power in Heaven, Earth, and Hell. ¶ ⁴⁰ Dan. 7. 25. Idolatrous Decrees. ¶ ⁴¹ Viz. From his first rise, and beginning to blaspheme, till he began to decline, (which was from about the year 300, till about 1560.) ¶ ⁴² See on ch. 11. 2.

6 And he opened his mouth in blasphemy ⁴³ against God, to blaspheme his ⁴⁴ name and his ⁴⁵ tabernacle, and them that ⁴⁶ dwell in heaven.

⁴³ Dan. 7. 26. By assuming to himself divine honour, and power; and by worshipping God by Images: (which is real blasphemy.) ¶ ⁴⁴ His Person and Power. ¶ ⁴⁵ The humane Nature of Christ, Matt. 1. 23. John 1. 14. (by the Doctrine of Transubstantiation.) ¶ ⁴⁶ Saints, and Angels: (by worshipping of them.)

7 And it was given unto him to ⁴⁷ make war with the saints, and to ⁴⁸ overcome them: and power was given him ⁴⁹ over all kindreds, and tongues, and nations.

⁴⁷ Ch. 11. 7. Dan. 7. 21. By Martyrdoms of particular persons, and raising War against greater numbers. ¶ ⁴⁸ Dan. 7. 21, 25. Viz. In outward respects, as to their Estates, Lives, Liberties, &c. (for a season.) ¶ ⁴⁹ 2 Thess. 2. 10. No Christian Nation was wholly preserved from his Corruptions.

8 And ⁵⁰ all that dwell ⁵¹ upon the earth shall ⁵² worship him, * whose ⁵³ names are not ⁵⁴ written in the ⁵⁵ book ⁵⁶ of life of the Lamb slain ⁵⁷ from the foundation of the world.

* Exod. 32. 32.
Phil. 4. 3. &
20. 12. & 11.

⁵⁰ The generality. ¶ ⁵¹ Ver. 3. In the Confines of the Roman Empire: Or that are carnal Professors. ¶ ⁵² i. e. Persons. God knows all his Elect by name. ¶ ⁵³ Contain'd. ¶ ⁵⁴ Ch. 3. 5. See there. God's decree of Salvation. ¶ ⁵⁵ Which is to be accomplish'd by virtue of Christ's death. ¶ ⁵⁶ [Written in the Lamb's book from the foundation of the World,] as it is ch. 17. 8. That is, predestinated from all Eternity.

9 ⁵⁸ If any man have an ⁵⁹ ear let him ⁶⁰ hear. ⁶¹ Ch. 2. 7. See there. ¶ ⁶² Spiritual senses to understand these things, and discern Antichrist by these marks.

U u 2

¶ 11 Consi-

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10 He that leadeth into captivity, shall go into captivity: He that killeth with the sword, must be killed with the sword: Here is the patience and the faith of the saints.

¶ *Ista* 33. 1. q. d. Yet Antichrist, notwithstanding his forementioned Greariness, shall not always prevail, but at length shall be destroyed himself, *Matt.* 7. 2. *Exod.* 21. 23-25. ¶ Spiritual especially; by tyrannizing over the Conscience. ¶ *Gen.* 9. 6. *Ezek.* 39. 10. *Matt.* 26. 52. Spiritually, by Errors (*ch.* 8. 9. 11.) Politically, by Laws; Corporally, by Wars, Martyrdom, &c. ¶ *Ch.* 14. 12. Here is an occasion for the exercise of — ¶ *Viz.* In Waiting for, and Believing the accomplishment of this Prediction, and in undergoing those Sufferings they meet with from Antichrist, with Christian courage and resolution.

* Chap. 11. 7.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

¶ Idolatrous and persecuting Power, *viz.* The Ecclesiastical part of the Empire; (as the former Beast was the secular) that is, the Pope and his Clergy; or the Romish Hierarchy; consisting of the Pope, as their more immediate and particular Head, and all his whole spawn, and rabble of Cardinals, Archbishops, Bishops, Abbots, Generals of Orders, and inferior Clergy, together with their several Religious Orders (as they call 'em) of Monks, Friars, Jesuites, &c. (And this is the Whore of *Babylon*, *ch.* 17. and False Prophet, *ch.* 19. 20.) ¶ All which were the fruit and issue of a carnal, earthly disposition, addicted only to the things of this world, and minding nothing but their carnal interest. ¶ Pretending to a power in Heaven and Earth (like Christ, *Matt.* 28. 18.) but especially, assuming a Power to pardon all manner of sins: (which belongs to Christ alone, as he is the Lamb of God, *i. e.* a sacrifice for our sins, *John* 1. 29.) ¶ Taught idolatrous Doctrines, (as a false Prophet) and made cruel, bloody Canons against the faithful Servants of Christ; as the Heathen Emperours had done afore.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

¶ By virtue of his pretended Headship of the Church, he exerciseth that Power which belongs to the Head of the Empire, in making idolatrous, cruel Laws, and then stirs up the Civil Powers to put them in execution; and also makes use of their Power himself to enforce them. ¶ All that Power which he has as Head of the Empire. ¶ By the permission of the several Princes, and in their Dominions, and with their approbation. ¶ *i. e.* The Pope makes use of his Spiritual Power to procure reverence and obedience from all parts, *ver.* 15. 16. ¶ All that are subject to the Church of *Rome*: (who are a generation of earthly-minded persons, and strangers to the spiritual part of Religion)

* Deut. 13. 1.

13 And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men.

¶ *Ch.* 16. 14. & 19. 20. *Matt.* 24. 24. *Acts* 8. 9. *Viz.* Lying, and counterfeit Miracles, 2 *Thess.* 2. 9. ¶ 1 *Kings* 18. 33. 2 *Kings* 1. 10. Thunders our Excommunications: and makes such Apparitions sometimes. ¶ Publickly, and in their apprehension, (to seduce men the more easily.)

14 And he deceiveth them that dwell on the earth, by the means of those miracles, which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

¶ Under the pretence of honouring Christ, and the Saints, he establishes Idolatry, and his own authority. ¶ *Viz.* Some by the Devil's help, and others only in shew. ¶ Inclining (by those Miracles he wrought) the deluded world to further such a design. ¶ In general, that they should revive, and establish such a frame, and face of affairs, as did resemble the Modes of *Rome* heathen; particularly, that they should, (1.) Embrace such a Religion, as did resemble the old Idolatrous Religion of the Heathen Empire, (as the abolishing that Religion was the wounding that Head to death, *ver.* 3.) (2.) Set up such a Government in the Church, as was fram'd according to the Model of the

Civil Government, and did help to promote Idolatry, and Persecution. (3.) Acknowledge, and maintain the Pope's Supremacy, and own him for the Head of the Church; whereby he became the Head of the Empire too, and the sole Director of all Church-affairs throughout the whole Empire; and upon that pretence screw'd himself into the management of many Temporal matters also; but especially, he became the grand Engineer, setter up, stickler-for, and promoter of Idolatry, and Persecution: (wherein the Formality, and Essence of this Beast does consist.) And herein he became the Picture of the old heathenish *Cæsars*. ¶ All which did conduce to the honour, and reputation of those former practices, as if they were so worthy of imitation. ¶ By the Victorious arms of *Constantine* against those that maintain'd Idolatry; and by those Laws he made for the suppressing of it.

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15 And he had power to give life unto the image of the beast, that the image of the beast, should both speak, and cause that as many as would not worship the image of the beast, should be killed.

¶ The two-horned Beast. ¶ By pretending to be Christ's Vicar, &c. ¶ Make their way of Worship, Government, &c. to become authentick, and be submitted to by all sorts, and embrac't with all due subjection. ¶ Be enabled to make Idolatrous Decrees, and cruel Censures. ¶ *Viz.* By stirring up the Civil Powers against them, (though they themselves would seem to be so Lamb-like as not to meddle with matters of blood.) ¶ Submit to the Pope's Supremacy, and their Idolatrous way of Worship.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

¶ The Church-men are the grand asserters of the Pope's Power, and promoters of his designs, and the drawers in of others to comply, and concur with them. See *n.* 65. ¶ *Ch.* 14. 11. The Profession of his Religion, and of subjection to him. ¶ So as to engage themselves to fight and act for him. ¶ Openly to serve, and own him.

17 And that no man might buy, or sell save he that had the mark, or the name of the beast, or the number of his name.

¶ Partake of the Preferments of that Church (which are all bought, and sold) and trade in those Commodities which peculiarly belong to his Kingdom, *ch.* 18. 12, &c. ¶ Made publick profession of his Doctrine. ¶ *Ch.* 15. 2. Owned that body, or systeme of Doctrines, which are maintained by him, (and evidences the Pope to be Antichrist)

18 Here is wisdom. Let him that hath understanding, count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

¶ *Ch.* 17. 9. *Viz.* In observing, and applying the Characters here set down. ¶ A difficult point that calls for the exercise of Spiritual wisdom to find it out. ¶ *Viz.* In discerning these Spiritual mysteries, and prudence to apply these Characters to whom they belong. ¶ Judiciously weigh the matter of that Heresie. ¶ That body of Errors peculiar to him, and invented by him. ¶ Made use of by men: or not having God but Man for its Author. ¶ *i. e.* The Doctrines hee'l have all his Followers to profess, are a considerable number, and compact body of Errors, link't together with an orderly dependence one upon another, so that one being granted, many others will follow. Or, The number twenty five (which is the square Root of six hundred sixty six) is marvellously applicable to the City, and Church of *Rome* in several particulars, (as twelve the Root of a hundred forty four, is to the new *Jerusalem*.)

C H A P. XIV.

1 The Lamb with his company standing on mount *Sion*. 6 An angel preacheth the gospel. 8 The fall of *Babylon*. 15 The harvest of the world.

AND I looked, and lo, a Lamb, stood on the mount *Sion*, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads.

¶ This Chapter shows (1.) the State of the true Church under Antichrist, a little afore his fall, *ver.* 1-5. (and so relates to the latter end of the Trumpet.) (2.) How she began

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began to make head against him; or, the means whereby his ruin was effected, *ver. 6-13. viz. the Preaching of the Gospel*; whereby the Truth is first declared, *ver. 6.* and then judgments are denounced; first in general, *ver. 7.* and then more particularly; both against the Head of Popish Hierarchy, *ver. 8.* and also all their Adherents, *ver. 9-11.* (3.) The Issue of this Contest; in his utter Ruin, *ver. 14, &c.* ¶ ¹ Christ appearing as the Captain of his redeemed ones, (*ver. 4.*) whom he has redeemed by the Sacrifice of himself, (the True Paschal Lamb, *John 1. 29.*) ¶ ² Unconquer'd by the Beast, and watching over his Church. ¶ ³ The true Church, now visible by public Ordinances. ¶ ⁴ A great company, who are Apostolical in their Doctrine, and Practice. (The same that were sealed, *ch. 7. 4.* None of them being lost, nor inveigled by Antichrist.) ¶ ⁵ Making open profession of their subjection to the Commandments of God; (and not humane inventions.) This may relate particularly to the *Waldenses*, and *Bohemians*.

2 And I heard a voice from ⁸ heaven, ⁹ as the voice of many waters, and ¹⁰ as the voice of a great thunder: and I heard a voice of harpers harping with their harps,

⁷ The powerful Preaching of the Word: having a threefold effect upon the Hearts of the Hearers. ¶ ⁸ In the true Church. ¶ ⁹ *Ch. 1. 15.* (See there,) and *19. 6.* A general, confused voice, causing wonder, and astonishment, (as *Matt. 7. 28.* *Mark 1. 22.* *John 7. 46.*) but they learn nothing distinctly thereby. ¶ ¹⁰ Striking terror into the Consciences, and making them tremble, as *Acts 24. 25.* ¶ ¹¹ *Ch. 5. 8.* Filling them with peace, comfort, and joy of the Holy Ghost.

3 And they ¹² sang ¹³ as it were a new song ¹⁴ before the throne, and ¹⁵ before the four beasts, and the ¹⁶ elders: and ¹⁷ no man could learn that song, but the hundred and forty and four thousand, which were ¹⁸ redeemed from ¹⁹ the earth.

¹² Express their harmonious cheerfulness for their preservation, and approaching deliverance. ¶ ¹³ Because almost forgotten, and grown out of use, during the Prevalence of Antichristianism. ¶ ¹⁴ *Ch. 5. 9.* (See there,) and *15. 3.* Something differing from the common Doctrine of those times. ¶ ¹⁵ Publicly before God, and his People. ¶ ¹⁶ *Judg. 12. 6.* None of the Antichristian party could join with them in this pure Gospel-worship. ¶ ¹⁷ Purchased by Christ, and thereupon, rescued from being carried away with the stream of the Antichristian rabble.

4 These are they which are ¹⁸ not defiled with women, for they are: ¹⁹ virgins: these are they which ²⁰ follow the Lamb whithersoever he goeth: these ²¹ were ²² redeemed from among men, being the ²³ first-fruits unto God, and to the Lamb.

¹⁸ Not corrupted with the Doctrine, and Idolatrous Worship of those Locusts, (like Women,) *ch. 9. 8.* ¶ ¹⁹ *Psal. 45. 14.* *Cant. 1. 2.* *2 Cor. 11. 2.* Adherent steadfastly to Christ, and abhor every thing that has any shew of violating their fidelity to him. ¶ ²⁰ Keep close to Christ in all his Ordinances; and are led by his Word, and Spirit; (and not by an implicit Faith:) but especially who do depend on the virtue, and merit of his Sacrifice alone, (the true Paschal Lamb) for Pardon and Acceptance, (and not on Saints or their own Merits; as the Followers of Antichrist do.) ¶ ²¹ *Deut. 18. 4.* *Jam. 1. 18.* The first pure, Apostolick Christians, that openly profess Christ after the Apostasy, and shew'd their dislike of Popery, and the fore-runners of a great multitude that should follow him, *ch. 7. 9.*

5 And ²⁴ in their mouth was found ²⁵ no guile: for ²⁶ they are without ²⁷ fault before the throne of God.

²⁴ *Psal. 32. 2.* No Antichristian Equivocation, or Hypocrisy, (pretending to serve Christ, and yet serve Antichrist.) ¶ ²⁵ *Viz.* The faults of those times; Antichristian Idolatry, and Superstition; and those crimes charg'd upon them by their enemies.

6 And I saw ²⁸ another ²⁹ angel ³⁰ fly in the ³¹ midst of heaven, ³² having the ³³ everlasting gospel to preach unto them that ³⁴ dwell on the earth, and to ³⁵ every nation, and kindred, and tongue, and people,

³² *Viz.* Besides that, *ch. 8. 13.* and following him. ¶ ³³ The Ministers God made use of in the beginning of the Reformation, to spread the Gospel, (as *Waldus* and his Followers.)

¶ ³⁴ Noting, the swift passage of the Gospel. ¶ ³⁵ *Ch. 8.* Chap. 14. 13. See there. ¶ ³⁶ Authorized to Preach. ¶ ³⁷ *Luke 21. 33.* 1 *Pet. 1. 25.* The same that was from the beginning, (and not an Innovation, as the Papists say.) ¶ ³⁸ Earthly-minded Men, (to make them Spiritual.) ¶ ³⁹ *Ch. 10. 11.* All sorts of People.

7 Saying with ³² a loud voice, ³³ Fear ³⁴ God, and give ³⁵ glory to him, for the hour of his ³⁶ Judgment is come: and ³⁷ worship ³⁸ him that ³⁹ made heaven and earth, and the sea, and the fountains of waters.

³² Zeal, earnestness, and boldness. ¶ ³³ At first their business was to bring People to the true knowledge of God, and his Worship, (which was almost forgotten under Antichrist.) ¶ ³⁴ *Luke 21. 34.* (And not the Beast, or Antichrist.) ¶ ³⁵ By resting by faith on Christ alone, and renouncing Saints, Angels, Merits, &c. ¶ ³⁶ *Jer. 16. 19, 20.* *Acts 17. 30.* *Viz.* On Antichrist, and his Followers. ¶ ³⁷ (And not Idols, Images, &c.) ¶ ³⁸ *Psal. 146. 5, 6.* *Acts 14. 15.* and *17. 24.*

8 And there followed ³⁹ another angel, saying, ⁴⁰ Babylon is ⁴¹ fallen, is fallen, ⁴² that ⁴³ great city, because she ⁴⁴ made all nations ⁴⁵ drink of the ⁴⁶ wine of the ⁴⁷ wrath of her fornication.

³⁹ Other Ministers stirred up to foretel Rome's approaching decay, as *Wickliff*, *Hus*, *Jerom* of Prague. ¶ ⁴⁰ The Church of Rome is now discover'd to be Babylon, devoted to ruin. ¶ ⁴¹ *Ch. 18. 2.* *Isa. 21. 9.* *Jer. 51. 8.* Begun to fall, and shall fall more and more, till it be utterly ruin'd. ¶ ⁴² Pompous, domineering Church, and of large extent, *ch. 17. 1, 5.* ¶ ⁴³ Allur'd by her inticements. ¶ ⁴⁴ *Ch. 17. 2.* To partake of her Idolatry. ¶ ⁴⁵ Her powerful inticements to Idolatry. ¶ ⁴⁶ Which procures wrath from God.

9 And the ⁴⁷ third angel followed them, saying, with ⁴⁸ a loud voice, if any man ⁴⁹ worship the beast and ⁵⁰ his ⁵¹ image, and ⁵² receive his mark in his ⁵³ forehead, or in his ⁵⁴ hand,

⁴⁷ 2 *Pet. 3. 9.* Other Ministers among the Reformers, (as *Luther*, *Melancthon*, *Calvin*, *Martyr*, *Bucer*, &c.) ¶ ⁴⁸ See *ch. 13. 4. n. 26.* ¶ ⁴⁹ Made by him, *ch. 13. 14.* ¶ ⁵⁰ See on *ch. 13. 15. n. 82.* ¶ ⁵¹ *Ch. 13. 16.* See there, *n. 84, 85, 86.*

10 The same ⁵⁵ shall drink of the ⁵⁶ wine of the ⁵⁷ wrath of God, which is ⁵⁸ poured out without ⁵⁹ mixture into the cup of his indignation; and he shall be tormented with ⁶⁰ fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb:

⁵⁵ *Ch. 16. 19.* Terrible Judgments. ¶ ⁵⁶ *Jam. 2. 13.* *Viz.* Of Mercy, *Luke 16. 24.* ¶ ⁵⁷ *Ch. 19. 20.* and *20. 10.*

11 And the ⁶¹ smoke ⁶² of their torment ascendeth up for ever and ever: And they have no rest day nor night, who ⁶³ worship the Beast and his ⁶⁴ image, and whosoever receiveth the ⁶⁵ mark of his name.

⁶¹ *Ch. 19. 3.* *Isa. 34. 10.* ¶ ⁶² *i. e.* Of the fire, where-with they are tormented. ¶ ⁶³ The impression of his Doctrine, so as to make profession thereof, and rest thereon.

12 ⁶⁶ Here is the ⁶⁷ patience of the Saints: here ⁶⁸ are they that keep the commandments of God, and the faith of Jesus.

⁶⁶ *Ch. 13. 10.* *Viz.* In those Persecutions after the Reformation was begun. ¶ ⁶⁷ An occasion to try, and exercise it. ¶ ⁶⁸ Will be a discovery of such as are sincere, and firm.

13 And I heard a voice from heaven, saying unto me, ⁶⁹ Write, blessed are the dead which die ⁷⁰ in the Lord, ⁷¹ from henceforth: ⁷² Yea; saith the spirit, that they may ⁷³ rest from their ⁷⁴ labours; and their works do ⁷⁵ follow them.

⁶⁹ *Ch. 19. 9.* *Viz.* For the consolation of those that shall live in those calamitous times, and suffer in them. ¶ ⁷⁰ 1 *Cor. 15. 18.* 1 *Thess. 4. 14.* *Heb. 11. 13.* Being united to Christ by a lively faith, and so become members of his Body. (2.) In the favour of God. (3.) For his sake, and cause. ¶ ⁷¹ *i. e.* As well in dying in this quarrel of Christ against the Beast, as they were blessed formerly, who died in his quarrel against the Dragon. ¶ ⁷² This is a certain truth, being delivered by the Spirit. ¶ ⁷³ *Luke 16. 25.* 2 *Thess. 1. 7.* *Heb. 4. 9.* ¶ ⁷⁴ Those troubles they meet withal

¶ Or, from henceforth saith the Spirit, &c.

† Gr. were bought.

* Chap. 5. 9.

* Zeph. 3. 13.

* Eph. 5. 27.

Chap. 15. at this time. ¶ ⁶⁷ Or, accompany them into God's Presence, to witness their sincerity, and obtain a reward.

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14 And I looked, and behold, a ⁶⁸ white ⁶⁹ cloud, and upon the cloud ⁷⁰ one sat, ⁷¹ like unto the Son of man, having on his head a golden ⁷² crown, and in his hand a ⁷³ sharp sickle.

⁶⁸ Noting, innocency, and uprightness of proceedings. Here he comes to shew how God fulfills the former threatenings, (*ver.* 9-11.) and that, when Words would not avail, he proceeds to Deeds. ¶ ⁶⁹ *Isa.* 19. 17. Noting, the Sovereignty, and Glory of the Judge, and his swiftness in coming to execute Judgments. ¶ ⁷⁰ Christ; and instruments made use of by him. ¶ ⁷¹ *Ch.* 1. 13. See there. ¶ ⁷² Noting Majesty, Authority, and Victory. ¶ ⁷³ Effectual means to execute Judgments.

15 And another ⁷⁴ angel came out of ⁷⁵ the temple, ⁷⁶ crying with a loud voice, to him that sat on the cloud, ⁷⁷ Thrust in thy sickle, and reap: for the ⁷⁸ time is come for thee to reap; for ⁷⁹ the harvest of the earth is ⁸⁰ ripe.

* Matt. 13. 39.

¶ Or, dried.

⁷⁴ Ministers, pressing Christ to execute judgment on Antichrist. ¶ ⁷⁵ They publicly made such requests in the Congregation. ¶ ⁷⁶ *Ch.* 6. 10. Praying earnestly, and boldly. ¶ ⁷⁷ *Joel* 3. 13. Execute judgment on Antichrist, and his Adherents. ¶ ⁷⁸ *Isa.* 63. 4. ¶ ⁷⁹ *Jer.* 51. 33. The sins of the Antichristian State are come to a height, *Joel* 3-13.

16 And he that sat on the cloud, thrust in his sickle on the earth; and the earth was reaped.

17 And ⁸⁰ another angel came out of the temple which is in heaven, he also having a ⁷³ sharp sickle.

⁸⁰ The Instruments Christ uses in executing this vengeance.

18 And ⁸¹ another angel came out from the ⁸² altar, which had power over ⁸³ fire, and ⁸⁴ cried with a loud cry to him that had the sharp sickle, saying, ⁸⁵ Thrust in thy sharp sickle, and ⁸⁶ gather the ⁸⁷ clusters of the ⁸⁸ vine of the earth; for her ⁷⁹ grapes are fully ripe.

⁸¹ Faithful Pastors espousing the quarrel of those that were slain, and lying under the Altar, (*ch.* 6. 9.) and stirring up other to avenge their quarrel. ¶ ⁸² *i. e.* Judgments, (*2 Kings* 1. 10.) which by their Prayer, they could bring down, *ch.* 11. 5. ¶ ⁸³ *Ch.* 6. 10. Earnestly, and boldly exhorted them. ¶ ⁸⁴ Execute greater Judgments. ¶ ⁸⁵ Destroy. ¶ ⁸⁶ The several distinct Orders, and Societies of Antichristians. ¶ ⁸⁷ The Antichristian Church.

19 And the angel thrust in his sickle into the earth, and gathered ⁸⁷ the vine of the earth, and cast it into the ⁸⁸ great wine-press of the wrath of God.

⁸⁸ The place of slaughter, where God executes his Judgments on them.

* Lam. 1. 15.

20 And ⁸⁹ the wine-press was ⁹⁰ troden, ⁹¹ without the city, and blood came out of the wine-press, ⁹² even unto the ⁹³ horse bridles, ⁹⁴ by the space of a thousand and six hundred furlongs.

⁸⁹ *Ch.* 19. 15. *Isa.* 63. 3. ¶ ⁹⁰ Without the bounds of the true Church, (so that none of her Members suffer by this Judgment. ¶ ⁹¹ In a great quantity. ¶ ⁹² *Ch.* 19. 14, 17, 18. ¶ ⁹³ All over the Pope's Dominions.

C H A P. XV.

1 The seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of the wrath of God.

AND I saw ¹ another sign ² in heaven, ³ great and marvellous, seven ⁴ angels, having the ⁵ seven ⁶ last plagues; for in them is ⁷ filled up the wrath of God.

This Chapter is Preparatory to the Vision of the Vials, shewing something of the State of the Reformed Church then: It agrees much with *ch.* 11. 16, &c. And follows in order of Story after that. ¶ ¹ Besides that, *ch.* 12. 1. ¶ ² Betokening something concerning the affairs of the Church. ¶ ³ *Viz.* In respect of the changes it foretells. ¶ ⁴ Ministers of the Gospel, or Witnesses: for (1.) these smite the Earth, (*ch.* 16. 2, 4.) as the Witnesses had power to do, *ch.* 11. 6. (2.) They come out of the Temple, (*ver.* 6.)

whither none but the Priests might enter. (3.) Their attire is Priestly, *ver.* 6. ¶ ⁵ Noting several Judgments, or degrees of Judgment. ¶ ⁶ *Ch.* 11. 14. *Viz.* To be inflicted on Antichrist, and his Party. ¶ ⁷ Finish, whatsoever Judgments God will bring on the Beast.

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2 And I saw as it were a ⁹ sea of ¹⁰ glass mingled with ¹¹ fire; and them that had ¹² gotten the victory ¹³ over the beast, and ¹⁴ over his image, and ¹⁵ over his mark, and ¹⁶ over the number of his Name, ¹⁷ stand on the sea of glass, having the ¹⁸ harps of God.

⁹ See on *ch.* 4. 6. The Blood of Christ, (to which the Members of the true Church have publick recourse now, (*ch.* 7. 14.) and not to Penances, &c.) ¶ ¹⁰ The sanctifying Power of the Spirit. Justification, and Sanctification go together. ¶ ¹¹ Got free both from the Civil, and Ecclesiastical Idolatrous Powers; so that they could not longer persecute them for not submitting to their *Paganish* abominations. ¶ ¹² From professed subjection to him. ¶ ¹³ From his Doctrines. ¶ ¹⁴ Resting securely on the efficacy of Christ's blood alone for Pardon, and Life. ¶ ¹⁵ *Ch.* 5. 8. and 14. 2. Hearts tuned, and fitted by the Spirit of God to praise him for their deliverance.

3 And they ¹⁷ sing the ¹⁷ song of Moses the servant of God, and the song ¹⁸ of the Lamb saying ¹⁹ Great and ²⁰ marvellous are thy ²¹ works, Lord ²² God almighty, ²³ just and ²⁴ true are thy ²⁵ ways, ²⁶ thou King of ²⁷ saints.

* *Psal.* 111. 2.

* Chap. 16. 7.

¶ Or, nations,

¹⁷ *Ch.* 5. 9. & 14. 3. *Exod.* 15. 1. *i. e.* They have a like or ages occasion of praise, as *Moses* had; and his Song was a Type of theirs, and had an eye to this occasion also. See on *Exod.* 15. 1. ¶ ¹⁸ Who makes the occasion for it, and is the subject of it. ¶ ¹⁹ Effected by no mean Power. ¶ ²⁰ *Psal.* 139. 14. Which should make Men and Angels admire them. ¶ ²¹ *Viz.* In over-turning the Kingdom of the Beast. ¶ ²² *Ch.* 19. 2. *Psal.* 145. 17. *Viz.* In rendering to the Beast according to his desert, *ch.* 13. 10. ¶ ²³ In performing thy Promises. ¶ ²⁴ The whole course of thy Proceedings. ¶ ²⁵ Of them especially.

4 ²⁶ Who shall not fear ²⁷ thee, O Lord, and glorify thy name? for ²⁸ thou ²⁹ only art holy: for ³⁰ all nations shall come and worship before thee; for thy ³¹ judgments are made manifest.

²⁶ *Jer.* 10. 7. *q. d.* Upon this occasion many will be brought to it. ¶ ²⁷ (And not the Beast; as they have done.) ¶ ²⁸ *Viz.* In opposition to Antichrist, that usurpt that Title. ¶ ²⁹ *Isa.* 66. 23. *Psal.* 72. 8. This work will make way for the converting many Nations from their Idolatrous, to thy true, Worship. ¶ ³⁰ The Justice of thy Proceedings against Antichrist.

5 And after that, I looked and behold, ³² the ³³ temple of the tabernacle of the ³⁴ testimony in ³⁵ heaven was ³⁶ opened:

* See Numb.

³² *Ch.* 11. 19. Religion was reformed, (*2 Chron.* 29. 3.) and the Mysteries of the Gospel publicly preach't, and profest. ¶ ³³ *Exod.* 25. 21.

6 And the seven angels came ³⁷ out of the temple, having the seven ³⁸ plagues, clothed in ³⁹ pure and white linnen, and ⁴⁰ having their breasts ⁴¹ girded with golden girdles.

* Chap. 1. 13.

³⁷ To note, that they were Members of the Reformed Church, who executed these Judgments. ¶ ³⁸ Power, and charge to execute them. ¶ ³⁹ *Isa.* 13. 3. Noting the Justice of these Judgments; or, that the Executioners thereof were Ministers, (this being the Priestly habit.) ¶ ⁴⁰ *Ch.* 1. 13. Noting their readiness, and activity, and establishment in the Truth, *Eph.* 6. 14.

7 And ⁴² one of the four beasts ⁴³ gave unto the seven ⁴⁴ angels, seven ⁴⁵ golden vials ⁴⁶ full of the wrath ⁴⁷ of God, who ⁴⁸ liveth for ever and ever.

⁴² Some courageous Gospel-Ministers. ¶ ⁴³ Exhorted, and encourag'd them to this undertaking. ¶ ⁴⁴ Noting the Purity of these Proceedings. ¶ ⁴⁵ Containing many, and great Judgments. ¶ ⁴⁶ (Not their own malice or revenge.) ¶ ⁴⁷ *Ch.* 1. 18. & 4. 9, 10. & 5. 14. & 10. 6. (And therefore can punish them both here, and hereafter.)

8 And the ⁴⁹ temple was filled with ⁵⁰ smoke from the ⁵¹ glory of God, and from his ⁵² power; and ⁵³ no man was able to ⁵⁴ enter into the temple ⁵⁵ till the seven plagues of the seven angels were fulfilled.

* The

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⁴³ The Gospel-Church, (from whence God sent some continually to plague the Antichristian Party.) ¶ ⁴⁴ 1 Kings 8.-10. Psal. 18. 8. Isa. 6. 4. Tokens of God's Presence. ¶ ⁴⁵ His gracious appearing for his People. ¶ ⁴⁶ His terrible appearing against his Enemies. ¶ ⁴⁷ Exod. 40. 35. ¶ ⁴⁸ Rom. 11. 33. Psal. 36. 6. Viz. To interceed for the preventing these Judgments. ¶ ⁴⁹ Till wrath was fully executed, i. e. not at all, (as Gen. 8. 7. Psal. 112. 8. Acts 3. 21.)

C H A P. XVI.

2 The Angels pour out of their Vials full of wrath, 6 The plagues that follow thereupon. 15 Christ cometh as a thief.

AND I heard a ² great voice ³ out of the temple, saying to the seven ⁴ Angels, ⁵ Go your ways and pour out the Vials of the wrath of God upon the ⁶ earth.

⁷ This Chapter gives the Vision of the Vials; (which contain the third Period of Church-affairs) shewing Antichrist's ruin by several steps or degrees; answerable to the degrees by which he rose under the Trumpets: so that what he got by the one, he loses proportionably by the other: and what Plague comes on the Church by each particular Trumpet, the contrary good comes by each Vial. ¶ ⁸ A powerful Call and Command. ¶ ⁹ From the Presence of God. ¶ ¹⁰ See on ch. 15. 1. ¶ ¹¹ Jer. 48. 10. Ezek. 9. 5, 6. ¶ ¹² The Antichristian Church and State.

2 And the first went and poured out his vial upon the ⁷ earth; and there fell a ⁸ noisom and grievous ⁹ sore upon the men which ⁹ had the mark of the beast, and upon them which ¹⁰ worshipped his image.

⁷ The fundamental Doctrines of Popery, viz. the Pope's Supremacy, Infallibility, &c. (which by the first Reformers were discovered to be unsound.) ¶ ⁸ Exod. 9. 9. Envy and rage in themselves, and contempt from others. ¶ ⁹ Ch. 13. 16. See there. ¶ ¹⁰ See ch. 13. 15. n. 82.

3 And the second Angel poured out his vial upon the ¹¹ sea; and it became ¹² as the blood of a dead man: and ¹³ every living soul died in the sea.

¹¹ The Popish Religion and way of Worship: (which was now discovered to be deadly.) ¶ ¹² Exod. 7. 20. Not able to convey any spiritual life. ¶ ¹³ They that had no other life, but what was bred and fed in that Religion, perished eternally.

4 And the third Angel poured out his vial upon the ¹⁴ rivers and ¹⁴ fountains of waters; and they ¹⁵ became blood.

¹⁴ The Popish Seminaries, Priests, and Emisaries: (that carry their Religion up and down.) ¶ ¹⁵ Were punished with death.

⁵ And I heard the ¹⁶ Angel of the waters say, ¹⁷ Thou art ¹⁷ righteous, O Lord, * which ¹⁸ art, and ¹⁹ wast, and ²⁰ shalt be, because thou hast judged thus:

¹⁶ The Instruments of this Plague on these Waters. ¶ ¹⁷ Ch. 15. 3. & 19. 2. Viz. In this punishment inflicted on them: (and therefore they are not Martyrs that suffer by it.) ¶ ¹⁸ Ch. 1. 4. See there. Dost now fulfil thy Promises and Threats. ¶ ¹⁹ Wast wont to execute such Judgments formerly. ¶ ²⁰ Shall go on to do further execution on them.

⁶ For * they have shed the blood of saints and prophets, and thou hast ²¹ given them blood to drink: for they are worthy.

⁷ And I heard ²² another out of the Altar say, ²³ Even so, * Lord God almighty, true and righteous are thy judgments.

²² Glorified Saints in Heaven. ¶ ²³ So it ought to be.

8 And the fourth Angel poured out his vial upon ²⁴ the sun; and power was given unto him to ²⁵ scorch men with ²⁶ fire.

²⁴ Isa. 5. 30. The Emperour; or other Princes: (to make them withdraw from the Pope,) or the Doctrines and Canons of the Church: (discovered to be erroneous.) ¶ ²⁵ Vex. ¶ ²⁶ Envy.

⁹ And ²⁷ men were ²⁸ scorched with great heat,

and ²⁹ blasphemed the name of God, which hath ³⁰ power over these plagues: and they repented not, to give him ³⁰ glory.

²⁷ The obstinate adherents of Antichrist. ¶ ²⁸ Shamed and filled with rage and envy. ¶ ²⁹ Ver. 11, 21. 2 Kings 6.-33. 2 Chron. 28. 22. Isa. 8. 21. By a more violent pursuit of their blasphemous Errors. ¶ ³⁰ Ch. 11.-13. By submitting to him, and repenting.

10 And the fifth Angel poured out his vial upon the ³¹ seat of the beast: and his kingdom was ³² full of darkness, and they ³³ gnawed their tongues for pain,

³¹ The Church of Rome in its entire frame: (which is hereby shattered to pieces.) ¶ ³² Ch. 18. 23. Much confusion among them. ¶ ³³ They were almost distracted at the decay of their grandeur.

11 And blasphemed the God of heaven, because of their ³⁴ pains and their sores, and repented not of their ³⁵ deeds.

³⁴ Their Calamities which made them so uneasy. ¶ ³⁵ Idolatries, Blasphemies, Tyrannies, &c.

12 And the sixth Angel poured out his vial upon the great river ³⁶ Euphrates; and * the ³⁷ wa-
ter thereof was dried up, that the ³⁸ way of the ³⁹ kings of the east might be ⁴⁰ prepared.

³⁶ Isa. 8. 7. The Turks Dominions, ch. 9.-14. ¶ ³⁷ Jer. 50. 38. Isa. 11. 15. & 42. 15. Impediments were removed. ¶ ³⁸ Viz. To the true Church, and to their own Possessions. ¶ ³⁹ The Jews, Isa. 24. 21. (Who are most numerous in the Eastern Countries.) ¶ ⁴⁰ By removing Obstructions.

13 And I saw ⁴¹ three ⁴² unclean ⁴³ spirits like ⁴⁴ frogs come out of the ⁴⁵ mouth of the ⁴⁶ dragon, and out of the mouth of the ⁴⁷ beast, and out of the mouth of the ⁴⁸ false prophet.

⁴¹ Answerable to the number of those that send them. ¶ ⁴² In their Rise, Ends, Means, Doctrines and Lives. ¶ ⁴³ Popish Emisaries, and Negotiators; and all other Solicitors of those affairs, (who are generally full of activity, wit, deceit, and mischief.) ¶ ⁴⁴ Exod. 8. 6. In respect of their filthiness, and crawling about. ¶ ⁴⁵ By the Command, and Commission. ¶ ⁴⁶ Ch. 12. 9. Heathen Powers; especially the Turk. ¶ ⁴⁷ Antichristian Civil Powers. ¶ ⁴⁸ Ch. 19. 20. & 20. 10. Antichristian Ecclesiastical Powers.

14 For they are the spirits of ⁴⁹ devils, * work-
ing ⁵⁰ miracles, which ⁵¹ go forth unto the ⁵² kings of the earth, and of the ⁵³ whole world, to ⁵⁴ gather them to the battel of that ⁵⁵ great day of God almighty.

⁴⁹ 1 Kings 22. 22. Like them in subtilty, malice and mischief, and influenc'd by them. ¶ ⁵⁰ Ch. 13. 13, 14. Strange feats, and juggling tricks. ¶ ⁵¹ Travel into all parts. ¶ ⁵² Ch. 17. 2. & 19. 19. & 20. 9. Such as are addicted to the Popish Church. ¶ ⁵³ Any Heathens they can engage with them. ¶ ⁵⁴ Ch. 19. 19. & 20. 8. Draw them to, and engage them in, an universal, and joynt opposition against Christ, his People, and Government. ¶ ⁵⁵ Wherein hee'l eminently appear in taking vengeance on them.

15 * Behold, I come as a ⁵⁶ thief. Blessed is * he that ⁵⁷ watcheth, and keepeth his ⁵⁸ garments, * lest he walk ⁵⁹ naked, and they see his shame.

⁵⁶ 1 Thess. 5. 2. See there. ¶ ⁵⁷ Viz. Against those temptations hee'l then be expos'd to. ¶ ⁵⁸ His Profession unpurged from the defilements of Antichrist. ¶ ⁵⁹ Void of uprightness, and in a course of sin.

16 And he ⁶⁰ gathereth ⁶¹ them together into a place, called in the ⁶² Hebrew-tongue, ⁶³ Armageddon.

⁶⁰ Joel 3. 12. God, by his Providence so orders it. ¶ ⁶¹ All Antichrist's assistants. ¶ ⁶² Impos'd upon it by, or in relation to, the Jews, who perhaps may then be converted: See on ch. 19. 1. n. 4. ¶ ⁶³ That is, The Mountain of glorious Judgment: Or, The destruction of their Armies, ch. 19. 20. (which shews the event of this Battel.) This may perhaps be the same place that is called, The Valley of Jehoshaphat, (Joel 3. 2.) where God will make a great destruction of the enemies of his Church, ver. 12.-14.

17 And the seventh Angel poured out his vial into the ⁶⁴ air; and there came a great voice out of

¶ Or, burned.

Chap. 17. of the temple of heaven from the throne, saying, ⁶⁵ It is done.

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⁶⁴ What is left of Satan's kingdom every where, *Eph.* 2. 2. ¶ ⁶⁵ *Ch.* 10. 6. & 21. 6. *John* 19. 30. These last Plagues are now finish'd.

18 And there were ⁶⁶ voices, and ⁶⁶ thunders, and ⁶⁶ lightnings; and there was a ⁶⁷ great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

⁶⁸ *Ch.* 4. 5. See there. ¶ ⁶⁷ *Ch.* 6. 12. & 11. 13, 19. The utter abolishing of *Babylon's* Power.

* Chap. 14. 8.

19 And * the ⁶⁸ great city was divided into three parts, and the ⁶⁹ cities of the nations fell: and great *Babylon* came in ⁷⁰ remembrance before God, * ⁷¹ to give unto her the cup of the wine of the fierceness of his wrath.

* *Lk.* 51. 23.

⁶⁸ The remainders of the Church of *Rome*, or of the Antichristian State. ¶ ⁶⁹ Places under the dominion of Antichrist. ¶ ⁷⁰ *Ch.* 18. 5. To punish her for her sins. ¶ ⁷¹ *Ch.* 14. 10. *Jer.* 25. 15.

20 And every ⁷² island fled away, and the ⁷³ mountains were not found.

⁷² *Ch.* 6. 14. The Consecrated places were taken away. ¶ ⁷³ Her Ecclesiastical Dignities vanish.

21 And there fell upon men a ⁷⁴ great hail out of heaven, every stone about the weight of a talent: and men ⁷⁵ blasphemed God, because of the plague of hail; for the plague thereof was exceeding great.

⁷⁴ *Ch.* 11. 19. *Josh.* 10. 11. ¶ ⁷⁵ See *n.* 29. The hearts of this Antichristian party were still hardned.

C H A P. XVII.

3, 4 A woman arrayed in scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is *Babylon*. 8 The punishment of the whore. 14 The victory of the Lamb.

* AND there came * one of the seven Angels which had the * seven Vials, and talked with me, saying unto me, * Come hither, I will shew unto thee the * judgment of * the * great * whore, that * sitteth upon many * waters:

* *Nah.* 3. 4.

* This Chapter gives a punctual description of the Church of *Rome*, under the Notion of a Whore; and also of the Heads, and Horns of the Empire. ¶ ¹ To note, that this Whore is the party upon whom the Vials are pour'd out. ¶ ² *Viz.* In the Spirit, *ver.* 3. ¶ ³ *Ch.* 18. 8, 21. *Nah.* 3. 4. The Arraignment, Accusation, and Condemnation. ¶ ⁴ Both in point of Defection, and Domination. ¶ ⁵ The Church of *Rome*: (formerly the Spouse of Christ, but now turn'd Whore,) or, The whole Body of the Idolatrous Clergy: (See *ch.* 13. 11. *n.* 58.) influencing the whole Empire, and having their chief residence at *Rome*, (*ver.* 9.) as the Center of their Dominion. Called also, a Woman, (*ver.* 3.) and *Babylon*, (*ver.* 5.) and *Jezebel*, (*ch.* 2. 20.) and the false Prophet, (*ch.* 19. 20.) and is the same with the two-horned Beast, *ch.* 13. 11. ¶ ⁶ *Jer.* 51. 13. Rules and Domineers over, (*ver.* 18.) and has a Jurisdiction which spreads far and wide, and pretends to be the Catholick Church. ¶ ⁷ People, *ver.* 15.

2 * With whom the Kings of the ¹⁰ earth have * committed fornication, and the ¹² inhabitants of the ¹⁰ earth have been made ¹¹ drunk with the ¹⁴ wine of her ¹¹ fornication.

⁹ *Ver.* 12. *ch.* 18. 9. By whose allurements, and persuasions. ¶ ¹⁰ The *Roman* Empire. ¶ ¹¹ Joyn'd with her in Idolatrous Worship. ¶ ¹² *Ch.* 14. 8. & 18. 3. ¶ ¹³ *Jer.* 51. 7. Irrationally addicted to that way of superstition; and quarrellsome with all opposers thereof. ¶ ¹⁴ Those means she uses to draw people to her ways. ¶ ¹⁵ Idolatry.

3 So he carried me away ¹⁶ in the spirit into the ¹⁷ wilderness: and I saw a ¹⁸ woman ⁷ sit upon a ¹⁹ scarlet coloured ²⁰ beast, full of ²¹ names of blasphemy, having ²² seven heads and ten ²³ horns.

¹⁶ *Ch.* 1. 10. See there. Being Spiritually enlightened to understand these things. ¶ ¹⁷ Implying, that this Woman was in a Wilderness-condition, (not as the true Church was (*ch.* 12. 6, 14.) in a state of obscurity, but)

in a desolate, ruinous, forlorn condition, (as to God;) full of wild Beasts, (*ch.* 18. 2. *Isa.* 13. 21. & 34. 14.) and neglected by God: Whereas the true Church is his Garden, (*Cant.* 4. 12. & 5. 1. & 6. 2.) and Vine-yard, (*Isa.* 5. 1. being cultivated, and dressed by him, *Isa.* 5. 2. & 58. 11. ¶ ¹⁸ The *Roman* Church: See *n.* 6. & *n.* 90. ¶ ¹⁹ Noting, both Majesty, and Cruelty. ¶ ²⁰ The Civil State of the Idolatrous, tyrannizing Empire, headed by the Papacy. ¶ ²¹ Idolatrous Doctrines, and Practices. ¶ ²² *Ch.* 13. 1. See there.

4 And the ²³ woman was arrayed in ²⁴ purple, and ²⁴ scarlet-colour, and decked with ²⁵ gold and ²⁵ precious stones and pearls, having ²⁶ a golden cup in her hand, full of ²⁷ abominations, and filthiness of her ²⁸ fornication.

† *Gr. gildad.*

²³ The Church of *Rome* (in its chief members.) ¶ ²⁴ *Ch.* 18. 16. Noting their Pride, and tyrannical Cruelty. ¶ ²⁵ Shewing their Pomp, and Splendor, both in Civil affairs, and Sacred Worship. ¶ ²⁶ Inticing means, and specious pretences, to allure people to their Idolatry; particularly, by Sensuality, Luxury, and Affluence. ¶ ²⁷ Idols, (*2 Kings* 23. 23.) and the most abominable Doctrines and Practices.

5 And upon her ²⁸ forehead was a ²⁹ name ³⁰ written, ³¹ MYSTERY, ³² BABYLON THE ³³ GREAT, THE ³⁴ MOTHER OF ³⁵ HAR- ³⁶ LOTS, AND ³⁷ ABOMINATIONS OF THE ³⁸ EARTH.

¶ *Or, fornications.*

²⁸ *Isa.* 3. 9. Noting her Impudence, in the publick owning these things. ¶ ²⁹ To be found by Spiritual wisdom, *ver.* 9. ¶ ³⁰ As evident as if written. ¶ ³¹ *2 Thess.* 2. 7. All things relating to her are under a disguise. ¶ ³² The Church of *Rome*. See *n.* 6. ¶ ³³ Ring-leader. ¶ ³⁴ Idolaters, and Idolatry.

6 And I saw the ³⁸ woman ³⁵ drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondred with great admiration.

³⁵ *Ch.* 18. 24. Delighting therein, and filled therewith.

7 And the angel said unto me, Wherefore didst thou marvel? I will ³⁶ tell thee the mystery of the woman, and of the ⁴⁰ beast that ³⁷ carrieth her, which hath the ⁴² seven heads and ⁴³ ten horns.

³⁶ Expound. ¶ ³⁷ Supports her by its Authority, and is in a slavish, brutish subjection to her.

8 The ⁴⁰ beast that thou sawest ³⁸ was, and ³⁸ is not; and * shall ³⁹ ascend ⁴⁰ out of the bottomless pit, * and go ⁴¹ into perdition: and ⁴² they that dwell on the earth shall ⁴³ wonder, * (whose ⁴⁴ names were not ⁴⁵ written in the ⁴⁶ book of life ⁴⁷ from the foundation of the world) when they behold the ⁴⁰ beast that ⁴⁸ was, and ⁴⁹ is not, and yet ⁵⁰ is.

* Chap. 13. 1.

* Chap. 13. 10.

* Chap. 13. 8.

³⁸ *i. e.* The time will come when, idolatry being rooted out, (which was by *Constantine*) this Beast shall cease to be; that is, the *Roman* Empire shall cease to be a Beast, for a time; so that it may then be said of it, This Empire was a Beast, but is not so now at present. ¶ ³⁹ *Ch.* 11. 7. *q. d.* Yet the Empire shall again become Idolatrous, and a Beast. ¶ ⁴⁰ *Ch.* 9. 11. & 11. 7. Implying, that that state, and constitution of it is not from God, but the Devil's invention, and eminently subservient to his interest. ¶ ⁴¹ Be finally destroy'd. ¶ ⁴² The generality of the inhabitants of the Empire. ¶ ⁴³ Superstitiously adore, and be devoted to. See on *ch.* 13. 3. *n.* 23. ¶ ⁴⁴ ⁴⁵ ⁴⁶ See on *ch.* 13. 8. ¶ ⁴⁷ The Empire that was a *Pagan*, persecuting, Idolatrous Empire. ¶ ⁴⁸ Is not *Pagan* now, (and so the Beast is not the very same in all points: and therefore is called *The Image of the Beast*, *ch.* 13. 14.) ¶ ⁴⁹ Yet is a Beast, that is, an Idolatrous, persecuting Government still; and so the same for substance, as it was afore, though with some difference; in as much as their Idolatry is now disguised under new Titles, and has different Objects.

9 And ⁵¹ here is the mind which hath wisdom. * The seven heads ⁵² are seven mountains, on which ⁵³ the ⁵⁴ woman ⁵⁵ sitteth.

* Chap. 13. 1.

⁵¹ *Ch.* 13. 18. *Ecl.* 1. 17. *q. d.* Here's that which requires a mind endued with Spiritual wisdom, for the right understanding, and applying these marks. ¶ ⁵² Signifie. ¶ ⁵³ Keeps her Court and abode, in that City which was built upon seven Hills, *viz.* *Rome*, (the Head and Governing part of the Church of *Rome* having their head-quarters there;

Chap. 17. there; and the Church having its denomination from thence.)

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10 And there are seven ⁵⁴ kings: ⁵⁵ five are fallen, and ⁵⁶ one is, and the ⁵⁷ other is not yet come: and when he cometh, he must continue a ⁵⁸ short space.

⁵⁴ Forms of Sovereign Government in the Roman state. ¶ ⁵⁵ Viz. Kings, Consuls, Decemvirs, Dictators, and Tribunes. These were past in John's time. ¶ ⁵⁶ Viz. The Pagan *Cæsars*. ¶ ⁵⁷ Viz. [Kings] (not head of the Beast) that is, Christian *Cæsars*. ¶ ⁵⁸ In comparison of the sixth Head preceding, or the succeeding Head of the Papacy.

11 And the ⁵⁹ beast that ⁵⁹ was, and ⁵⁹ is not, even he is the ⁶⁰ eighth, and is ⁶¹ of the seven, and ⁶² goeth into perdition.

⁵⁹ The Pagan-Christian Head of this Idolatrous Empire, viz. the Pope. ¶ ⁶⁰ Viz. King or Supreme Governor. ¶ ⁶¹ One of the seven Heads, (viz. the last) i.e. idolatrous, persecuting power, (the Christian *Cæsars* being a King, or supreme Governour, but not a Head of the Beast.)

* Dan. 7. 20.
Chap. 13. 1.

12 And * the ⁶³ ten horns which thou sawest, are ⁶⁴ ten kings, which ⁶⁴ have received no kingdom ⁶⁵ as yet; but receive power ⁶⁶ as kings ⁶⁷ one hour ⁶⁸ with the beast.

⁶³ Much about that number in all the confusions of the Empire. ¶ ⁶⁴ Sovereign Powers in free States, (though formerly members of the Empire.) ¶ ⁶⁵ Are not yet become independent on that Empire. ¶ ⁶⁶ Viz. In John's time. ¶ ⁶⁷ As free states, independent on the Empire in Civil matters. ¶ ⁶⁸ About the same time; (as John 4. 52.) ¶ ⁶⁹ When the Empire begins to relapse again into Idolatry.

13 These have ⁶⁹ one mind, and shall ⁷⁰ give their power and strength unto the ⁷⁰ beast.

⁶⁹ Psal. 83. 5. Viz. In matters of Religion, and defending Popery. ¶ ⁷⁰ Eph. 3. 10. John 19. 6. Willingly assist him to maintain his Idolatry, and Supremacy, and be at his disposal in matters of Religion.

* Chap. 16. 14.
* Deut. 10. 17.

14 * These shall ⁷¹ make war with the ⁷² Lamb, and the Lamb shall ⁷³ overcome them: * for he is ⁷⁴ Lord of lords and ⁷⁵ King of kings, and they that are ⁷⁶ with him, are ⁷⁷ called, and ⁷⁸ chosen, and ⁷⁹ faithful.

⁷¹ Ch. 11. 7. & 13. 7. Oppose and persecute. ¶ ⁷² Acts 9. 4. Christ in his Members, Truths, and Ordinances. ¶ ⁷³ By preserving his Church in spite of them. ¶ ⁷⁴ Ch. 19. 16. 1 Tim. 6. 15. ¶ ⁷⁵ Ch. 1. 5. ¶ ⁷⁶ Ch. 14. 4. His Saints, and Souldiers. ¶ ⁷⁷ Viz. Inwardly, and effectually. ¶ ⁷⁸ Viz. Before others; to be employ'd in this service. ¶ ⁷⁹ Stick constantly to him against Antichrist.

15 And he saith unto me, The waters which thou sawest, where the ⁸⁰ whore ⁸¹ sitteth, are ⁸² peoples, and multitudes, and nations, and tongues.

⁸⁰ Isa. 8. 7. Many and divers Nations which the Church of Rome rules over, even the whole Empire, ch. 13. 7.

16 And the ten ⁸³ horns which thou sawest upon the beast, ⁸⁴ these shall hate the whore, and shall make her ⁸⁵ desolate, and ⁸⁶ naked, and shall ⁸⁷ eat her flesh, and ⁸⁸ burn her with fire.

⁸³ Kingdoms, risen out of the ruins of that Empire, v. 12. ¶ ⁸⁴ Some of them. ¶ ⁸⁵ By leaving her Communion. ¶ ⁸⁶ By withdrawing their supplies, and laying open her abominable Idolatries. ¶ ⁸⁷ Take her revenues in their Kingdoms to themselves: or, persecute, and oppose her, (as John 19. 22. Psal. 27. 2.) ¶ ⁸⁸ Ch. 18. 8. Lev. 21. 9. Utterly destroy her.

17 For God hath ⁸⁹ put in their hearts to ⁹⁰ fulfill his will, and to ⁹¹ agree, and ⁹² give their kingdom unto the beast, ⁹³ until the words of God shall be fulfilled.

⁸⁹ Rom. 1. 26. 2 Thess. 2. 10. ¶ ⁹⁰ Viz. First in submitting to her, and then, in punishing of her. ¶ ⁹¹ Till the time decreed by God, and foretold by Daniel, and the Prophets, be expir'd.

* Chap. 16. 19.

18 And the woman which thou sawest, * is that ⁹⁴ great city, which ⁹⁵ reigneth over the kings of the earth.

⁹⁴ The Roman Catholick Church, (as they call it.) ¶ ⁹⁵ Is a potent, splendid, domineering polity.

CHAP. XVIII.

Chap. 18.

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2 *Babylon is fallen.* 4 *The people of God commanded to depart out of her.* 9 *The kings of the earth lament for her.*

AND after these things, I saw another angel come down ² from heaven, having great power, and the ³ earth was lightened with his glory.

¹ Viz. The Arraignment, and accusation of the great Whore, (in the former Chapter.) And now follows her Doom, and Condemnation in this; which contains a pathetic Description of the destruction of the Church of Rome, by shattering that Government all to pieces, and probably may include the ruin of the City of Rome too: So that it seems to be a fuller explication of the fifth Vial. ¶ ² With commission from God. ¶ ³ Dan. 12. 4. Carnal men convinc'd, and effectually enlighten'd with the light of the Gospel.

2 And he cried ⁴ mightily with a strong voice, saying, ⁵ Babylon the ⁶ great is ⁷ fallen, is fallen, and ⁸ is become the ⁸ habitation of devils, and the hold of every foul spirit, and ⁹ a cage of every unclean and hateful bird.

⁴ As being both a certain, and remarkable thing. ¶ ⁵ Ch. 14. 8. (See there.) The Church of Rome, or Roman Hierarchy. ¶ ⁶ Viz. In respect of her power, splendor, jurisdiction, &c. ¶ ⁷ Isa. 21. 9. Jer. 51. 8. Finally ruin'd and overthrown, (which was begun, ch. 14. 8. at the rising of the Witnesses.) ¶ ⁸ In the ruins whereof will remain many of her instruments, and members still.

3 For ⁹ all nations have ¹⁰ drunk of the ¹¹ wine of the ¹² wrath of her ¹³ fornication, and the kings of the ¹⁴ earth have ¹⁵ committed fornication with her, and the ¹⁶ merchants of the earth are waxed rich through the ¹⁷ abundance of her ¹⁸ delicacies. ¶ Or, power.

⁹ Ch. 14. 8. The generality of the Roman Empire. ¶ ¹⁰ See on ch. 14. 8. ¶ ¹¹ Idolatrous Worship. ¶ ¹² See ch. 17. 2. ¶ ¹³ 2 Pet. 2. 3. Friers, and they that sell Pardons, Masses, Indulgences, and such superstitious trumpery; and they that trade for Dignities, and Preferments. ¶ ¹⁴ Or [power] and efficacy; (upon the minds, and affections of people.) ¶ ¹⁵ Those pleasing, and costly wares of hers that they sold.

4 And I heard another ¹⁹ voice, ²⁰ from heaven saying, ²¹ Come out of her, my people, that ye be not ²² partakers of her sins, and that ye receive not of her plagues.

¹⁹ Viz. Of the Preachers of the Gospel. ¶ ²⁰ In the Church. ¶ ²¹ Gen. 19. 12. Isa. 48. 20. & 52. 11. Jer. 50. 8. & 51. 6, 45. Zech. 21. 6. 2 Cor. 6. 17. Withdraw from the Communion of the Church of Rome. ¶ ²² Viz. Either by inticement, or enforcement, (one of which you'll be subject to, while you continue in communion with her.)

5 For her sins have ²³ reached unto heaven, and God hath ²⁴ remembered her iniquities.

²³ Gen. 18. 21. ¶ ²⁴ Ch. 16. 19. Manifested it, by inflicting punishment for them.

6 * ²⁵ Reward her even as she rewarded you, * ²⁶ double unto her double, according to her works: * in the cup which she hath filled, fill to ²⁷ her double.

²⁵ Psal. 137. 8. Jer. 50. 15. Let every one in his place, great ones especially, assist (by doing, or praying) in punishing of her. ¶ ²⁶ Isa. 40. 2. Jer. 17. 18. Punish her abundantly for all her abominations, (which is a prediction of what will come to pass.)

7 How much she hath ²⁷ glorified her self, and lived ²⁸ deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a ²⁹ queen and am ³⁰ no widow, and shall see no sorrow.

²⁷ 2 Thess. 2. 4. Vaunted of her Authority, and usurp'd both Ecclesiastical, and Civil power in all dominions of Christendom. ¶ ²⁸ Full of wantonness, and Luxury. ¶ ²⁹ Isa. 47. 8. Have great command, and am unconquerable. ¶ ³⁰ Not desolate, and disconsolate, but populous.

8 Therefore shall her plagues come ³¹ in one day; ³² death, and ³³ mourning, and ³⁴ famine; and ³⁵ she shall be utterly burnt with fire: for ³⁶ strong is the Lord God who judgeth her:

X x

31 Ver.

Chap. 18. ³¹ Ver. 10, 17, 19. Suddenly; and unexpectedly, *Isa.* 47. 9. ¶ ³² *Ch.* 13. 10. The loss of all power and authority; whence will follow grief of heart, and poverty. ¶ ³³ *Ch.* 17. 16. The Roman, idolatrous Hierarchy shall be utterly destroy'd, and abolish'd. ¶ ³⁴ *Jer.* 50. 31.

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9 And the ¹⁵ kings of the ¹⁴ earth, who have ¹⁵ committed fornication, and lived ²⁸ deliciously with her, shall ¹⁶ bewail her, and lament for her when they shall see the ¹⁷ smoke of her burning, ¹⁸ Such as adhere to her to the last. ¶ ¹⁹ *Ezek.* 26. 17. & 8. 14. *Psal.* 58. 10. ¶ ²⁰ *Ver.* 18. *ch.* 14. 11. & 19. 3. *Gen.* 19. 28. The signs of her desolation, and calamities.

* *Isaiah* 21. 9.
Chap. 14. 8.

10 Standing ³⁸ afar off for the ³⁸ fear of her torment, saying, ³⁹ Alas, alas, that ⁶ great city ⁵ Babylon, that mighty city: for in ¹ one hour is thy judgment come.

³⁸ *Numb.* 16. 34. As not able to help her, and terrified with the dreadfulnes of her punishment.

* *Ezek.* 27.
27-36.

11 And ^{*} the ¹⁶ merchants of the ³⁹ earth shall weep and mourn over her, for no man buyeth her merchandise any more:

³⁹ Though their pretences are all for Christ, and heaven, yet they aim at nothing but their carnal interest.

¶ Or, sweet.

12 The merchandise of ⁴⁰ gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ⁴¹ thyne wood, and all manner ⁴² vessels of ivory, and all manner ⁴³ vessels of most precious wood, and of brass, and iron, and marble,

⁴⁰ Used for clothing their Images, and Cardinals, and Priests in their Copes, &c. *Ver.* 16- ¶ ⁴¹ For roofs of their Temples, and for Images. ¶ ⁴² Images, and other Sacred utensils of these materials.

¶ Or, bodies.

* *Ezek.* 27. 13.

13 And ⁴³ cynamon, and ⁴⁴ odours, and ⁴⁵ oylments, and ⁴⁶ frankincense, and ⁴⁷ wine, and ⁴⁸ oyl, and ⁴⁹ fine flower, and wheat, and ⁵⁰ beasts, and ⁵¹ sheep, and ⁵² horses, and ⁵³ chariots, and ⁵⁴ slaves, and ⁵⁵ souls of men.

⁴³ For Sacred Unctions. ¶ ⁴⁴ To cense their Images. ¶ ⁴⁵ For their Idolatrous Chalice. ¶ ⁴⁶ For Chrism. ¶ ⁴⁷ For the idolatrous Wafer. ¶ ⁴⁸ Their tithes Cattel. ¶ ⁴⁹ For consecrated Wool. ¶ ⁵⁰ i.e. Such Dignities, whose equipage is to go with Coach, and Horses, and Lackies. ¶ ⁵¹ 2 *Pet.* 2. 3. Whose redemption out of Purgatory, by Masses, they chaffer for.

14 And the ⁵² fruits that thy ⁵³ soul lusted after, are departed from thee, and all things which were ⁵⁴ dainty and goodly, are departed from thee, and thou shalt find them no more ⁵⁵ at all.

⁵² The rich Church-preferments, and Dignities. ¶ ⁵³ Their worldly ambitious minds hanker'd after. ¶ ⁵⁴ Fat Benefices. ¶ ⁵⁵ *Luke* 16. 25. Shall never be recover'd again.

15 The ⁵⁶ merchants of these things which were made rich by her, shall stand afar off, ⁵⁸ for the fear of her torment, weeping and wailing,

⁵⁶ Both Buyers, and Sellers of these commodities.

⁵⁷ *Ch.* 17. 4.
See there.

16 And saying, Alas, alas, that ⁶ great city, that was ⁵⁷ clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught.

* *Isaiah* 23. 14.

17 And ^{*} every ⁵⁸ shipmaster, and all the ⁵⁹ company in ships and ⁶⁰ sailers, and as many as ⁶¹ trade by sea, stood afar off,

⁵⁸ *Ezek.* 27. 29. Archbishops, Bishops, Abbots, Generals of Orders, and such Ecclesiastical Grandees. ¶ ⁵⁹ Inferior Clergy-men. ¶ ⁶⁰ All that belong to the Spirituality of that state, and get their living by Church-service.

18 And cried when they saw the ⁵⁷ smoke of her burning, saying, ⁶² What city is like unto this great city?

⁶² *Ch.* 13. 4. *g. d.* There was never any Church like it for splendor, pomp, and power.

19 And they ⁶³ cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city wherein were made rich all that had ⁶⁴ ships in the sea, ⁶⁵ by reason of her costliness! for in one hour is she made desolate.

⁶³ *Job.* 7. 6. *Job.* 2. 12. *Ezek.* 27. 30, 31. In token of their great sorrow. ¶ ⁶⁴ Offices, and Dignities in the Ec-

clesiastical state. ¶ ⁶⁵ Out of that treasure of Honours, Dignities, Preferments, and Offices, wherewith she enrich'd these Merchants.

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20 ^{*} ⁶⁶ Rejoyce over her, ⁶⁷ thou heaven, and ⁶⁸ ye holy ⁶⁹ apostles and prophets; for God ⁷⁰ hath ⁷¹ avenged ⁷² you on her.

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Isaiah 44. 23.
& 49. 13.
Jer. 51. 48.

⁶⁶ *Isa.* 44. 23. & 49. 13. *Jer.* 51. 48. ¶ ⁶⁷ The Church: heavenly minded persons. ¶ ⁶⁸ Such Ministers as are their true Successors. ¶ ⁶⁹ *Ch.* 19. 2. ¶ ⁷⁰ The blood of your Predecessors.

21 And a ⁷¹ mighty angel ⁷² took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

⁷¹ Noting, the power of those instruments that shall effect this. ¶ ⁷² *Jer.* 51. 63, 64. By this sign the downfal, and utter destruction of this Idolatrous Hierarchy is confirmed.

22 And the ⁷³ voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no ⁷⁴ craftsman, of whatsoever craft *he be*, shall be found any more in thee: and the ⁷⁵ sound of a millstone shall be heard no more at all in thee;

⁷³ *Isa.* 24. 8. *Jer.* 7. 34. & 16. 9. & 25. 10. *Ezek.* 26. 13. Their Church-musick at their Idol-worship, and all things that served for pleasure. ¶ ⁷⁴ Ecclesiastical Politicians, and Scholastical Divines. ¶ ⁷⁵ Necessary provisions; or, fraudulent profit shall cease.

23 And the light of a ⁷⁶ candle shall shine no more at all in thee; and ⁷⁷ the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy ⁷⁸ merchants were the ⁷⁹ great men of the earth; for by thy ⁸⁰ forceries were all nations deceived:

⁷⁶ Consecrated candles burning on their Altars, and before Images. ¶ ⁷⁷ No Marriage-solemnities, nor other merry meetings. ¶ ⁷⁸ *Isa.* 23. 8. Greatly ambitious, worldly, covetous, and sensual. ¶ ⁷⁹ Idolatry, and Enchantments.

24 And ⁸⁰ in her was found the blood of ⁸¹ prophets, and ⁸² of saints, and of ⁸³ all that were slain upon the earth.

⁸⁰ *Ch.* 17. 6. She was the occasion of shedding it. ¶ ⁸¹ Faithful Ministers. ¶ ⁸² Private Christians, (who could not conform to her practices.) ¶ ⁸³ *Matt.* 23. 32. All the Persecutions and Wars in any part of Christendom were by her procurement, and instigation, or one way or other, upon her account.

C H A P. XIX.

1 God is praised for judging the whore, and avenging the blood of his saints. 7 The marriage of the Lamb.

AND after these things I heard ² a great voice of much ³ people in heaven, saying, ⁴ Alleluia: ⁵ salvation, and ⁶ glory, and ⁷ honour, and ⁸ power unto the Lord our God:

² *Viz.* The destruction of the Church of Rome, by the fifth Vial: after which, this Chapter follows in order of story, and contains a fuller account of the sixth Vial, in the event of the Battel of Armageddon, (the preparation to which was only mention'd afore, *ch.* 16. 13, 14, 16.) For Antichrist being reduc'd to a tatter'd condition (by the fifth Vial) probably, has recourse to the Turk for aid, and musters up all the force he can make: who are totally routed all together, in the Battel of Armageddon; Whereupon follows a glorious state of the Church by Christ's taking full possession of his Kingdom on Earth. This Chapter contains (1.) a thanksgiving for the destruction of Babylon, *v.* 1-10. (2.) The final overthrow of the Beast, and false Prophet, *v.* 11, &c. ¶ ³ Noting, great affection, and desire to stir up others thereto. ¶ ⁴ Members of the true Church. ¶ ⁵ This word being Hebrew, and used four times upon this occasion, may imply, that the Jews joy'n now with the true Church of the Gentiles, in praising God for the fall of Babylon. The Conversion of the Jews, and of so many of the Gentiles as are yet to be called, (See *n.* 22.) seems by these passages, and by *v.* 7. to precede the Armageddon-battel: whereas, *ch.* 16. 12. seems to place it after, as a consequent thereof. Which therefore may be thus reconciled, and adjusted. The Jews in these Western parts, seeing the calamity that befel Antichrist, by the fifth Vial,

do

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do thereupon embrace the faith of Christ. But the Conversion of those in the Eastern parts (where they are most numerous) is not effected till after the overthrow of the Turks, in the *Armageddon*-battel under the sixth Vial; and then they also (being the main Body of the Nation) come to own Christ: and so, perhaps, they may joyn altogether, and go take possession of their own countrey again: the Turks that now are Lords of it, being subdued. ¶ *Ch. 5. 12. & 7. 10, 12. & 12. 10.* These attributes are now made manifest.

2 For ⁶ true and ⁶ righteous are his ⁶ judgments; for he hath ⁷ judged the ⁸ great whore, which did ⁹ corrupt the earth with her fornication, and hath ¹⁰ avenged the blood of his servants at her hand.

⁶ *Ch. 15. 3.* (See there.) & ^{16. 7.} ¶ Punish. ¶ ⁸ See on *ch. 17. 1.* ¶ ⁹ Deluded, and defil'd the World with Idolatry. ¶ ¹⁰ *Ch. 18. 20. Deut. 32. 43.*

3 And ¹¹ again they said, ¹² Alleluia. And her ¹³ smoke rose up for ever and ever.

¹¹ This repetition implies their earnestness, heartiness, and continuance of praise. ¶ ¹² *Ch. 14. 11. & 18. 18. Isa. 34. 10.* She is irrecoverably ruin'd.

4 And the ¹⁴ four and twenty elders and the ¹⁵ four beasts fell down, and ¹⁶ worshipped God that sat on the throne, saying, Amen, ¹⁷ Alleluia.

¹⁴ *Ch. 4. 4, 6.* The Multitude of the Church, both Jews, and Gentiles. ¶ ¹⁵ The Pastors and Ministers. ¶ ¹⁶ Praised: (publickly.)

5 And a voice came ¹⁸ out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

¹⁸ Noting, Ministers pressing their People to this duty; or, a special impulse of Spirit in the Jews, to joyn with the Christian Gentiles in this Work.

6 And I heard as it were the voice of a ¹⁹ great multitude, and ²⁰ as the voice of many waters, and ²¹ as the voice of mighty thunderings, saying, ²² Alleluia; for the Lord God omnipotent ²³ reigneth.

¹⁹ Jews and Gentiles. ¶ ²⁰ See on *ch. 1. 15.* ¶ ²¹ See on *ch. 14. 2.* ¶ ²² *Ch. 11. 15. & 12. 10. Viz.* More manifestly than ever; (now that Antichrist is destroy'd, and the Jews converted.)

7 Let us be glad and rejoyce, and give honour to him: for ²⁴ the ²⁵ marriage of the Lamb is come, and his ²⁶ wife hath made her self ²⁷ ready.

* *Matt. 22. 2. & 25. 10.*

²⁴ Christ's receiving the Jews to be his People, and spouse again, (upon their conversion.) ¶ ²⁵ The Jews, (who were formerly in covenant with him) and the rest of the Gentiles, who are yet to be called, viz. the Posterity of *Japhet*, (for the blessing of being engrafted into the Church is intail'd upon them, (*Gen. 8. 26.*) and the Posterity of *Cham* are totally excluded, *Gen. 8. 24.*) ¶ ²⁶ Put on the Wedding-garments of Faith, and Holiness, and so become fit for communion with Christ, and his Church.

8 And ²⁸ to her was granted, that she should be ²⁹ arrayed in fine linnen, clean and ³⁰ white: for the fine linnen is the ³¹ righteousness of saints.

* *Chap. 3. 18. Or, bright.*

²⁸ *Psal. 45. 13, 14. Ezek. 16. 10. Eph. 5. 26.* ¶ ²⁹ That is, their own holiness. (See a like phrase, *ch. 5. 8.*) and submission to the Righteousness of God, *Rom. 10. 3.*

9 And ³² he saith unto me, ³³ Write, ³⁴ Blessed are they which ³⁵ are called unto the ³⁶ marriage-supper of the Lamb. And he saith unto me,

* *Luke 14. 15.*

³² These are the true sayings of God.

* *Chap. 21. 5. & 22. 6.*

³² Some created Angel. ¶ ³³ *Ch. 14. 13. & 21. 5.* (This being a weighty and certain truth.) ¶ ³⁴ *Matt. 22. 2.* ¶ ³⁵ Do see those times, and partake of the privileges thereof. ¶ ³⁶ Union with, and participation of Christ, now at the latter end of the World. ¶ ³⁷ This is a certain and considerable truth.

10 And ³⁸ I fell at his feet to worship him: And he said unto me, ³⁹ See thou do it not: I am thy fellow-servant, and of thy brethren ⁴⁰ that ⁴¹ have the testimony of Jesus: worship God: for the ⁴² testimony of Jesus is the spirit of prophecy.

* *Chap. 22. 8.*

* *John 5. 10.*

³⁸ *Ch. 22. 9. Acts 10. 25. & 14. 15.* ¶ ³⁹ Employ'd by God as thou art. ¶ ⁴⁰ Ability to declare things to come. ¶ ⁴¹ *Ch. 12. 17. i. e.* This ability of foretelling things to come, is an argument, or evidence of Christ's speaking in, and by me, as he does by thee.

11 And I saw ⁴³ heaven opened, and behold, ⁴⁴ a white-horse; and ⁴⁵ he that sat upon him was

called ⁴⁶ faithful and true, and in righteousness he doth judge and make war.

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⁴⁶ A very flourishing state of the Church, having multitudes belonging to it. At the beginning of the Gospel, only a Door in Heaven was opened, (*ch. 4. 1.*) At the Resurrection of the Witnesses, the Temple was opened, (*ch. 11. 19.*) Here, after the destruction of *Babylon*, and the calling the Jews, Heaven it self is opened. ¶ ⁴⁷ *Ch. 6. 2.* A gracious, and comfortable dispensation. ¶ ⁴⁸ Christ, guiding the affairs of his Church. ¶ ⁴⁹ *Ch. 3. 14.*

12 ⁴⁰ His eyes were as a flame ⁴¹ of fire, and on his head were ⁴² many crowns; and he had a ⁴³ name written that no man knew but he himself:

⁴⁰ *Ch. 1. 14. & 2. 18.* Noting, his piercing Omniscience to discover his Enemies Plots, and his terriblest to consume them. ¶ ⁴¹ *Psal. 72. 8.* Noting, absolute Sovereignty (*v. 16.*) and many triumphs. ¶ ⁴² *John 1. 18. Judges 13. 18. Isa. 9. 6.* His Nature, and Essence, as God was incomprehensible.

13 And he was clothed with a vesture dipt ⁴⁴ in blood: and his name is called, ⁴⁵ The Word of ⁴⁶ God.

⁴⁴ *Isaiah 63. 2, 3. Psal. 58. 10. Viz.* Of his Enemies, destroy'd by him. ¶ ⁴⁵ *John 1. 1.* See there. The Eternal, Essential Word, and Wisdom of the Father; who will make good his Utter'd Word of threatening, by destroying his Enemies.

14 And the ⁴⁷ armies which were in ⁴⁸ heaven followed him upon ⁴⁹ white horses, ⁵⁰ clothed in ⁵¹ fine linnen, ⁵² white and clean.

* *Matt. 28. 3. Chap. 4. 4. &*

⁴⁷ *2 Theff. 1. 7, 10. Jude 15.* ¶ ⁴⁸ Angels, and Saints, *7. 9.* both in Heaven, and on Earth. ¶ ⁴⁹ Share with Christ in his Victory, and the Happiness that follows it. ¶ ⁵⁰ Noting, that the Church now is more pure in Worship, and shining in Holiness.

15 And out of his mouth goeth a ⁵³ sharp sword, that with it he should ⁵⁴ smite the nations: and he shall ⁵⁵ rule them with a rod of iron: and ⁵⁶ he treadeth the winepress of the fierceness and wrath of Almighty God.

⁵³ *Viz. 21. ch. 1. 16.* (See there) his word of threatening, as *ch. 2. 16.* ¶ ⁵⁴ *Isa. 11. 4.* Execute judgments threatned on all his Churches Enemies. ¶ ⁵⁵ *Ch. 2. 27. & 12. 5. Psal. 2. 9.* Put his Laws in execution against them, to break them to pieces with irresistible Power. ¶ ⁵⁶ *Ch. 14. 19, 20.* Executes judgment easily, and abundantly.

16 And he hath on his ⁵⁷ vesture and on his ⁵⁸ thigh a name written, ⁵⁹ KING OF KINGS; AND LORD OF LORDS.

⁵⁷ Openly, and in the sight of all. i. e. He now manifestly appears to be KING; &c. ¶ ⁵⁸ *Ch. 17. 14. 1 Tim. 6. 15.*

17 And I saw an ⁶⁰ angel standing ⁶¹ in the sun: and he cryed with a loud voice, saying to ⁶² all the fowls, that fly in the midst of heaven, Come and gather your selves together unto the supper ⁶³ of the great God;

⁶⁰ Christ's Herald to make a solemn invitation of his Guests; or Ministers, exciting others to go about the Execution of this Judgment, and foretelling the certain Destruction of the Enemies. ¶ ⁶¹ In the most bright, and glorious light of the Gospel. ¶ ⁶² *Ezek. 39. 4, 17, &c. Jer. 7. 33. & 12. 9. 1 Sam. 17. 44.* Noting, the greatness of this overthrow. ¶ ⁶³ Which he, in his Wrath against his Enemies, has prepared for you.

18 That ye may ⁶⁴ eat the flesh of ⁶⁵ kings, and the flesh of ⁶⁶ captains, and the flesh of ⁶⁷ mighty men, and the flesh of ⁶⁸ horses, and of them that sit on them, and the flesh of ⁶⁹ all men, both free and bond, both small and great.

⁶⁴ Seize upon the revenues and spoil. ¶ ⁶⁵ Such as adhere to Antichrist, *ch. 16. 14.* ¶ ⁶⁶ Noting, a general overthrow of all sorts of Antichristians.

19 And I saw the ⁷⁰ beast, and the ⁷¹ kings of the earth, and their armies gathered together to make ⁷² war against him that sat on the horse and against his army.

⁷⁰ *Ch. 16. 13, 14.* The remainders of him. ¶ ⁷¹ In the Battel of *Armageddon*, *ch. 16. 16.*

20 And the ⁷³ beast was taken, and with him the ⁷⁴ false prophet that ⁷⁵ wrought miracles before him, with which he deceived them that had receiv-

Chap. 20. ved the ⁶⁹ mark of the beast, and them that ⁷⁰ worshipped his image. * These both were ⁷¹ cast alive into a lake of fire * burning with brimstone.

4093. * Chap. 20. 10. ⁶⁶ Antichrist in his imperial Power, as the seventh, or last Head of the fourth or Roman Monarchy. ¶ ⁶⁷ The Roman, Idolatrous Clergy. ¶ ⁶⁸ Ch. 13. 14. ¶ ⁶⁹ Ch. 11. 13, 16. See there. ¶ ⁷⁰ See on ch. 13. 15. n. 82. ¶ ⁷¹ Ch. 20. 14. Gen. 19. 24. Numb. 16. 33. This whole frame of Antichristian Government is utterly destroy'd, never to revive, nor recover again.

21 And the ⁷² remnant were ⁷³ slain with the sword of him that sat upon the horse, which sword ⁷⁴ proceeded out of his mouth: and all the souls were filled with his flesh.

¶ ⁷⁵ Ch. 18. 4. The seduced vulgar. ¶ ⁷⁶ Either converted by the Power of the Word, or condemned to destruction. ¶ ⁷⁷ Was managed in his Name, and by his Commission, and Authority.

CHAP. XX.

2 Satan bound for a thousand years. 6 The first resurrection. 7 Satan let loose again, 10 is cast into the lake. 12 The last and general resurrection.

AND I saw an ¹ angel ² come down from heaven, having the ³ key of the bottomless pit, and a ⁴ great chain in his hand.

* The glorious state of the Church, and the Reign of Christ on Earth, having been hinted at in several places formerly, (viz. ch. 5. 10. & 7. 15-17. & 11. 15, 17, 18. & 12. 10. & 15. 4. & 19. 6, 7, 15.) here in this Chapter he begins to open these things more largely, shewing the Churches Happiness in regard of her freedom from the designs of her grand enemy for a long while together (v. 1-5.) till at last he make some attempt upon her, but to no purpose; for he shall be utterly destroy'd, with all his accomplices, (v. 7-10.) and then comes the end of all, in the last Judgment, v. 11, &c. ¶ ¹ Christ, and those instruments he makes use of, chiefly Ministers. ¶ ² With Commission from God. ¶ ³ Ch. 1. 18. Power to open, and shut it. ¶ ⁴ Severe Laws for the curbing of all open Impiety; especially Persecution.

* Chap. 12. 9. See 2 Pet. 2. 4. 2 And he ⁵ laid hold on * the ⁶ dragon that old serpent, which is the devil and Satan, and ⁷ bound him a ⁸ thousand years,

* Viz. By the execution of those Laws. ¶ ⁷ Heathen Powers acted by the Devil, and acting under him, (called therefore by his name (as Matt. 16. 23. John 6. 76. Rev. 2. 10.) As God's Rulers, acting by his authority, are called Gods.) ¶ ⁸ So kept under those Powers, and restrain'd all wicked men, the Devil's instruments, that they should persecute the Saints no more, nor dare to be openly profane. Having utterly abolish'd all Antichristian Powers afore, (ch. 19. 20.) the Pagan Powers are now subdued too; and so the Church enjoys peace, and rest. ¶ ⁹ For a long time; and probably, much longer than any of the other Periods mention'd in this Book.

* Chap. 16. 14. 16. v. 8. 3 And ⁹ cast him into the bottomless pit, and ¹⁰ shut him up, and set ¹¹ a seal upon him, * that he should ¹² deceive the nations ¹³ no more, till the thousand years should be fulfilled: and after that, he must be loosed a ¹⁴ little season.

* Made him absolutely incapable of doing any considerable mischief to the Church. ¶ ¹¹ Draw them to heathenish, or antichristian idolatry, and persuade them to persecute. ¶ ¹² Not with that success, and extent, as formerly. ¶ ¹³ Viz. In comparison of his former loosings, and this present restraint.

* Matt. 19. 28. Luke 22. 30. * 1 Cor. 6. 2, 3. 4 And ¹⁵ I saw * ¹⁶ thrones, and ¹⁷ they ¹⁸ sat upon them; and * ¹⁹ judgment was given unto them: and I saw the ²⁰ souls of them that were ²¹ beheaded for the ²² witness of Jesus, and for the ²³ word of God, and * ²⁴ which had not ²⁵ worshipped the beast, neither ²⁶ his image, neither had ²⁷ received his mark upon their ²⁸ foreheads, or in their ²⁹ hands; and ³⁰ they ³¹ lived and ³² reigned ³³ with Christ ³⁴ a thousand years.

* The good condition of the Church was now made visible. ¶ ¹⁵ Power, and authority belonging to the Church, as a Body, and Society. ¶ ¹⁶ Some, i. e. the Souls of the beheaded. See n. 19, 20. ¶ ¹⁷ Enjoy'd that happy condition. ¶ ¹⁸ Dan. 7. 22, 27. They had power now to

rule over their enemies. ¶ ¹⁹ Ch. 6. 9. Those Persons, or that Society. ¶ ²⁰ That suffer'd (in their Predecessors) by Heathens. ¶ ²¹ For the profession of Christianity. ¶ ²² And I saw also, (as another distinct Company) them that had not, &c. ¶ ²³ See on ch. 13. 4. n. 2. ¶ ²⁴ See on ch. 13. 15. n. 82. ¶ ²⁵ See on ch. 13. 16. n. 84, 85, 86.

This is a description of the whole Society of faithful Christians then living during these thousand years; who make up but one Body with former Martyrs, and Saints, and so are counted the same. ¶ ²⁶ This Society of true Christians then living. ¶ ²⁷ Ch. 11. 10. Rev. 11. 15. Were put into such a condition wherein they were free from persecution, and those calamities they were expos'd to under Antichrist, and enjoy'd the publick Ordinances with freedom and safety. ¶ ²⁸ Ch. 5. 10. Dan. 7. 18, 27. 4. 12. 4. 8. viz. as Kings, (ch. 5. 10.) i. e. had power over their enemies, and were brought into an honourable condition, in respect of (1.) Abundance of knowledge, ch. 21. 23. & 22. 4, 5. Dan. 12. 4. (2.) Purity of Doctrine, ch. 21. 14, 15, 19, 20. (3.) Purity, and Power of Ordinances, ch. 21. 22. (4.) Holiness of Life, v. 6. ch. 21. 21, 27. Isa. 35. 8. Joel 3. 17. Zech. 14. 20, 21. Zeph. 3. 13. 2 Pet. 2. 13. (5.) Vigor of Discipline, ch. 21. 17, 18. (6.) Multitudes of Converts, ch. 21. 13, 24-26. Isa. 2. 2. & 50. 11. And that both of Jews and Gentiles, Isa. 11. 10, 12. & 19. 24. & 60. 5, &c. Ana. 9. 11. Dan. 7. 27. & 8. 35. Zech. 12. 10. (7.) A bold, open profession, ch. 22. 4. (8.) Peace, and safety, ch. 21. 4. & 22. 3. Mic. 4. 4. Isa. 2. 4. & 32. 17. & 65. 25. & 66. 12. Ezek. 34. 28. Zech. 2. 5. And all these more than ever afore. ¶ ²⁹ Ch. 14. 11. & 17. 14. Not (He with them) but (they with him) viz. by virtue of their relation to him, whereby they come to share with him in that dominion he obtains since Antichrist's decay, ch. 11. 15. & 19. 6. Christ reigns when he is acknowledged to be the Sovereign Law-giver, and his Laws are made the only Rule, both of Life, Doctrine, Worship, and Discipline, (which they were not, during the Reign of Antichrist) and the Church, or Saints (as a Political Body) reign with Christ, when all Laws, both for Church, and Commonwealth, are subservient to his Laws, and tend to promote his interest, and accordingly are carefully obeyed, Psal. 72. 2, 3, &c. Mic. 4. 2. Isa. 1. 26. & 16. 17, 18, 21. & 21. 4, &c. & 51. 4, 5, 7. & 42. 2, 21. Ezek. 44. 23, 24. ¶ ³⁰ See n. 9. This begins at Antichrist's begun decay, by the Reformation, about the year, 1560.

5 But the ³⁵ rest of the ³⁶ dead ³⁷ lived not again, ³⁸ until the thousand years were finished. ³⁹ This is the ⁴⁰ first ⁴¹ resurrection.

* Or [the rest being dead] i. e. the Antichristian party: They that during Antichrist's reign had all power, and rule in their hands, but now are deprived of it, and to be brought into such a state of political, civil death, as the witnesses were in afore. ¶ ³⁵ Regain'd not their former power of Persecution. ¶ ³⁶ (And then they were to have liberty to persecute again, for a while, v. 8, 9.) ¶ ³⁷ This living again of the Saints, (in the manner forementioned.) ¶ ³⁸ To distinguish it from that at the last day. ¶ ³⁹ Ch. 11. 13. The raising of the Church from a low condition, which was a civil death.

6 Blessed and ⁴² holy is ⁴³ he that ⁴⁴ hath part in the ⁴⁵ first ⁴⁶ resurrection: ⁴⁷ on such the ⁴⁸ second death, hath no power; but they shall be ⁴⁹ priests of God, and of Christ, and shall ⁵⁰ reign ⁵¹ with him ⁵² a thousand years. * 1 Pet. 2. 9.

* Dan. 12. 12. Viz. In a more especial manner, in respect of those privileges the people of God shall then enjoy, in which respect he is like also to be— ¶ ⁴² Isa. 4. 3. More eminently holy, than Saints were wont to be at other times. ¶ ⁴³ That Body of Believers, (and consequently, every particular Member of the Church.) ¶ ⁴⁴ Has his lot to live in these times, and improves his privileges to a life of holiness. ¶ ⁴⁵ Per. 14. ch. 2. 11. & 21. 8. He is in a fair way to escape eternal death; and shall certainly do it, if he improve his privileges: And also, this Body of Persons shall never be brought into such a state of civil death again, as they were in afore, (for though an attempt be made against them, yet it proves unsuccessful, v. 8, 9.) ¶ ⁴⁶ Ch. 1. 6. & 5. 10. Isa. 61. 6. Admitted to a free, and publick worship of God, (without any such Mediators as they us'd under Antichrist.)

7 And when the thousand years are expired,

44 Satan shall be loosed out of his prison, ⁴⁵ and the ⁴⁶ ancient zeal of the Philadelphian state, and strictness of Discipline will be abated, and wickedness will get head again, (in the Laodicean succession,) so that Satan, and his instruments shall have some liberty to molest the Church again.

8 And shall go out to deceive the ⁴⁷ nations, which are in the four quarters of the earth, ⁴⁸ Gog and

Chap. 21. and ⁴⁶ Magog, to gather them together ⁴⁷ to bat-
tel: the number of whom is as the sand of the
4093. sea.

⁴⁸ The whole rabble of them that are dispos'd to wickedness, and have an enmity to Christ, and his ways. ¶ ⁴⁹ So called, in allusion to those enemies of the Jews, (Ezek. 38. & 39.) which were after their return from Babylon, and the last afore Christ's first coming; so these are after the Gentile Church's deliverance from mystical Babylon, and the last afore Christ's second coming. ¶ ⁵⁰ Ch. 16. 14. To oppose, and persecute openly, ch. 11. 7. & 13. 7.

⁹ And they went up on the breadth of the earth, and ⁴⁸ compassed the ⁴⁹ camp of the saints about; and the ⁴⁹ beloved city: and ¹⁰ fire came down from God out of heaven, and devoured them.

⁴⁸ Endeavour'd to ruine the interest of Christ, and destroy his Church. ¶ ⁴⁹ The visible Church. The Church is not only a [City] but a [Camp] and therefore though she was trodden upon, (ch. 11. 2.) and kept under the hatches then, yet she can't be so now, but only besieged, and straitened a little. ¶ ⁵⁰ Some terrible, and unexpected overthrow shall befall them, wherein God's hand appears remarkably, (perhaps the fire of the last day.)

¹⁰ And the ⁷ devil that deceived them, was ¹¹ cast into the lake of fire and brimstone, where the ¹² beast and ¹³ the false prophet are, and ¹⁴ shall be tormented day and night, for ever and ever.

¹¹ Dan. 7. 11. Judgment is now finally, and fully executed upon him; and all heathen Powers are utterly destroy'd now, (as all Antichristian were afore, ch. 19. 20.) ¶ ¹² Ch. 19. 20. See there.

¹¹ And I saw a great ¹¹ white throne, and ¹² him that sat on it; ¹³ from whose face ¹⁴ the ¹⁵ earth and the ¹⁶ heaven ¹⁷ fled away, and there was found ¹⁸ no place for them.

¹³ Noting, purity, and uprightness in judging, and the glory of the Judge. ¶ ¹⁴ Christ, Matt. 25. 31. Acts 17. 21. ¶ ¹⁵ As not able to abide his Majesty, and Power. ¶ ¹⁶ The whole frame of the visible world. ¶ ¹⁷ Was changed, (not annihilated.) ¶ ¹⁸ Viz. So as formerly they were.

¹² And I saw the dead, small and great, stand before ¹³ God; ¹⁴ and the ¹⁵ books were ¹⁶ opened: and another ¹⁷ book was opened, which is ¹⁸ the book of life: and the dead were ¹⁹ judged out of those things, which were written in the books, ²⁰ according to their works.

¹³ Dan. 7. 10. Christ. ¶ ¹⁴ (1.) Of God's Omniscience, (2.) of Conscience, (3.) of the Law. ¶ ¹⁵ Whereby all actions were made manifest, with the quality of them. ¶ ¹⁶ Ch. 3. 5. See there. God's peculiar purpose of giving Life to some. ¶ ¹⁷ Eccl. 12. 14. Received their final Sentence. ¶ ¹⁸ See on Matt. 16. 27. Both in respect of their quality, good, or bad; and the proportion or measure of either.

¹³ And the sea gave up the dead which were in it; and ¹⁴ death and ¹⁵ hell delivered up the dead which were in them: and they were judged every man according to their works.

¹⁴ Such as died any unusual kinds of death. ¶ ¹⁵ They that were buried in the grave, (after the usual way.)

¹⁴ And ¹⁵ death and hell were ¹⁶ cast into the lake of fire: This is the ¹⁷ second death.

¹⁵ The utmost of misery is now inflicted on the damned, and there's nothing of misery to be found but among them, and they are under the full power thereof, (and so are punish'd with—) ¶ ¹⁶ Eternal death.

¹⁵ And ¹⁶ whosoever was not found written in the book of life, was cast into the lake of fire.

¹⁶ All that are pass'd by in God's decree of Election, do, by their sins, incur damnation. None can be saved that are not elected.

CHAP. XXI.

¹ A new heaven and a new earth. ¹⁰ The heavenly Jerusalem. ²³ She needeth no sun. ²⁴ The kings of the earth bring their riches to her.

¹ AND I saw a ² new heaven, and a ³ new earth: for the ⁴ first heaven and the ⁵ first earth were pass'd away; and there was no more ⁶ sea.

[The most judicious Interpreters are divided in their opinions concerning the scope of this Chapter, and the beginning of the next, whether it relates to the state of the Church on Earth, or in Heaven: And the truth is, there are some expressions, that will seem harsh either way, if taken singly: as v. 2.—10, 24. & ch. 22.—2. if understood of the Church in Heaven: and v. 7, 8, 22, 23, 25, 27. and ch. 22. 4, 5. if understood of the Church on Earth, and therefore I shall join them together, and take in both. And probably, as our Saviour Christ, when he describes the destruction of the Temple, and Jewish Commonwealth, uses such expressions as relate to the destruction of the World at the last day, and thereby makes it an emblem, or copy and pattern thereof, so here, if this be to be understood of the Church on Earth; yet it is with an eye to what shall be in Heaven, after the day of Judgment, when all these things shall be accomplish'd in the highest sense.]

¹ The wicked Powers of the whole World, whether Heathen, or Antichristian, being abolish'd by Christ, (ch. 19. 20. & 20. 10.) and all Authority, and Sovereignty being vest'd in the Saints, this their prosperous condition is more particularly set out in this Chapter; with an eye also (as was said) at the state of the Saints in Heaven. ¶ ² Isa. 65. 17. & 66. 22. Acts 3.—21. 2 Pet. 3. 13. A more holy, and spiritual face of Affairs, both in Ecclesiastical, and Civil Administrations: or, a renewed state of the visible World, Rom. 8. 21. (in respect of Qualities, not of Substance.) ¶ ³ The tyrannical, and idolatrous Polity of the Dragon, and Beast was now abolish'd; or, The visible World, as it became by the Fall, is now chang'd. ¶ ⁴ Unquiet multitudes of the wicked, (Isa. 57. 20. Jude 13.) or, no more use of the Sea for Traffick.

² And I John saw, ³ the ⁴ holy city, ⁵ new ⁶ Je-
rusalem, ⁷ coming down from God out of heaven,
prepared ⁸ as a ⁹ bride ¹⁰ adorned for her husband.

³ Ver. 6. That excellent state of the Church on Earth, when Christ shall reign more eminently than ever afore; or, The Church Triumphant, all united in glory. ¶ ⁴ Ch. 3. 12. Become far more excellent, and perfect than it was, as if new made. ¶ ⁵ Ch. 3. 12. Of a Divine Institution, and Constitution; or, in a glorious condition, (as the phrase [from Heaven] is used, 2 Cor. 5.—2.) ¶ ⁶ Ver. 9. ch. 19. 7. To note that the Church is always beloved, and delighted in by Christ, in the highest degree. ¶ ⁷ Ch. 19.—7. With all manner of Graces, (v. 18.—25.) in an eminent measure; or, with the greatest glory.

³ And I heard a great voice out of heaven, saying, Behold, ⁴ the ⁵ tabernacle of God ⁶ is with
men, and he will ⁷ dwell with them; and they
⁸ shall be his people, and God himself shall be
with them, and be their God.

⁴ Ezek. 37. 27. The tokens of his gracious presence, in the pure administrations of Worship. ¶ ⁵ Ch. 7. 15. Viz. By his Spirit, in a more powerful manner than ever, and in the most friendly, and intimate way. ¶ ⁶ Ezek. 37. 27. Fully enjoy the benefits of that relation.

⁴ And God shall ⁵ wipe away all tears from their eyes; and ⁶ there shall be no more ⁷ death, nei-
ther sorrow, nor ⁸ crying, ⁹ neither shall there be a-
ny more ¹⁰ pain: for the ¹¹ former things are pas-
sed away.

⁵ Ch. 7. 17. Isa. 25. 8. & 60.—20. Absolutely remove all occasions of grief: or, The administration of affairs shall be with that equity, and sweetness, that there shall be no occasion of sorrow given to any that are good. ¶ ⁶ No persecution, nor bloodshed for the profession of Christ. ¶ ⁷ Viz. Against gross injustice, and cruelty. ¶ ⁸ By any hardship for Christ. ¶ ⁹ All Antichristian Powers destroy'd: or, All troublesome dispensations fully remov'd.

⁵ And ⁶ he that sat upon the throne said, Behold, ⁷ I make all things new. And he said unto me, ⁸ Write: for these words are ⁹ true and ¹⁰ faithful.

⁶ Ch. 20. 11. Christ. ¶ ⁷ Isa. 43. 19. 2 Cor. 5.—17. ¶ ⁸ Ch. 19. 9. See there. ¶ ⁹ Ch. 22. 6. 1 Tim. 1. 15. 2 Tim. 2. 11. Tit. 3. 8.

⁶ And he said unto me, ⁷ It is done: I am ⁸ Alpha and ⁹ Omega, the ¹⁰ beginning and the ¹¹ end: I will give unto him that is ¹² athirst, of the ¹³ fountain of the water of life freely.

⁷ Ezek. 39. 8. The thing is as sure as if it were done already; or, All things heretofore Promis'd, Prophesied, and Expected concerning the Churches happiness, are now fully accomplish'd, and full vengeance taken upon all the enemies of Christ, and his Church, ch. 16. 17. ¶ ⁸ Ch. 1. 8. See there. I comprehend all within the compass of my

Power,

Chap. 21. Power, and Providence, (and therefore never distrust but that what I have told will come to pass.) ¶ 24 Who made all things at first. ¶ 25 Who will bring all to that perfection, and happiness I have promis'd. ¶ 26 Ch. 22. 17. Isa. 55. 1. Earnestly desires to partake of these blessings. ¶ 27 John 4. 10, 14. & 7. 37. The holy Spirit, and his Graces.

¶ Or, these things.

7 He that 28 overcometh shall 29 inherit all things, and I will be his 30 God, and he 31 shall be my son.

28 See on ch. 2. 7. n. 21. ¶ 29 Rom. 8. 32. 1 Cor. 3. 22. Possess for ever the fulness of all spiritual, and eternal blessings. ¶ 30 Zech. 8. 8. Heb. 8. 10. Make it appear that I am so, by fully making good all the promises of the Covenant. ¶ 31 Partake of the highest privileges of his Adoption.

* 1 Tim. 1. 9. Heb. 12. 14. Chap. 22. 15.

8 * But the 32 fearful, and 33 unbelieving, and the 34 abominable and murderers, and whoremongers, and forcerers, and idolaters, and all liars, 35 shall have their part in the lake which burneth with fire and brimstone: which is 36 the second death.

32 Matt. 10. 28. John 12. 42. The Antichristian, wicked rabble; particularly, such as omit Duty, or commit Sin, for fear of Suffering. ¶ 33 Mark 16. 16. Unfincere in their Profession. ¶ 34 Guilty of sins against nature. ¶ 35 Chap. 22. 15. 1 Cor. 6. 9. Gal. 5. 21. Eph. 5. 5. ¶ 36 Ch. 20. 14. Eternal Death.

9 And 37 there came unto me one of the seven angels, 38 which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will 39 shew thee 40 the bride, the Lambs 41 wife.

37 Ch. 17. 1. ¶ 38 Ch. 15. 1. & 17. 1. Intimating, that the destruction of Antichrist, by the Vials, makes way for this happy state of the Church. ¶ 39 Viz. More fully than thou hast seen yet. ¶ 40 Ver. 2. ch. 19. 7. The glorious state of the Church. ¶ 41 Now married to Christ, her Husband.

10 And he carried me away 42 in the spirit to 43 a great and high mountain, and shewed me that 44 great city, the 45 holy Jerusalem, 46 descending out of heaven from God,

42 Ch. 1. 10. See there. ¶ 43 Ezek. 49. 2. Noting, the power, and dignity of the true Apostolick Church: or, Christ, upon whom the Church is founded, and built, Matt. 16. 18. ¶ 44 The Catholick Church.

11 Having the glory 45 of God: and her 46 light was like unto a stone most precious, even like a 47 jasper stone, clear as 48 crystal:

45 Isa. 60. 1, 2. Viz. Of his presence, grace and power. ¶ 46 Or [luminary] that gave light, viz. the Holy Spirit. ¶ 47 Ch. 4. 3. Always bright and clear, without spot, or obscurity.

12 And had a 48 wall great and high, and had 49 twelve gates, and at the gates 50 twelve 50 angels, and names written thereon, which are the names of the twelve 51 tribes of the children of Israel.

48 God's Omnipotence to secure it. ¶ 49 Ezek. 48. 31. To give free access from all parts. ¶ 50 Noting, Angelical protection: or, That the Church then shall be richly furnished with an Angelical, faithful Ministry, to defend it from corruption both in Faith and Manners, and to admit Members. ¶ 51 Ezek. 48. 31. Numb. 22. 3. To shew that here is admission for all true Israelites, and only for them.

13 On the east, three 49 gates: on the north, 49 three gates; on the south, 49 three gates; and on the west, 49 three gates.

14 And the wall of the city had 52 twelve foundations, and 53 in them the names of the 53 twelve apostles of the Lamb.

52 Matt. 16. 18. Eph. 2. 19, 20. The labours of the Apostles. ¶ 53 To shew, that their holiness, and consequently, their security, was the fruit of the Apostles Doctrine.

15 And he that talked with me, had a 54 golden reed to measure the 55 city, and the 56 gates thereof, and the 57 wall thereof.

54 Ezek. 40. 3. Zech. 2. 1. A most precious, and perfect Rule, to which the Church is conformable, (whereas afore, it was measured with a common Reed, ch. 11. 1.) ¶ 55 Every thing about the Church then, is regular; both in Doctrine, Worship, and Manners.

16 And the city lieth 58 four square, and the 59 length is as large as the breadth: and he measu-

red the city with the reed, 58 twelve thousand furlongs: the 59 length, and the 59 breadth, and the 59 height of it are equal.

58 Isa. 33. 20. Firm, and stable. ¶ 59 Every thing is exact. ¶ 59 John 14. 2. Noting, the largeness thereof, which is the fruit of the Apostles Doctrine. ¶ 59 Entirely Apostolical, in all respects.

17 And he measured the 60 wall thereof, 60 an hundred and forty and four cubits, according to the measure of 61 a man, that is, of the 62 angel.

60 Noting, that their safety does consist in their conformity to the Apostles Doctrine. ¶ 61 Which men are wont to use. ¶ 62 (Who here appeared in humane shape.)

18 And the building of the wall of it was of 63 jasper; and the city was pure 64 gold, like unto clear 64 glass.

63 Firm, and not subject to battery. ¶ 64 Noting, the preciousness, and purity thereof.

19 And the foundations of the wall of the city were garnished with all manner of 65 precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 65 Exod. 28. 27. Isa. 54. 11. Noting, the excellency of Christ the Head, and all variety, and completeness of precious gifts and graces, wrought by the Apostles Doctrine.

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the 66 twelve gates were twelve 66 pearls; every several gate was of one pearl: and the 67 street of the city was 67 pure gold, as it were transparent 67 glass.

66 To note, that Teachers (who like Gates admit persons into the fellowship of the Church) are more valuable than others. ¶ 67 Their conversation is pure, and holy.

22 And I saw no 68 temple therein; for the Lord God Almighty, and the Lamb, are the 69 temple of it.

68 No mediate serving of God, and access to him in Ordinances. ¶ 69 Do communicate themselves immediately.

23 And the city had no need of the 70 sun, neither of the moon to shine in it: for the 71 glory of God did lighten it, and the Lamb is the light thereof.

70 Chap. 22. 5. Isa. 60. 19, 20. Creature-comforts. ¶ 71 Psal. 73. 25.

24 And the 72 nations of them which are saved, shall 73 walk in the light of it: and the kings of the earth do 74 bring their glory and honour into it.

72 Isa. 60. 3, 12. The multitude of the Saints. ¶ 73 Partake of the glory, and happiness that is there. ¶ 74 Psal. 72. 10, 11. Isa. 66. 12. Count it their greatest honour to be Members of this Church, and count all earthly glory nothing to it.

25 * And the gates of it shall not be shut at all * Isa. 60. 11. by day: for * there shall be no night there. * Isa. 60. 20.

26 And * 75 they shall bring the glory and honour of the nations into it. Zech. 14. 7. Chap. 22. 5.

75 Whatsoever is excellent in all the world, shall be found here eminently, and transcendently.

27 And * there shall in no wise enter into it any * Joel 3. 17. thing that 76 defileth, neither whatsoever 77 worketh abomination or 78 maketh a lie: but they which are 79 written in the Lambs * book of life. * Phil. 4. 3. & 20. 12.

76 Ch. 22. 15. Isa. 35. 8. Neither temper, temptation, nor corruption. ¶ 77 No open, scandalous sinner. ¶ 78 Any close hypocrite. ¶ 79 Ch. 3. 5. See there. Are freely chosen by God from all eternity thereto.

CHAP. XXII.

1 The river of the water of life. 5 The light of the city of God is himself. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he shewed me a pure 1 river of water of life, 2 clear as crystal, proceeding 3 out of the throne of God, and of the Lamb.

1 Enk.

Chap. 22.

4093.

* Ezek. 47. 12.
Chap. 21. 21.

¹ Ezek. 47. 1. ² Zeck. 14. 1. Noting, fulness of everlasting joy, (³ Psal. 36. 8.) or, pouring forth holy, and wholesome Doctrine, by authority from God and Christ, and a plentiful supply of grace, ⁴ John 7. 38, 39. ¶ ⁵ Without any thing to cause disturbance. ¶ ⁶ From the enjoyment of God and Christ.

² * In the midst of the street of it, and of either side of the river, ³ was there the ⁴ tree of life, which bare ⁵ twelve manner of fruits, and yielded her fruit ⁶ every month: and the ⁷ leaves of the tree were for the ⁸ healing of the nations.

⁴ Ch. 2. 7. ⁵ Gen. 2. 9. Christ (the procurer, and bestower of eternal Happiness) with all his Benefits and Blessings. ¶ ⁶ Variety of Consolations. ¶ ⁷ Psal. 92. 12-14. ¶ ⁸ Virtue from Christ gives them perfect freedom from all distempers; or, The Discipline of the Church, will gently draw out all remainders of corruption.

³ And there shall be ⁴ no more curse: but the ⁵ throne of God and of the Lamb shall be in it; and his ⁶ servants shall ⁷ serve him.

⁸ Isa. 11. 13. ⁹ Zeck. 14. 11. No effect of Sin or Wrath: or, No more Popish Excommunications. ¶ ¹⁰ The glorious presence, and manifestation. ¶ ¹¹ Saints and Angels. ¶ ¹² Viz. Perfectly, and cheerfully, as they ought.

⁴ And they shall ⁵ see his face; and his ⁶ name shall be ⁷ in their foreheads.

¹² Matt. 5. 8. ¹³ 1 Cor. 13. 12. ¹⁴ 1 John 3. 2. Have an immediate conception of him, and partake of his glory. ¶ ¹⁵ Ch. 3. 12. His Nature. ¶ ¹⁶ Clearly visible in them, (they being perfectly transformed into his Image.)

⁵ And there shall be no ⁶ night there, and they need no candle, neither light of the sun; for the Lord God ⁷ giveth them light: and they shall ⁸ reign for ⁹ ever and ever.

¹⁵ Chap. 21. 25. No intermission of their happiness. ¶ ¹⁶ Psal. 36. 9. ¹⁷ Viz. Immediately, without means. ¶ ¹⁸ Ch. 3. 21. & 5. 10. & 20. 4. ¶ ¹⁹ Not only for a thousand years, but eternally; or, This Kingdom of Christ shall never again be subjected to the power of the Wicked.

⁶ And he said unto me, ⁷ These sayings are ⁸ faithful and true. And the Lord God ⁹ of the holy prophets sent his ¹⁰ angel to ¹¹ shew unto his servants the things which must ¹² shortly be done.

¹⁹ All things contain'd in this Book: especially, this last Prophecy. ¶ ²⁰ Ch. 19. 9. & 21. 5. ¶ ²¹ Who inspir'd holy men to foretell things. ¶ ²² Ver. 16. ¶ ²³ See on ch. 1. 1. n. 3-6.

⁷ ²⁵ Behold I ²⁶ come quickly: ²⁷ Blessed is he that ²⁸ keepeth these sayings of the prophecy of this book.

²⁵ Ver. 12. ch. 3. 11, 20. ¶ ²⁶ Ver. 20. ²⁷ Viz. To fulfill these Prophecies, and reward every man according to his works. ¶ ²⁸ Ch. 1. 3. & 3. 11. ¶ ²⁹ Observes, understands, and believes them, and has faith, and courage to act accordingly.

⁸ And I John ⁹ saw these things, and heard them. And when I had heard and seen, ¹⁰ I fell down to worship before the feet of the angel which shewed me these things.

²⁹ As John 19. 35. & 21. 24. ¶ ³⁰ Ch. 19. 10. Eminent Saints may relapse into the same sins.

⁹ Then saith he unto me, See ¹⁰ thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which ¹¹ keep the sayings of this book: worship God.

¹⁰ * And he saith unto me, ¹¹ Seal not the sayings of the prophecy of this book: * for ¹² the time is at hand.

³¹ Keep them not secret, but publish them for the use of the Church.

¹¹ * ¹² He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is ¹³ righteous, ¹⁴ let him be righteous still: and he that is ¹⁵ holy, ¹⁶ let him be holy still.

³² Matt. 15. 14. ³³ q. d. Let their Persecution, Idolatry, &c. go on till they are ripe for Judgment: If they will not be reclaimed by the warnings of this Book, they shall be given up to their own lusts. ¶ ³⁴ Does righteous things. ¶ ³⁵ He shall receive increase of grace, (by the contents of this Book.) ¶ ³⁶ Has a principle of holiness in his heart.

¹² And ¹³ behold, I ¹⁴ come quickly; and * my reward is with me, * ¹⁵ to give every man according as his work shall be.

¹³ * I am ¹⁴ Alpha and Omega, the ¹⁵ beginning and the ¹⁶ end, the ¹⁷ first and ¹⁸ the last.

¹⁴ ¹⁸ Blessed are they that do his ¹⁹ commandments, that they may have ²⁰ right to the ²¹ tree of life, and may enter in through the ²² gates into the ²³ city.

³⁸ See on Matt. 7. 21. ¶ ³⁹ Those particularly in this Book, v. 7. ¶ ⁴⁰ Viz. By virtue of the Covenant of Grace. ¶ ⁴¹ Christ, and eternal Life by, and with him. ¶ ⁴² Viz. Of Holiness. ¶ ⁴³ The Church Triumphant.

¹⁵ For * ¹⁶ without are ¹⁷ dogs, and ¹⁸ fornicators, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

⁴⁴ Excluded from the Society of the blessed. See on ch. 21. 8. ¶ ⁴⁵ Filthy, profane, persecuting ones. ¶ ⁴⁶ Juggling pretenders to Miracles.

¹⁶ * I Jesus have sent mine angel to testify unto you these things in the Churches. I am the ¹⁷ root and the ¹⁸ off-spring of David, and the ¹⁹ bright and morning star.

⁴⁷ Ch. 5. 5. ⁴⁸ Isa. 11. 10. ⁴⁹ Rom. 15. 12. From me, as I am God, David had his Being. ¶ ⁵⁰ From him, as to my Humanity, I sprang. ¶ ⁵¹ Ch. 2. 28. ⁵² Numb. 24. 17. ⁵³ 2 Pet. 1. 19. The fountain of all knowledge, and consolation.

¹⁷ And the ¹⁸ spirit and the ¹⁹ bride say, ²⁰ Come. And let him that ²¹ heareth, say, Come. * And let him that is ²² athirst, come: And whosoever ²³ will, let him ²⁴ take the ²⁵ water of life freely.

⁵⁰ Viz. In the hearts of Believers, (stirs up such desires.) ¶ ⁵¹ The whole Catholick Church. ¶ ⁵² Isa. 8. 14. ⁵³ Viz. To Judgment, v. 12. ¶ ⁵⁴ Hereafter shall hear of these glorious things, and believe them. ¶ ⁵⁵ Ch. 21. 6. (See there.) ⁵⁶ Longs for that time of full refreshment. ¶ ⁵⁷ Has a sincere desire wrought in him by the Holy Spirit, Rom. 9. 16. ⁵⁸ Phil. 2. 13. ¶ ⁵⁹ Partake of. ¶ ⁶⁰ This heavenly grace, and comfort.

¹⁸ For I testify unto every man that heareth the words of the prophecy of this book, ¹⁹ If any man shall ²⁰ add unto ²¹ these things, God shall ²² add unto him the plagues that are written in this book.

⁵⁸ Deut. 4. 29. & 12. 32. ⁵⁹ Prov. 30. 6. ⁶⁰ Matt. 15. 9. ¶ ⁶¹ By making any new Scripture, or equalizing any other writings or sayings to it, or putting a false sense willingly upon it. ¶ ⁶² Contain'd in this Book, or any part of Scripture. ¶ ⁶³ Bring upon him all the curses of the Bible.

¹⁹ And if any man shall ²⁰ take away from the words of the book of this prophecy, * God shall ²¹ take away his part ²² out of the book of life, and ²³ out of the holy city, and ²⁴ from the things which are written in this book.

⁶⁴ Derogate from its authority, or disbelieve its contents. ¶ ⁶⁵ Deprive him of Glory. ¶ ⁶⁶ The Communion of Saints in Heaven. ¶ ⁶⁷ All the Promises, and Blessings in Scripture.

²⁰ ⁶⁸ He which testifieth these things, faith, Surely I ⁶⁹ come ⁷⁰ quickly: ⁷¹ Amen. Even so, come Lord Jesus.

⁶⁸ Christ, v. 18. ¶ ⁶⁹ Viz. To Judgment. ¶ ⁷⁰ Unexpectedly. ¶ ⁷¹ This is the earnest desire and hearty prayer of all true Believers.

²¹ * ⁷² The grace of our Lord Jesus Christ be ⁷³ with you all. Amen.

⁷⁰ Ch. 1. 4. See on Rom. 16. 20. As this Book begins like an Epistle, (ch. 1. 4.) so it ends too.

GLORY TO GOD IN THE HIGHEST:

FOR

OF HIM, and THROUGH HIM, and TO HIM are All Things:

AMEN,

A TA:

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A Poeti-

A Poetical Meditation

Wherein the Usefulness, Excellency and several Perfections of the H O L Y S C R I P T U R E S

are briefly hinted. By J. C.

THOU, Lord, to me thy Word hast giv'n,
Precious and Pure,
Sweet, Holy, Sure,
To guide me through the World to Heav'n.

Psalm 119. 89, 140, 160, 103.
Mic. 2. 7.

1. In all wants and necessities
Thy Word's my store
Heap'd, running o're
With plenty of most rich supplies.

Mat. 4. 3, 4, &c.
Psalm 119. 92.
& 18. 32, &c.

2. Temptations, Terrours, Dangers, Fears
(Those petty Hells)
Thy Word dispels,
And all the way before me clears.

Psalm 119. 30.
Eph. 6. 17.

3. When Satan flings his Darts at me
Then, Lord, thy Word
Is Shield and Sword,
To save me, and to make him flee.

Psalm 119. 147.
72, 96.
Phil. 3. 7, 8.

4. The World presents its objects rare;
But yet thy Word
Doth that afford
Which seems to me far costlier ware.

Psalm 119. 47.
70. & 16. 11.
& 36. 8.
Heb. 11. 25.
2 Pet. 3. 18.
Pf. 119. 30, 102,
104, 118, 128.
Esa. 30. 21.
Pf. 19. 11.
& 119. 11.

5. Then Lust invites me to its pleasure:
But to Delights
Thy Word invites
Which far surpasses in weight and measure.

Psalm 119. 9.
Job. 15. 3.
Eph. 5. 26.

6. Then Errors their gumm'd wares display;
But Scripture saies,
Shun Errors waies:
Walk by my Rule: This is the way.

Rom. 10. 17.

7. Thus when I'm tempted unto Sin,
By thy Word's art
Hid in my heart
Both Battel and Reward I win.

Ezek. 36. 26.

8. Yet though Sins have defil'd my Soul,
Thy Word can cleanse
Those noisome dens
Of Lust, and Sin's best strength controul.

Ezek. 16. 30,
66, 63. & 36.
26, 31.
Aet. 24. 25.
Rom. 12. 3, 16.
Phil. 3. 4, &c.
13.
Psalm 38. 13, 14.
& 39. 9.
Jam. 5. 10, 11.

9. Have I an unbelieving heart?
Thy Word, Lord, hath
Pow'r to work Faith
By thy most Holy Spirit's art.

Hof. 14. 2.
Rom. 8. 26.
Mat. 6. 9, &c.

10. Have I an hard and stony heart?
Thy Word thus deals,
First breaks, then heals:
That stone is cured by this smart.

Psalm 119. 105, 15.
Esa. 50. 10.

11. Will not my frozen heart comply?
Thy Word, thy Law
That Heart can thaw,
And change it for a weeping Eye.

Psalm 119. 7, 8.
& 119. 104,
130.
Gal. 3. 24.
Psalm 119. 10.
Prov. 8. 10, 11.

12. Do tow'ring Thoughts possess my breast?
Thy Word brings low
The proudest foe,
And laies him level with the beast.

Psalm 119. 89,
142, 151, 152,
160.
Mark. 13. 31.
Psalm 119. 18,
127.
1 Cor. 2. 7, 9,
10.
Psalm 119. 174,
164.

13. Do muttering Thoughts rise and repine?
Thy Rod and Word
Teach patience, Lord,
And still those barking thoughts of mine.

Psalm 119. 8,
& 119. 104,
130.
Gal. 3. 24.
Psalm 119. 10.
Prov. 8. 10, 11.

14. Am I Tongue-tied and cannot pray?
Thy Word inspires
Praying desires:
Dumb lips unfeels; tells what to say.

Psalm 119. 8,
Jam. 1. 18.

15. When I'm in darkness, err and stray,
Thy Word's a Light
Most clear and bright,
And leads me back into the way.

Psalm 119. 28, 50,
143, 165.

16. I'm foolish, simple and want Eyes:
Thy Word's Light, Rule,
Master and School,
Which makes the comers to it wise.

Aet. 16. 29-32.

17. I see my self undone and poor.
Thy Words infold
A Mine of Gold,
A Pearl of price; all riches store.

Psalm 119. 28, 50,
143, 165.

18. With God by nature I'm at odds.
Thy Word my Soul
Converteth whole,
From Satan's service unto God's.

Psalm 119. 28, 50,
143, 165.

19. Do outward troubles, inward grief
My Soul torment?
Thy Word is sent
With comfort for my Soul's relief.

Aet. 16. 29-32.

20. Am I perplex'd with Doubts and Fears?
Thy Word of Grace
Resolves the case
And so my clouded judgment clears.

21. Or do despairing Thoughts me take?
Thy Word doth give
Me hopes to live,
For Christ my dearest Saviour's sake.

22. Do multitudes of thoughts me press?
I call to mind
Thy Word and find
Such Comforts as my Soul refresh.

23. Can't I through weakness walk alone?
Thy Word, Lord, is
Strength to my Knees,
And Staff to stay my hand upon.

24. Thus though I thirst, faint, hunger, pine,
Thy Word me feeds
In these my needs:
Thy Word it self is Bread, Milk, Wine.

25. Thus tho' poor, scorn'd, forsaken, pain'd,
Thy Word alone
Hath all in one;
Health, Wealth, Friends, Honors; all contain'd.

26. Thus though Soul-sick and wounded fore
With grievous sin
Which doth begin
To fester, rankling more and more;

27. Thy Word shews whence help may be had,
And doth me guide
To Christ's pierc'd side,
Whence flows the Balm of Gilead.

28. Yea, tho' in me no life remain,
Thy Word is good
And living food
Which fetcheth me to life again.

29. Would I prolong this life for ever?
The Scripture shows
Whence water flows,
Pure streams, which who so drinks, dies never.

30. The Lord be blest who thus provides,
And filleth full
My empty Soul
With food which evermore abides.

31. Bless God (my Soul) that thus hath giv'n
Strength, Light, Guide, Way,
Lest thou shouldst stray
In this thy Pilgrimage to Heav'n.

32. This Book, these Sentences, these Lines,
Each Word and Letter
To me are better
Than strings of Pearl and golden Mines.

33. 'Tis Heav'n transcrib'd and Glory penn'd:
God's mind, no doubt,
Was copy'd out
When he this Gift to men did send.

34. 'Tis Truth it self: God does intend
Man's word shall fall;
Heav'n, Earth and all:
But this shall never have an end.

35. My Soul admire that Hand and Quill
That did produce
For Sinner's use
Th' eternal Mind, the Sov'reign Will.

36. Adore the Authour too, and when
Thou can't not raise
Sufficient Praise,
Sit down and wond'ring say, AMEN.

Psalm 119. 87,
& 130. 5.

Psalm 94. 19,
& 19. 8.

Psalm 119. 28,
49.

Mat. 4. 4
1 Pet. 2. 2.
Esa. 55. 1.

Psalm 119. 51,
141.
Prov. 4. 20, 22.

1 Job. 2. 1, 2.

Job. 5. 37.
Jer. 8. 22.

1 Pet. 1. 23.
Psalm 119. 93,
116. Phil. 2. 16.
Jam. 1. 18.

Psalm 36. 9.
Esa. 55. 1.
Job. 4. 10, 14.

Psalm 23.
Jsa. 55. 2.
1 Pet. 1. 23,
25.

Psalm 119. 32,
105.
Jam. 1. 21.
Jer. 32. 39.

Psalm 19. 10.
& 119. 72,
162.
Prov. 8. 10, 11.
Job. 17. 17.

Psalm 119. 89,
142, 151, 152,
160.
Mark. 13. 31.

Psalm 119. 18,
127.
1 Cor. 2. 7, 9,
10.

Psalm 119. 174,
164.

THE Ten Commandments.

- I. Have thou no other Gods but me.
 - II. Unto no Image bow thy knee.
 - III. Take not the Name of God in vain.
 - IV. Do not the Sabbath-day profane.
 - V. Honour thy Father, Mother too.
 - VI. Take heed that thou no murder doe.
 - VII. From Whoredom, keep thy Body clean.
 - VIII. Steal not although thy state be mean.
 - IX. Bear not false witness: shun that blot.
 - X. What is thy neighbour's covet not.
- These are the Law which God did give:
Keep them by Faith in Christ, and live.*

The Har-

THE HARMONY OF THE GOSPELS.

CHAP. I. St. *Luke's* Preface, *Luke* I. 1-- 4.

CHAP. II. CHRIST's Divinity, *John* I. 1-- 5, 9-- 14.

CHAP. III. *John Baptist's* birth foretold, and CHRIST's, *Luke* I. 5-

CHAP. IV. *Mary* in danger to be put away, *Matth.* I. 18-

CHAP. V. CHRIST's Birth, *Luke* II. 1-- 20.

CHAP. VI. CHRIST's Pedigree both by Father, and Mother, *Matth.* I. 1-- 17. *Luke* III. 23-

CHAP. VII. CHRIST's Circumcision. *Mary's* Purification, *Luke* II. 21-- 40.

CHAP. VIII. The Wife-men, *Matth.* II.

CHAP. IX. CHRIST Disputes with the Doctors, *Luke* II. 41-

CHAP. X. *John's* Ministry, *Matth.* III. 1-- 12. *Mark* I. 1-- 8. *Luke* III. 1-- 18. *John* I. 6-- 8.

MATTH. III. 1- 12.

IN those dayes came John the Baptist, Preaching in the wilderness of Judea,
2 And saying, Repent ye: for the kingdom of heaven is at hand.
3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 And the same John had his raiment of camels hair, and a leathern girdle about his loyns and his meat was locusts and wild honey,
5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,
6 And were baptized of him in Jordan, confessing their sins.
7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
8 Bring forth therefore fruits meet for repentance?
9 And think not to say within your selves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
10 And now also the ax is laid unto the root of the tree; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

MARK I. 1- 8.

THE beginning of the Gospel of Jesus Christ, the son of God,
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 John did baptize in the wilderness and preach the baptism of repentance, for the remission of sins.
5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
6 And John was clothed with camels hair, and with a girdle of a skin about his loyns: and he did eat locusts and wild honey:
7 And preached, saying, There cometh one mightier than I after me, the latter of whose shoes I am not worthy to stoop down and unloose.
8 I indeed have baptized you with water: but he shall baptize you with the holy Ghost.

LUKE III. 1- 18.

NOW in the fifteen year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene.
2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
3 And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins,
4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.
5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;
6 And all flesh shall see the salvation of God.
7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?
8 Bring forth therefore fruits worthy of repentance, and begin not to say within your selves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.
10 And the people asked him, saying, What shall we do then?
11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.
12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

JOHN I. 6- 8.

THere was a man sent from God, whose name was John.
7 The same came for a witness, to bear witness of the light, that all men through him might believe.
8 He was not that light, but was sent to bear witness of that light.
9 ¶ And he came for a witness, to bear witness of the light, that all men through him might believe.
10 ¶ And he came for a witness, to bear witness of the light, that all men through him might believe.
11 ¶ And he came for a witness, to bear witness of the light, that all men through him might believe.
12 ¶ And he came for a witness, to bear witness of the light, that all men through him might believe.

The HARMONY of the GOSPELS.

MATTH. III. 11-12.

11 I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost, and with fire.

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

LUKE III. 13-18.

13 And he said unto them, Exact no more than that which is appointed you.

14 And the souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not?

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the holy Ghost, and with fire.

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

The Harmony or Compound Text.

'The beginning of the Gospel of Jesus Christ the Son of God: There was a Man sent from God, whose Name was John. The same came for a witness, to bear witness of the light that all men through him might believe. He was not that light, but was sent to bear witness of that light. Now in the fifteenth Year of the Reign of *Tiberius Cesar*, *Pontius Pilate* being Governour of *Judea*, and *Herod* being Tetrarch of *Galilee*, and his brother *Philip* Tetrarch of *Itura*, and of the Region of *Trachonitis*, and *Lysanias* the Tetrarch of *Abilene*: *Annas* and *Caiaphas* being the High Priests, the Word of God came unto John the Son of *Zacharias*, in the wilderness. In those days came *John the Baptist* preaching in the wilderness of *Judea*, [*John* did baptize in the wilderness and preach,] and he came into all the Countrey about *Jordan*, preaching the Baptism of Repentance for the Remission of sins, and saying, Repent ye, for the Kingdom of Heaven is at hand; as it is written in the Prophets, Behold I send my Messenger before thy face, which shall prepare thy way before thee. For this is he that was spoken of by the Prophet *Esaie*, [in the Book of the words of *Esaie* the Prophet] saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. Every Valley shall be filled, and every Mountain and Hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the Salvation of God. And then there went out unto him all the Land of *Judea*, and they of *Jerusalem*, and all the Region round about *Jordan*, and were all baptized of him in the River of *Jordan*, confessing their sins.

'And the same *John* had his Raiment of [was clothed with] Camel's hair, and a Leathern Girdle [with a Girdle of a skin] about his Loins, and his meat was [he did eat] Locusts and wild Honey. But when he saw many of the *Pharisees* and *Sadducees* come to his

Baptism, he said unto them [then said he to the Multitude that came forth to be baptized of him,] O generation of Vipers! Who has warned you to flee from the wrath to come? Bring forth therefore fruits meet for [worthy of] repentance, and begin not [think not] to say within your selves, we have *Abraham* to our father, for I say unto you, that God is able of these stones to raise up children unto *Abraham*. And now also the Ax is laid unto the root of the trees: Therefore every tree which brings not forth good fruit, is hewn down, and cast into the Fire.

'And the people asked him saying, What shall we do then? He answers and saith unto them, he that has two Coats let him impart to him that has none: And he that has meat, let him do likewise: Then came also *Publicans* to be baptized, and said unto him Master, what shall we do? And he said unto them, exact no more than that which is appointed you. And the souldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to no Man, neither accuse any falsely, and be content with your wages.

'And as the People were in expectation, and all men mused in their hearts of *John*, whether he were the Christ or not; *John* answered, and preached, saying unto them all, I indeed baptize [have baptized] you with water unto repentance, but he that comes after me, is mightier than I, [there comes one mightier than I after me] whose shoes I am not worthy to bear, the latchet of whose shoes I am not worthy to stoop down and unloose; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his Wheat into the Garner, but he'll burn up the Chaff with unquenchable fire. And many other things in his exhortation preached he to the People.

CHAP. XI. CHRIST Baptized, *Matth.* III. 13-17. *Mark* I. 9-11. *Luke* III. 21-23. *John* I. 15-18.

MATTH. III. 13-17.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all Righteousness. Then he suffered him.

16 And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

MARK I. 9-11.

9 And it came to pass in those dayes, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

11 And there came a voice from heaven, saying, Thou art my Beloved Son, in whom I am well pleased.

LUKE III. 21-23.

21 Now when all the People were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened:

22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age.

JOHN I. 15-18.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father; he hath declared him.

The Harmony or Compound Text.

'And it came to pass in those days that Jesus came from *Nazareth of Galilee*, [then comes Jesus from *Galilee*,] to *Jordan*, unto *John*, to be baptized of him. But *John* forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: For thus it becomes us to fulfil all Righteousness. Then he suffered him: and he was baptized of *John* in *Jordan*. And Jesus, when he was baptized, went up straightway out of the water. Now when all the People were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened and straightway coming up out of the Water, lo, he saw the heavens were opened to him; and he saw the spirit of God [the

Holy Ghost] descending in a bodily shape like a Dove, and lighting upon him; and lo, there came a voice from heaven, saying, This is my beloved Son in whom [Thou art my beloved Son, in thee] I am well pleased. *John* bare witness of him, and cried, saying, This was he of whom I spake, he that comes after me, is preferred before me; for he was before me. And of his fulness have all we received, and Grace for Grace. For the Law was given by *Moses*, but Grace and Truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. And Jesus himself began to be about Thirty years of age.

The H A R M O N Y of the G O S P E L S.

CHAP. XII. CHRIST Tempted, *Matth. IV. 1-- 11. Mark I. 12-- 23. Luke IV. 1-- 13.*

MATTH. IV. 1- 11.

Then was Jesus led up of the spirit into the wilderness, to be tempted of the Devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the World, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the LORD thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

MARK I. 12- 13.

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministered unto him.

LUKE I. 1- 13.

And Jesus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the wilderness.

2 Being forty days tempted of the devil; and in those days he did eat nothing; and when they were ended, he afterward hungred.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, all this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered, and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the Temple and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee: 11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

The Harmony and Compound Text.

And Jesus being full of the Holy Ghost, returned from Jordan, and immediately the Spirit drives him, and Jesus was led up of the Spirit into the Wilderness, to be tempted of the Devil: And he was there in the Wilderness forty days tempted of Satan [the Devil,] and in those days he did eat nothing. And when he had fasted forty days, and forty nights, and when they were ended, he was afterwards an hungred. And when the tempter, the Devil, came to him, he said unto him, if thou be the Son of God, command that these stones [this stone] be made bread. But Jesus answered him and said [saying,] it is written, That man shall not live by bread alone, but by every word that proceeds out of the mouth of God. Then the Devil takes him up into the holy City, [brought him to Jerusalem] and setteth him on a pinnacle of the Temple, and saith unto him, if thou be the Son of God, cast thyself down from hence, for it is written, He shall give his Angels charge over [concerning] thee, to keep thee, and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, it is said, [written again] Thou shalt not tempt the Lord thy God. Again the Devil takes him up into an exceeding high Mountain, and shews him all the Kingdoms of the World, and the glory of them in a moment of time; and the Devil said unto him, all these things [this power] will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it: if thou therefore wilt fall down and worship me, all shall be thine. Then Jesus answered and said unto him, Get thee hence [behind me] Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And when the Devil had ended all his temptations, then he leaves him, and he departed from him for a season, and he was with the wild beasts; and behold the Angels came and ministered to him.

CHAP. XIII. John's Testimony of CHRIST. Some Disciples called, *John I. 19-*

CHAP. XIV. CHRIST's first Miracle, *John II.*

CHAP. XV. CHRIST's discourse with Nicodemus, &c. *John III.*

CHAP. XVI. John imprisoned, *Matth. XIV. 3-- 5. Mark VI. 17-- 20. Luke III. 19, 20.*

MATTH. XIV. 3- 5.

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

MARK VI. 17- 20.

17 For Herod himself had sent forth and laid hold upon John and bound him in prison for Herodias sake, his brother Philips wife; for he had married her.

18 For John had said unto Herod, it is not lawful for thee to have thy brothers wife.

19 Therefore Herodias had a quarrel against him, and would have killed him, but she could not.

20 For Herod feared John, knowing that he was a just man and holy, and observed him, and when he heard him, he did many things, and heard him gladly.

LUKE III. 19-20.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

The Harmony, or Compound Text.

But Herod the Tetrarch being reproved by John for Herodias his brother Philips Wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in Prison. For Herod himself had sent forth, and laid hold upon John and bound him, and put him in Prison, for Herodias sake, his brother Philips wife. For John had said unto Herod, it is not lawful for thee to have thy brother's Wife. Therefore Herodias had a quarrel against him, and would have killed him, but she could not. For Herod feared John, knowing that he was a just man and holy, and observed him, and when he heard him he did many things, and heard him gladly. And when he would have put him to death, he feared the Multitude, because they counted him as a Prophet.

CHAP. XVII.

The HARMONY of the GOSPELS.

CHAP. XVII. CHRIST Converts many Samaritans, &c, *Matth. IV. 12- John IV.*

CHAP. XVIII. CHRIST preaches in Galilee, *Matth. IV. 17. Mark I. 14, 15. Luke IV. 14, 15.*

MATTH. IV.

17 ¶ From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

MARK I. 14-15.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel.

LUKE IV. 14-15.

14 ¶ And Jesus returned in the power of the spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

The Harmony, or Compound Text.

Now after that John was put in prison, Jesus returned in the power of the Spirit, and came into Galilee, preaching the Gospel of the Kingdom of God: From that time Jesus began to preach and to say, [saying,] The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Gospel; for the Kingdom of Heaven is at hand. And there went out a fame of him, through all the Region round about. And he taught in their Synagogues, being glorified of all.

CHAP. XIX. CHRIST preaches at Nazareth, *Luke IV. 16-30.*

CHAP. XX. CHRIST at Capernaum, *Matth. IV. 13--16. and VIII. 2--17. Mark I. 21--45. Luke IV. 31--44. and V. 12--16.*

MATTH. IV.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, by the way of the Sea, beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

Chap. VIII.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

4 And Jesus said unto him, see thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

14 ¶ And when Jesus was come into Peters house, he saw his wives mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: & he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, himself took our infirmities, and bare our sicknesses.

MARK I. 21-45.

21 And they went into Capernaum, and straightway on the sabbath-day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit, and he cried out.

24 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new Doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simons wives mother lay sick of a fever, and anon they tell him of her.

31 And he came, and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, if thou wilt, thou canst make me clean.

41 And Jesus moved with compassion put forth his hand, and touched him, and said unto him, I will, be thou clean.

42 And as soon as he had spoken immediately the leprosy departed from him, and he was cleansed.

43 And he straightly charged him, and forthwith sent him away;

44 And said unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things, which Moses commanded for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the City, but was without in desert places; and they came to him from every quarter.

LUKE IV. 31-41. and V. 12-16.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine; for his word was with power.

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the holy one of God.

35 And Jesus rebuked him, saying, Hold thy peace and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simons house, and Simons wives mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her. And immediately she arose, and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed, and went into a desert place: and the people sought him, and came unto him, and stayed him, that he would not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

Chap. V. 12-16.

12 ¶ And it came to pass, when he was in a certain city, behold, a man full of leprosy: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will, be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

The

The HARMONY of the GOSPELS.

The Harmony, or Compound Text.

And leaving Nazareth, he came down, and went and dwelt in Capernaum, a City of Galilee, which is upon the Sea-coast, in the Borders of Zabulon and Nephthali; that it might be fulfilled, which was spoken by Esaiab the Prophet, saying, The Land of Zabulon, and the Land of Nephthali, by the way of the Sea, beyond Jordan, Galilee of the Gentiles: The People which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up. And straightway on the Sabbath-day he entred into the Synagogue, and taught. And they were astonish't at his Doctrine; for his Word was with Power, and he taught them as one that had Authority, and not as the Scribes. And there was in their Synagogue, a man with an unclean Spirit, [which had a Spirit of an unclean Devil] and he cried out with a loud voice, saying, Let us alone, What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And when the unclean Spirit [the Devil] had torn him, and thrown him in the midst, and cried with a loud voice, he came out of him, and hurt him not; and they were all amazed, insomuch that they questioned, and spake among themselves, saying, What thing is this? What new Doctrine is this? [What a word is this?] for with authority and power he commands even the unclean Spirits, and they obey him, and come out. And immediately his fame spread abroad throughout all the region, [went out into every place of the country] round about Galilee. And he arose out of the Synagogue and forthwith, when they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and John: And Simon's wife's mother was taken with a great

fever, and lay sick of a fever; and anon they tell him of her. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever, and they besought him for her. And he came and took her by the hand [touched her hand] and lift her up: and he stood over her, and rebuked the fever, and immediately it left her, and immediately she arose, and ministered unto them. Now when the Sun was set [setting] [when the even was come] [at even] all they that had any sick with divers diseases brought them to him, and they brought unto him, all that were diseased, and many that were possessed with devils, and all the City was gathered together at the door. And he laid his hands on every one of them, and he healed many [all] that were sick of divers diseases; that it might be fulfilled, which was spoken by Esay the Prophet, saying, himself took our infirmities, and bare our sicknesses. And he cast out many devils the Spirits [with his word: And devils also came out of many, crying out, and saying, thou art Christ, the Son of God. And he rebuking them suffered not the devils to speak, because they knew him that he was Christ. And in the morning, rising up a great while before day, when it was day, he went out, and departed into a desert [a solitary place,] and there prayed. And Simon, and they that were with him, followed after him: and when they had found him, they said unto him, all men seek for thee. And he said unto them, let us go into the next towns, that I may preach there also: for therefore came I forth. And the People sought him, and came unto him, and said him that he should not depart from them. And he said unto them, I must preach the kingdom of God to other Cities also, for therefore am I sent. And he preached in their Synagogues throughout all Galilee, and cast out devils.

MATTH. IV.

23 ¶ And Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those

which were lunatick, and those that had the palfie; and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

The Harmony, or Compound Text.

And it came to pass when he was in a certain city, behold, a leper [a man full of leprosie] came to him; who seeing Jesus, and kneeling down to him, fell on his face, and worshipped him; and besought him, saying unto him, Lord, if thou wilt, thou canst make me clean. And Jesus moved with compassion, put forth his hand and touched him, saying, I will be thou clean. And as soon as he had spoken, immediately the leprosie departed from him, and he was cleansed. And he straitly charged him to tell no man. And Jesus saith unto him, See thou say nothing to any man, [tell no man] but go thy way; shew thy

self to the Priest, and offer for thy cleansing those things which [the gift that] [according as] Moses commanded, for a testimony unto them: and forthwith he sent him away. But he went out, and began to publish it much, and to blaze abroad the matter, and so much the more went there a fame abroad of him, insomuch that he could no more openly enter into the city, but was without in desert places: and they came to him from every quarter: And great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.

CHAP. XXI. CHRIST heals a Palfie man, *Matth. IX. 2--8. Mark II. 1--12. Luke V. 17--26.*

MATTH. IX.

2 And behold, they brought to him a man sick of the palfie, lying on a bed: and Jesus seeing their faith, said unto the sick of the palfie, son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palfie,) arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

MARK II. 1--12.

AND again he entred into Capernaum, after some dayes, and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palfie, which was born of four.

4 And when they could not come nigh unto him for press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palfie lay.

5 When Jesus saw their faith, he said unto the sick of the palfie, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts.

7 Why doth this man thus speak blasphemies; who can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palfie, Thy sins be forgiven thee: or to say, arise, and take up thy bed and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palfie,)

LUKE V. 17--26.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and Doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

18 ¶ And behold, men brought in a bed a man which was taken with a palfie: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house top, and let him down through the tiling with his couch, into the midst before Jesus.

20 And when he saw their Faith, he said unto him, Man, thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he answering, said unto them, what reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee, or to say, rise up and walk?

24 But that ye may know that the Son of man hath power upon Earth to forgive sins, (he said unto the sick of the palfie,) I say unto thee, arise and take up thy couch, and go into thine house.

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MATTH. IX.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

MARK. II.

11 I say unto thee, arise, and take up thy bed and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all, inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

LUKE. V.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

The Harmony or Compound Text.

And again he entered into Capernaum, and some days after, it was noised that he was in the house, and straightway many were gathered together, inasmuch that there was no room to receive them, no not so much as about the door; and he preached the word unto them; and it came to pass on a certain day, as he was teaching, that there were Pharisees, and Doctors of the Law sitting by, which were come out of every town of Galilee, and Judea and Jerusalem, and the power of God was present to heal them. And they came unto him, [bringing] and behold, men brought in [lying on] a bed to him a man taken with a palsy, [sick of the palsy,] which was born of four, and when they could not come nigh unto him for press, nor find by what way they might bring him in because of the multitude, they went upon the house top, and they uncover'd the roof where he was, and when they had broken it up they let down the bed wherein the sick of the palsy lay, and let him down through the riling, with his couch in the midst before Jesus. And Jesus seeing their faith, said unto the sick of the palsy, Son, [man] be of good cheer; thy sins are forgiven thee. And behold, there were certain of the Scribes and Pharisees sitting

there, and reasoning in their hearts, said within themselves, This man blasphemeth: why does this man thus speak blasphemies? [Who is this which speaks blasphemies?] who can forgive sins but God only? And immediately when Jesus, knowing their thoughts, perceived in his spirit, that they so reason'd within themselves, he answering said unto them, Wherefore think ye evil in your hearts? [Why reason ye these things in your hearts?] For, whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee? Or to say, arise, and take up thy bed and walk? But that ye may know that the Son of man has power on Earth to forgive sins, [he said to the sick of the palsy] I say unto thee, arise, and take up thy bed [couch,] and go thy way into thy house. And immediately he arose, and took up the bed whereon he lay, and went forth afore them all, and departed to his own house, glorifying God. But when the multitude saw it, they marvelled, [were all amazed] and glorified God, which had given such power unto men, and were filled with fear, saying, We have seen strange things to day: we never saw it on this fashion.

CHAP. XXII. CHRIST calls Peter, &c. Matth. IV. 18-- 22. Mark I. 16-- 20. Luke V. 1-- 10.

MATTH. IV. 18-- 21.

18 ¶ And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers.)

19 And he said unto them, Follow me: and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

MARK I. 16-- 20.

16 Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers.)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee and John his brother, who also were in the ship mending their nets.

20 And straightway he called them:

The Harmony or Compound Text.

And Jesus walking, [Now as he walked] by the sea of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers.) And Jesus said unto them, follow [Come ye after] me, and I will make you to become fishers of men. And they straight-

way forsook [left] their nets, and followed him. And going on from thence, when he had gone a little farther, he saw two other brethren, James the Son of Zebedee, and John his brother, who also were in a ship with Zebedee their father, mending their nets, and straightway he called them; Luke 1-- 10.

MATTH. IV.

22 And they immediately left the ship, and their father, and followed him.

MARK I. 20.

—and they left their father Zebedee in their ship with the hired servants, and went after him.

LUKE. V.

11 And when they had brought their ships to land, they forsook all, and followed him.

The Harmony, or Compound Text.

And when they had brought their ship to land, they forsook all, and immediately they left the ships, and they left their fa-

ther Zebedee in the ship, with the hired servants, and followed [went after] him.

CHAP. XXIII. CHRIST calls Matthew, and eats with him, Matth. IX. 9-- 17. Mark II. 13-- 22. Luke V. 17-- 39.

MATTH. IX. 9-- 17.

9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he said unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard that he said

MARK. II. 13-- 22.

13 And he went forth again by the seaside, and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners,

LUKE V. 17-- 39.

17 ¶ And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do you eat and drink with publicans and sinners?

31 And

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MATTH. IX.

unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

MARK II. 13-- 22.

they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he said unto them, They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John, and of the Pharisees used to fast; and they come, and say unto him, Why do the disciples of John, and of the pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

LUKE V. 5-- 27.

31 And Jesus answering, said unto them, They that are whole need not a physician, but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

The Harmony, or Compound Text.

¶ And after these things he went forth again by the Sea-side, and all the multitude resorted to him, and he taught them.
¶ And as Jesus passed forth from thence, and passed by, he saw a man, a Publican, named Matthew, [Levi,] the Son of Alphaeus, sitting at the receipt of custom; and he said unto him, follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house. And it came to pass, that as Jesus sat at meat in his house, behold there was a great company of publicans, and sinners [others] came and sat down also together with Jesus, and his disciples: for there were many, and they followed him. And when the scribes and pharisees saw him eat with publicans and sinners, their scribes and pharisees murmured against his disciples, saying, [they said unto his disciples] Why eateth your Master, [how is it that he] eateth, and drinketh? [Why do ye eat and drink] with publicans and sinners? But when Jesus heard that, he answered and said unto them, they that are whole need not [have no need of] a physician, but they that are sick. But go ye and learn what that means, I will have mercy, and not sacrifice: for I am not come [I came not] to call the righteous, but sinners to repentance. And the disciples of John, and of the pharisees used to fast: Then came to him the disciples of John, saying, [and they said unto him] Why do [we] the disciples of John [and [likewise the disciples] of the pharisees] fast often, and make prayers, but thy disciples fast, but not eat and drink? And when Jesus heard it, he said unto them, can ye make the children of the bride-chamber mourn [fast] as long as [while] the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. And he spake also a parable unto them, No man also puts [seweth] a piece of a new cloth [a new garment] unto [upon] an old garment; for that which is put in to fill it up [else the new piece that fills it up] taketh away from the old garment, and the rent is made worse, [if otherwise, then both the new makes a rent and the piece that was taken out of the new agrees not with the old.] Neither do men put [And no man puts] new wine into old bottles, else the new does [will] burst the bottles, [the bottles break] and the wine runs out, [is spilled,] and the bottles shall perish, [will be marred:] but they put new wine [new wine must be put] into new bottles, and both are preserved. No man also having drunk old wine, straightway desires new: for he saith, The old is better.

CH A P. XXIV. CHRIST asserts his God-head, *John V.*

CHAP. XXV. The Disciples pluck ears of Corn, *Matth. XII. 1-- 8. Mark II. 23-- 28. Luke VI. 1-- 5.*

MATTH. XII.

AT that time Jesus went on the Sabbath-day through the corn, and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him,

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the Law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, that in this place is one greater than the temple.

7 But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

MARK II.

23 And it came to pass, that he went through the corn-fields on the sabbath-day, and his disciples began as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high-priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

LUKE VI.

AND it came to pass on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them, said, Have ye not read so much as this? what David did, when himself was an hungred, and they which were with him:

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat, but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

The

The HARMONY of the GOSPELS.

The Harmony or Compound Text.

And it came to pass, that on the second sabbath after the first, that at that time Jesus went on the sabbath-day through the corn-fields; and his disciples were an hungred, and began as they went, to pluck [and plucked] the ears of corn, and to eat, rubbing them in their hands. But when the Pharisees saw it, they said unto him, behold, thy disciples do [why do they] that which is not lawful to do on the sabbath-day? And certain of the Pharisees said unto them, why do ye that which is not lawful to do on the sabbath-days? But [And] Jesus answering them, said unto them, have ye not [never] read so much as this, what David did, when he had need, and when himself was an hungred, he and they that were with him? how he entred [went] into the house of God in the days of Abiathar

the High-priest, and did take and eat the shew-bread, and gave also to them that were with him, which was not lawful for him to eat, neither for them which were with him, but for the Priests alone? Or, have ye not read in the Law, how that on the sabbath-days, the priests in the Temple profane the sabbath, and are blameless? but I say unto you, that in this place is one greater than the Temple. But if ye had known what this means, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. And he said unto them, The sabbath was made for man, and not man for the sabbath. For [therefore] [And he said unto them that] the Son of man is Lord even of the sabbath-day.

CHAP. XXVI. CHRIST heals many, *Matth. XII. 9--16. Mark III. 1--12. Luke VI. 6--11.*

MATTH. XII. 9--16.

9 And when he was departed thence, he went into their synagogue.

10 ¶ And behold there was a man which had his hand withered: and they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days?

13 Then saith he to the man, Stretch forth thine hand: and he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a counsel against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all.

16 And charged them that they should not make him known:

MARK III. 1--12.

AND he entred again into the synagogue, and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.

3 And he saith unto the man which had the withered hand, stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them, that they should not make him known.

LUKE VI. 6--11.

6 And it came to pass also on another sabbath, that he entred into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day: that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another, what they might do to Jesus.

The Harmony or Compound Text.

And when he was departed thence, it came to pass also on another sabbath, that he [went] entred again into their synagogue, and taught. And behold, there was a man there which had his right hand withered. And the scribes and Pharisees watched him, whether he would heal him on the sabbath-day: and they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him, [find an accusation against him.] But he knew their thoughts, and said to the man which had the withered hand, rise up, and stand forth in the midst. And he arose, and stood forth. And he said unto them, what man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it and lift it out? how much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days. Then Jesus said unto them, I will ask you one thing, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill, [to destroy it?] But they held their peace. And when he had looked [looking] round about upon them all with anger, being grieved for the hardness of their hearts, he saith unto

the man, stretch forth thy hand: and he did so, and stretched it forth: and his hand was restored whole, like as the other. And they were filled with madness, and communed one with another what they might do to Jesus. And then the Pharisees went out, [forth] and held a counsel, and straightway took counsel with the Herodians against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence with his disciples, to the sea; and great multitudes from Galilee, followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him, and he healed them all. And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him; for he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, thou art the Son of God: and he straitly charged them that they should not make him known; *Matth. 12. 17--21.*

CHAP. XXVII. CHRIST chooses and ordains his Apostles, *Mark III. 13--21. Luke VI. 12--19.*

MARK III. 13--21.

13 And he goeth up into a Mountain, and calleth unto him whom he would, and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach:

15 And to have power to heal sicknesses, and to cast out devils,

LUKE VI. 12--19.

12 And it came to pass in those dayes, that he went out into a Mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles:

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew.

15 And

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- 16 And Simon he surnamed Peter.
17 And James the son of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of Thunder.)
18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite,
19 And Judas Iscariot, which also betrayed him: and they went into an house.
20 And the multitude cometh together again, so that, they could not so much as eat bread.
21 And when his friends heard of it, they went out to lay hold on him, for they said, he is beside himself.

LUKE.

- 15 Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes,
16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.
17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;
18 And they that were vexed with unclean spirits: and they were healed.
19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

The Harmony or Compound Text.

- ¶ And it came to pass in those days, that he went out, and he goes up, into a mountain to pray, and continued all night in prayer to God. And when it was day, he calleth unto him his disciples, whom he would, and they came unto him: and of them he chose, and ordained twelve, that they should be with him, and that he might send them forth to preach; and to have power to heal sicknesses, and to cast out devils; whom also he named Apostles. Simon, (whom he also surnamed Peter,) and Andrew his brother, and James the son of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of Thunder,) and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus [Judas] the brother of James, and Simon called Zelotes, [the Canaanite,] and Judas Iscariot, which also was the traitor, and betrayed him; and he came down with them and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits, and they were healed, And the whole multitude sought to touch him; for there went virtue out of him and healed them all. And they went into a house. And the multitude comes together again, so they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him; for they said, he is beside himself.

CH A P. XXVIII. CHRIST'S Sermon on the Mount, *Matth. V. 1--12. Luke VI. 20--36.*

MATTH. V. 1--12.

- AND seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him.
2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit; for theirs is the kingdom of heaven.
4 Blessed are they that mourn; for they shall be comforted.
5 Blessed are the meek; for they shall inherit the earth.
6 Blessed are they which do hunger and thirst after righteousness; for they shall be filled.
7 Blessed are the merciful; for they shall obtain mercy.
8 Blessed are the pure in heart; for they shall see God.
9 Blessed are the peace-makers: for they shall be called the children of God.
10 Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven.
11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.
12 Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

LUKE VI. 20--23.

- 20 ¶ And he lift up his eyes on his disciples, and said, blessed be ye poor; for yours is the kingdom of God.
21 Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh.
22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.
23 Rejoice ye in that day; and leap for joy; for behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.

The Harmony, or Compound Text.

- ¶ And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him. And he lift up his eyes on his disciples, and he open'd his mouth, and taught them, saying, [and said] blessed are the poor in spirit; [be ye poor] for theirs [yours] is the kingdom of heaven [God.] Blessed are they that mourn [ye that weep now] for they shall be comforted; [ye shall laugh.] Blessed are the meek; for they shall inherit the earth. Blessed are they [ye] that hunger now, and thirst after righteousness; for they [ye] shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they that are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall hate you, and when they shall separate you from their company, and revile [reproach] you, and persecute you, and shall say all manner of evil against you falsely for my sake, and cast out your name as evil for the Son of man's sake, Rejoice ye in that day, and be exceeding glad, and leap for joy; for behold great is your reward in heaven; for so persecuted they [in the like manner did their fathers unto] the prophets which were before you; *Luke 6. 24--26. Matth. 5. 13--37.*

MATTH. V. 38--48.

- 38 ¶ Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth.
39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also.
40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.
41 And whosoever shall compel thee to go a mile, go with him twain.
42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.
43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:
44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:
45 That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

LUKE VI. 27--36.

- 27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you.
28 Bless them that curse you, and pray for them which despitefully use you.
29 And unto him that smiteth thee on the one cheek, offer also the other: and him that taketh away thy cloak, forbid not to take thy coat also.
30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.
31 And as ye would that men should do to you, do ye also to them likewise.
32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.
33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.
34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

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45 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do you more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

35 But love ye your enemies, and do good, and lend hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

The Harmony, or Compound Text.

Ye have heard that it has been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil: but whosoever shall smite [unto him that smites] thee on the right [one] cheek, turn to him [offer] the other also. And if any man will sue thee at the Law, and take [him that takes] away thy coat [cloak] let him have [forbid not to take] thy cloak [coat] also. And whosoever shall compel thee to go a mile, go with him twain. Give to him [every man] that asks of thee, and from him that would borrow of thee, turn not thou away; and of him that takes away thy goods, ask them not again. And as ye would that men should do to you, do ye also to them likewise. Ye have heard, that it has been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you which hear, Love your enemies: bless them that curse you; do good to them that hate you: and pray for them which despite-

fully use you, and persecute you: that ye may be the children of your Father which is in heaven; for he makes his sun to rise on the evil, and on the good, and sends rain on the just, and on the unjust; For if ye love them which love you, what reward [thank] have ye? do not even the Publicans [for sinners also do] the same? And if ye salute your brethren only, what do you more than others? do not even the Publicans so? And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, that they may receive as much again. But love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest; for he is kind unto the unthankful, and to the evil: Be ye therefore perfect [merciful,] even as your Father which is in heaven is perfect [merciful.]

CHAP. XXIX. Matth. VI.

CHAP. XXX. Matth. VII. 1--30. Luke VI. 37--49.

MAT. VII. 1--30.

LUKE VI. 37--49.

Judge not, that ye be not judged.
2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brothers eye, but of considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master; but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

The Harmony, or Compound Text.

Judge not, that ye be not [and ye shall not be] judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with what judgement ye judge, ye shall be judged; and with what measure [the same measure that] ye mete withal, it shall be measured to you again. And he spake a Parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as

his master. And why beholdest thou the mote that is in thy brothers eye, but considerest [perceivest] not the beam that is in thine own eye? Or [either] how canst thou say to thy brother, Brother, let me pull out the mote that is in [out of] thine eye, and behold, a beam [when thou thyself beholdest not the beam that] is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast [pull] out the mote out of [that is in] thy brothers eye.

MATTH. VII.

LUKE VI.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

7 Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

13 Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:

14 Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bring forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

43 For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, 19 Every

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MATTH. VII.

19 Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.
 20 Wherefore by their fruits ye shall know them.
 21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doth the will of my Father which is in heaven.
 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
 23 And then will I profess unto them, I never knew you: depart from me ye that work iniquity.
 24 ¶ Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man, which built his house upon a rock:
 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.
 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.
 28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.
 29 For he taught them as one having authority, and not as the scribes.

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and doth them, I will shew you to whom he is like.
 48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.
 49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruine of that house was great.

The Harmony, or Compound Text.

¶ Beware of false Prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? even so every good tree brings forth good fruit. For a good tree brings not forth corrupt fruit; neither does a corrupt tree bring forth good fruit. For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit; every tree that brings not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. A good man, out of the good treasure of his heart, brings forth that which is good; and an evil man out of the evil treasure of his heart, brings forth that which is evil; for of the abundance of the heart his mouth speaks. And why call ye me, Lord, Lord, and do not the things which I say? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out Devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever comes to me, and hears these sayings of mine, and does them, I will shew you to whom he is like; I will liken him to a wise man, [he is like a man] which built an house, and digged deep, and laid the foundation upon a rock; and the rain descended, and the floods came, & the winds blew; & when the flood arose, the stream beat vehemently upon that house, & could not shake it; and it fell not, for it was founded upon a rock. And [but] ever yone [he] that hears these sayings of mine, and does them not, shall be likened unto a foolish [is like a] man which built his house upon the sand, [that without a foundation built an house upon the earth:] And the rain descended; and the floods came, and the winds blew, and beat upon that house, [against which the stream did beat vehemently:] and immediately it fell, and great was the fall [ruine] of that house. And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

CHAP. XXXI. The Centurion's Servant healed, *Matth. VIII. 1--5--13. Luke VII. 1--10.*

MATTH. VIII. 1--5--13.

WHEN he was come down from the mountain, great multitudes followed him.
 5 ¶ And when Jesus was entered into Capernaum, there came to him a centurion, beseeching him,
 6 And saying, Lord, my servant lieth at home sick of the palsy grievously tormented.
 7 And Jesus saith unto him, I will come and heal him.
 8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.
 9 For I am a man under authority, having souldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh; and to my servant, do this, and he doeth it.
 10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.
 11 And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
 13 And Jesus said unto the centurion, go thy way, and as thou hast believed, so be it done unto thee, And his servant was healed in the self-same hour.

LUKE VII. 1--10.

NOW when he had ended all his sayings in the audience of the people, he entred into Capernaum.
 2 And a certain centurions servant, who was dear unto him, was sick, and ready to die.
 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
 4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this.
 5 For he loveth our nation, and he hath built us a synagogue.
 6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thy self, for I am not worthy that thou shouldst enter under my roof.
 7 Wherefore neither thought I my self worthy to come unto thee; but say in a word, and my servant shall be healed.
 8 For I also am a man set under authority, having under me souldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.
 10 And they that were sent, returning to the house found the servant whole that had been sick.

The Harmony or Compound Text.

¶ Now when he had ended all his sayings in the audience of the people, when he was come down from the mountain, great multitudes followed him, and he entred into Capernaum. And a certain centurion's servant who was dear unto him, was sick and ready to die. And when Jesus was entred into Capernaum, there came unto him a centurion (when he heard of Jesus) beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented; that is, he sent unto him the Elders of the Jews, beseeching him that he would come, and heal his servant. And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this; for he loves our nation, and has built us a synagogue. And Jesus saith unto him, I'll come and heal him; and Jesus went with them. And when he was now not far from the house, the centurion answered and said, that is, he sent friends to him, saying unto him, Lord trouble not thy self, for I am not worthy that thou shouldst come [enter] under my roof; Wherefore neither thought I my self worthy to come unto thee; but speak the word only [say in a word,] and my servant shall be healed. For I also am a man set under authority, having souldiers under me; and I say to this man [one] Go, and he goes; and to another, Come, and he comes: and to my servant, Do this, and he does it. When Jesus heard these things, he marvelled at him, and turned about, and said unto [them] the people that followed him, Verily, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the East, and West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom

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kingdom of heaven; but the children of the kingdom shall be cast out into utter darkness; there shall be weeping, and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his ser-

vant was healed in the self same hour. And they that were sent, returning to the house, found the servant whole that had been sick.

CHAP. XXXII. A Widows son raised, Luke VII. 11-- 17.

CHAP. XXXIII. John's Message to CHRIST, Matth. XI. 2-- 19. Luke VII. 18-- 35.

MATTH. XI. 2-- 19.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

6 And blessed is he whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing, are in kings houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, among them that are born of women, there hath not risen a greater than John the baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

12 And from the days of John the baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets, and the law prophesied until John.

14 And if ye will receive it, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, he hath a devil.

19 The Son of man came eating and drinking, and they say, behold, a man gluttonous, and a wine-bibber, a friend of Publicans and sinners: but wisdom is justified of her children.

LUKE VII. 18-- 35.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples, sent them unto Jesus, saying, art thou he that should come, or look we for another?

20 When the men were come unto him, they say, John Baptist hath sent us unto thee, saying, art thou he that should come, or look we for another?

21 And in that same hour he cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, amongst those that are born of women, there is not a greater prophet than John the baptist: but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard him, and the publicans justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine; and ye say, he hath a devil.

34 The Son of man is come eating and drinking; and ye say, behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners.

35 But wisdom is justified of all her children.

The Harmony, or Compound Text.

¶ And the disciples of John shew'd him all these things. Now when John had heard in the prison, the works of Christ, calling unto him two of his disciples, he sent them unto Jesus, and said unto him [saying,] art thou he that should come, or look we for another? When the men were come unto him, they said, John Baptist hath sent us to thee, saying, art thou he that should come, or look we for another? And in the same hour he cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight. Then Jesus answered, and said unto them, go your way, and shew [tell] John again those things which ye do hear, and see [what ye have seen, and heard,] how that the blind receive their sight [see] and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he, whosoever shall not be offended in me. And as they [when] the messengers of John were departed, Jesus began to say unto the multitudes, [speak to the people] concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? but, What went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing, and are gorgeously apparelled, and live delicately, are in king's houses, [courts.] But what went ye out for to see? A Prophet? Yea, I say unto you, and much more than a Prophet. For this is he of whom it is written, be-

hold, I send my messenger before thy face, which shall prepare thy way before thee. For verily, I say unto you, Among them that are born of women, there has not risen [is not] a greater Prophet than John the Baptist: but notwithstanding, he that is least in the kingdom of heaven [God] is greater than he. And from the dayes of John the Baptist until now, the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets, and the law, prophesied until John. And if you will receive it, This is Elias, which was for to come. He that has ears to hear, let him hear; and all the people that heard him, and the Publicans, justified God, being baptized with the baptism of John. But the Pharisees, and Lawyers, rejected the counsel of God against themselves; not being baptized of him: And the Lord said, but whereunto shall I liken the men of this generation, and to what are they like? It is [they are] like unto children sitting in the markets [market-place] and calling to their fellows; [one to another,] and saying, We have piped to you, and you have not danced: We have mourned to you, and you have not lamented, [wept.] For John the Baptist came neither eating bread, nor drinking wine, and they [ye] say, he has a Devil. The Son of man came eating, and drinking, and they [ye] say, behold, a man gluttonous, and a wine-bibber, a friend of Publicans, and sinners. But wisdom is justified of all her children.

CHAP. XXXIV. Chorazin and Bethsaida upbraided, Matth. XI. 20--

CHAP. XXXV. A Woman anoints CHRIST, Luke VII. 36-- & VIII. 1-- 3.

CHAP.

CHAP. XXXVI. Of Blasphemy against the Holy Ghost, *Math.* XII. 22-- 45. *Mark* III. 22-- 30. *Luke* XI. 14-- 26, 29-- 32.

MATTH. XII. 22-- 32.

22 ¶ Then was brought unto him one possessed with a devil, blind and dumb : and he healed him, inasmuch that the blind and dumb both spake and saw.
23 And all the people were amazed, and said, Is not this the son of David?
24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.
25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation : and every city or house divided against itself, shall not stand.
26 And if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand?
27 And if I by Beelzebub cast out devils ? by whom do your children cast them out ? therefore they shall be your judges.
28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
29 Or else, how can one enter into a strong mans house, and spoil his goods, except he first bind the strong man ? and then he will spoil his house.
30 He that is not with me, is against me, and he that gathereth not with me, scattereth abroad.
31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the holy Ghost shall not be forgiven unto men :
32 And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

MARK III. 22-- 30.

22 ¶ And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.
23 And he called them unto him, and said unto them in parables, how can Satan cast out Satan?
24 And if a kingdom be divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself, that house cannot stand.
26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.
27 No man can enter into a strong mans house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.
28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme :
29 But he that shall blaspheme against the holy Ghost, hath never forgiveness, but is in danger of eternal damnation.
30 Because they said, he hath an unclean spirit.

LUKE XI. 14-- 26.

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake : and the people wondered.
15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.
16 And other tempting him, sought of him a sign from heaven.
17 But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation ; and a house divided against itself shall fall.
18 If Satan also be divided against himself, how shall his kingdom stand ? because ye say, that I cast out devils through Beelzebub.
19 And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges.
20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.
21 When a strong man armed keepeth his palace, his goods are in peace.
22 But when a stronger than he shall come upon him, and overcome him, he taketh from him, all his armour wherein he trusted, and divideth his spoils.
23 He that is not with me, is against me : and he that gathereth not with me, scattereth.
24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest : and finding none, he saith, I will return unto my house whence I came out.
25 And when he cometh, he findeth it swept and garnished.
26 Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there : and the last state of that man is worse than the first.

The Harmony, or Compound Text.

¶ Then was brought unto him one possessed with a devil, blind, and dumb : [and he was casting out a devil, and it was dumb:] and he healed him, inasmuch that the blind and dumb, both spake and saw. And it came to pass, when the devil was gone out, the dumb spake. And all the people were amazed [wondered] and said, Is not this the Son of David ? but when [some of them] the Pharisees heard it, and the scribes which came down from Jerusalem, they said, He hath Beelzebub : this fellow does not cast out devils, but by Beelzebub the prince [chief] of the devils. And others tempting him, sought of him a sign from heaven. But Jesus knew [knowing] their thoughts, and he called them unto him, and said unto them in Parables, how can Satan cast out Satan ? Every kingdom divided against itself is brought to desolation ; and every city, or house divided against itself, shall not stand [falleth.] If a kingdom be divided against itself, that kingdom cannot stand, and if a house be divided against itself, that house cannot stand : And if Satan also be divided [rise up] against himself, and cast out Satan, how shall his kingdom stand ; he cannot stand, but hath an end ; because ye say, that I cast out devils through Beelzebub : And if I by Beelzebub cast out devils, by whom do your children [sons] cast them out ? therefore they shall be your judges. But if I cast out devils by the spirit [finger] of God ; then no doubt the kingdom of God is come unto [upon] you. When a strong man armed keeps his palace, his goods are in peace ; but when a stronger than he shall come upon him, and overcome him, he takes from him all his armour wherein he trusted, and divideth the spoil. Or else, how can one [no man can] enter into a strong mans house, and spoil his goods, except first he bind the strong man ; and then he will spoil his house. He that is not with me is against me ; and he that gathers not with me, scatters abroad. Wherefore, verily I say unto you, all manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the holy Ghost shall not be forgiven unto men : [All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme me, but he that shall blaspheme against the holy Ghost, hath never forgiveness ; but is in danger of eternal damnation.] And whosoever speaks a word against the Son of man, it shall be forgiven him ; but whosoever speaks against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Because they said, he hath an unclean spirit.

MATTH. XII. 38-- 42.

38 ¶ Then certain of the scribes, and of the Pharisees answered, saying, Master, we would see a sign from thee.
39 But he answered and said to them, an evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.
40 For as Jonas was three days and three nights in the whales belly : so shall the Son of man be three dayes and three nights in the heart of the earth.
41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.
42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it : for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon, is here.

LUKE XI. 29-- 32.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation ; they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.
30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.
31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them ; for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here.
32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it ; for they repented at the preaching of Jonas ; and behold, a greater than Jonas is here.

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The Harmony, or Compound Text.

Then certain of the scribes, and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered, and said unto them, and when the people were gathered thick he began to say, This is an evil, and adulterous generation; they seek after a sign, and there shall no sign be given to it, but the sign of the prophet *Jonas*. For as *Jonas* was a sign unto the Ninevites, so shall also the Son of man be to this generation; For as *Jonas* was three dayes, and three nights in the whales belly, so shall the Son of man be three days, and three nights in the heart of the earth. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it, because they repented at the preaching of *Jonas*, and behold, a greater than *Jonas* is here. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them, for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater then Solomon is here.

CHAP. XXXVII. CHRIST's Mother and Brethren seek him, *Matth. XII. 46--50. Mark III. 31--35. Luke VIII. 19--21.*

MATTH. XII.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.
47 Then one said unto him, behold thy mother and thy brethren stand without, desiring to speak with thee.
48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?
49 And he stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren.
50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

MARK III.

31 ¶ There came then his brethren and his mother, and standing without, sent unto him, calling him.
32 And the multitude sat about him, and they said unto him, behold, thy mother and thy brethren without seek for thee.
33 And he answered them, saying, Who is my mother, or my brethren?
34 And he looked round about on them which sat about him, and said, behold my mother and my brethren.
35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

LUKE VIII.

19 ¶ Then came to him his mother and his brethren, and could not come at him for the press.
20 And it was told him by certain which said, thy mother and thy brethren stand without, desiring to see thee.
21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

The Harmony or Compound Text.

While he yet talked to the people, behold, there came then to him, his mother, and his brethren, and could not come at him for the press, and [stood] standing without, sent unto him, calling him, desiring to speak with him. And the multitude said about him: then one [and they] [and it was told him by certain which] said unto him, behold, thy mother and thy brethren stand without, seek for thee, desiring to see, and speak with thee. But he answered, and said unto him [them] that told him [saying] Who is my mother? and who are my brethren? And he looked round about on them which sat about him, and he stretched forth his hand towards his disciples, and said unto them, behold my mother and my brethren. For whosoever shall do the will of God my Father which is in heaven, the same is my brother, and my sister, and mother. [My mother, and my brethren are these which hear the word of God, and do it.]

CHAP. XXXVIII. The Parable of the Sower, &c. *Matth. XIII. 1--53. Mark IV. 1--34. Luke VIII. 4--18. and XIII. 18--21.*

MATTH. XIII. 1--53.

THE same day went Jesus out of the house, and sat by the sea-side.
2 And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.
3 And he spake many things unto them in parables, saying, behold, a sower went forth to sow.
4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up.
5 Some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth.
6 And when the sun was up, they were scorched, and because they had not root, they withered away.
7 And some fell among thorns: and the thorns sprang up and choked them.
8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.
9 Who hath ears to hear, let him hear.
10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
11 He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.
13 Therefore speak I to them in parables, because they seeing, see not, and hearing they hear not neither do they understand.

MARK IV. 1--34.

AND he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea, and the whole multitude was by the sea, on the land.
2 And he taught them many things by parables, and said unto them in his doctrine.
3 Harken, behold, there went out a sower to sow:
4 And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.
5 And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth.
6 But when the sun was up, it was scorched, and because it had no root, it withered away.
7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.
8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundred.
9 And he said unto them, he that hath ears to hear, let him hear.
10 And when he was alone, they that were about him with the twelve, asked of him the parable.
11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:
12 That seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

LUKE VIII. 4--18.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:
5 A sower went out to sow his seed: and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it.
6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.
7 And some fell among thorns, and the thorns sprang up with it, and choked it.
8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, he that hath ears to hear, let him hear.
9 And his disciples asked him, saying, What might this parable be?
10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.
11 Now the parable is this: The seed is the word of God.
14 And

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MATTH. XIII.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand : and seeing ye shall see, and shall not perceive.

15 For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, that many prophets and righteous men have desired to see those things which they see, and have not seen them : and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart : this is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it :

21 Yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word : and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred-fold, some sixty, some thirty.

MARK. IV.

12 And he said unto them, Know ye not this parable? and how then will you know all parables?

13 ¶ The sower soweth the word.

14 And these are they by the way-side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

15 And these are they likewise which are sown on stony ground, who when they have heard the word, immediately receive it with gladness :

16 And have no root in themselves, and so endure but for a time : afterward when affliction or persecution ariseth for the words sake, immediately they are offended.

17 And these are they which are sown among thorns : such as hear the word,

18 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

19 And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

20 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

21 For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

22 If any man have ears to hear, let him hear.

23 And he said unto them, Take heed what you hear : with what measure ye mete, it shall be measured to you; and unto you that hear, shall more be given.

24 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

LUKE. VIII.

12 Those by the way-side, are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in, may see the light.

17 For nothing is secret that shall not be made manifest; neither any thing hid, that shall not be known, and come abroad.

18 Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

The Harmony or Compound Text.

‘ The same day went Jesus out of the house, and far by the Sea-side. And he began again to teach, by the Sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat in the sea, and the whole multitude stood on the shore, and was by the sea on the land. And when much people was gathered together, and were come to him out of every city, he spake many things unto them in parables, and taught them many things by parables, and said unto them in his doctrine by a parable, Harken, Behold a sower went forth [our] to sow his seed : and it came to pass when as he sowed, some seeds fell by the way side; and it was trodden down, and the fowls of the air came, and devoured it up. And some fell upon a rock, *that is*, upon stony ground [places] where it had not much earth; and forthwith [immediately] they [it] sprang up, because they [it] had no deepness of earth; and as soon as it was sprung up, and when the sun was up, it was scorched, and wither’d away, because it had no root, and because it lacked moisture. And some fell among thorns, and the thorns sprang, and grew up with it, and choked it, and it yielded no fruit. But others fell on good ground, and did yield fruit that sprang up, and increased, and brought forth fruit; some an hundred-fold, some sixty-fold, and some thirty-fold. And when he had said these things, he cried, and said unto them, He that has ears to hear let him hear. And when he was alone, his disciples came, and said unto him, Why speakest thou unto them in parables? And his disciples, they that were about him with the twelve, ask’d of him the Parable, saying, What might this parable be? And he answer’d, and said unto them, Because unto you it is given to know the mysteries of the kingdom of heaven, [God,] but to them that are without [others] it is not given, but all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever has not, from him shall be taken away even that he has. Therefore speak I to them in parables, because they seeing see not, and hearing they hear not, neither do they understand, and in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears; and should understand with their heart, and should be converted, and I should heal them, [and their sins should be forgiven them.] But blessed are your eyes, for they see, and your ears for they hear. For, verily I say unto you, that ma-

ny prophets, and righteous men have desired to see those things which you see, and have not seen them, and to hear those things which you hear, and have not heard them. And he said unto them, Know ye not this Parable? And how then will you know all parables? Hear ye therefore the parable of the sower. Now the parable is this, the sower sows the seed of the word; those by the way-side, where the word is sown, are they that hear; but when any one hears the word of the kingdom, and understands it not, then comes the wicked one [Satan] [the devil] immediately, and catches [takes] away the word, [that which] was sown in his heart, out of their hearts, lest they should believe, and be saved; This is he, that received seed by the way-side. But he that received the seed into stony-places. [And these are they likewise which are sown on stony ground] they on the rock are they [the same is he] that hear the word, and when they have heard it, anon [immediately] with joy, [gladness] receive it; and these have no [yet has he not] root in themselves, and so endure but for a time [while;] which for a while believe, and in time of temptation fall away; for afterwards, when tribulation, affliction, or persecution arise, because of the word [for the words sake] by and by [immediately] they are offended. And these are they that are sown, and received the seed among thorns, [that which fell among thorns are they] that hear the word; and when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection; for the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becomes unfruitful. And these are they which are sown on good ground, and received seed into good ground, such as hear the word, and receive it; which in an honest and good heart, having heard the word, keep it, and understand it; which also bring forth, and bear fruit with patience: some an hundred-fold, some sixty, some thirty. And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick? No man, when he has lighted a candle covers it with a vessel, or puts it under a bed, but sets it on a candlestick, that they which enter in may see the light. For there is nothing hid which shall not be manifested, neither was any thing kept secret, but that it should come abroad, and that shall not be made known. If any man have ears to hear, let him hear. And he said unto them, Take heed therefore, What [How] you hear. With what measure you mete, it shall be measured to you; and unto you that hear, shall more be given. For, whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away that which he hath [seemed to have.] Mat. 24-30, Luke 4. 26-29.

The HARMONY of the GOSPELS.

MATTH. XIII.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field.

32 Which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree : so that the birds of the air come and lodge in the branches thereof.

M A R K IV.

30 ¶ And he said, Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ?

31 It is like a grain of mustard seed, which when it is sown in the earth, is less than all the seeds that be in the earth.

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

L U K E XIII.

18 ¶ Then said he, Unto what is the kingdom of God like ? and whereunto shall I resemble it.

19 It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree : and the fowls of the air lodged in the branches of it.

The Harmony, or Compound Text.

¶ Another parable put he forth unto them, saying, [And] [Then he said] Whereunto shall we liken [unto what is it like] the kingdom of God ? or, with what comparison shall we compare it ? The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field, [cast into his Garden] and it grew, and waxed a great tree : which indeed when it is sown in the earth, is the least of all [less than all] the seeds that be in the earth : but when it is sown up, and when it is grown, it becomes the greatest among [greater than all] herbs, and becomes a tree, and shooteth out great branches ; so that the birds [fowls] of the air come and may lodge in the branches thereof, [under the shadow of it.]

M A T T. XIII.

33 ¶ Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them :

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

M A R K IV.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them : and when they were alone, he expounded all things to his disciples.

L U K E XII.

20 And again he said, Whereunto shall I liken the kingdom of God ?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

The Harmony, or Compound Text.

¶ Another Parable spake he unto them, and again he said, Whereunto shall I liken the kingdom of God ? The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus to the multitude in parables ; and with many such parables spake he the word unto them, as they were able to hear it ; and [but] without a parable spake he not unto them : that it might be fulfilled, which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world. And when they were alone, he expounded all things to his disciples.

CHAP. XXXIX. A scribe will follow CHRIST. Mark IV. 35. Matth. VIII. 18-- 22.

CHAP. XL. The Disciples in a Storm. Matth. VIII. 23-- 27. Mark IV. 36-- 41. Luke VIII. 22-- 25.

M A T T H. VIII.

23 ¶ And when he was entered into a ship, his disciples followed him,

24 And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves : but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us : we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose and rebuked the winds, and the sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him ?

M A R K IV.

36 And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow : and they awake him, and say unto him, Master, carest thou not that we perish ?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still : and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful ? how is it that you have no faith ?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him ?

L U K E VIII.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples : and he said unto them, Let us go over unto the other side of the lake. And they lunched forth.

23 But as they sail'd, he fell asleep : and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose and rebuked the wind and the raging of the water : and they ceased, and there was a calm.

25 And he said unto them, Where is your faith ? And they being afraid, wondred, saying one to another, What manner of man is this ? for he commandeth even the winds and water, and they obey him.

The Harmony or Compound Text.

¶ Now it came to pass on a certain day that he went into a ship ; and when he was entered into a ship, his Disciples followed him. And when they had sent away the multitude, they took him even as he was in the ship ; and there were also with him other little ships ; and he said unto them, Let us go over unto the other side of the lake ; and they lancht forth. But as they sail'd he fell asleep : And there arose [came down] a great storm of wind on the lake, and behold there arose a great tempest in the sea, inasmuch that the ship was covered with the waves ; and the waves beat into the ship, so that it was now full, and they were filled with water, and were in jeopardy ; but [and] he was in the hinder part of the ship asleep on a pillow : And his disciples came to him, and awoke him, saying, [and say] unto him, Master, carest thou not that we perish ? Lord, save us, we perish : And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds, and the sea, and the raging of the water, and said unto the sea, Peace ; be still : and the wind ceased, and there was a great calm. And he said unto them, why are ye so fearful ? Where is your faith ? How is it that you have no faith ? And they feared exceedingly, and being afraid, wondred, [but the men marvelled,] and said one to another, What manner of man is this, that even the winds, and the sea obey him ? for he commands even the winds, and water, and they obey him.

CHAP.

CHAP. XLII. CHRIST heals the possessed, *Matth. VIII. 28--34. Mark V. 1--20. Luke VIII. 26--39.*

MAT. VIII.

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus thou son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the City, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts.

MARK. V.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit; 3 Who had his dwelling among the tombs, and no man could bind him, no not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran & worshipped him.

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, come out of the man, thou unclean spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much, that he would not send them away out of the country.

11 Now there was there high unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind, and they were afraid.

16 And they that saw it, told them how it befel to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but said unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.

LUKE VIII.

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, & in fetters; and he brake the bands, & was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: & the herd ran violently down a steep place into the lake, & were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it, told them by what means he that was possessed of the devils, was healed:

37 ¶ Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them, for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying;

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole City, how great things Jesus had done unto him.

The Harmony, or Compound Text.

¶ And they arrived, and came over to the other side of the sea, into the country of the Gadarenes, which is over-against Galilee. And when he was come to the other side, into the country of the Gergesenes, and when he was come out of the ship, and went forth to land, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? Immediately (I say) there met him out of the tombs, a man with an unclean spirit; a certain man out of the city, which had devils long time, and ware no cloths, neither abode in any house, but had his dwelling among the tombs, and no man could bind him, no not with chains; because he had been often bound with fetters, and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him. And always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones: but when he saw Jesus afar off, he came, and fell down before him, and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I beseech [adjure] thee by God, that thou torment me not, (for he had commanded the unclean spirit to come out of him, for he said unto him, come out of the man, thou unclean spirit: for oftentimes it had caught him, and he was kept bound in chains, and in fetters, and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he answered, saying, my name is Legion, for we are many; (because many devils were entered into him.) And he [they] besought him much, that he would not send them away out of the country, and that he would not command them to go out into the deep. And there was a good way off from them, high unto the mountains, a great herd of many swine, feeding on the mountain. And all the devils be-

sought him, saying, If thou cast us out, suffer us to go into the herd of swine, and send us into the swine, that we may enter into them. And forthwith Jesus gave them leave, and suffered them; and he said unto them, Go. And the unclean spirits [the devils] went out of the man; and when they were come out, they went, and entered into the herd of swine; and behold the whole herd of swine, ran violently down a steep place into the sea, and perished in the waters, (they were about two thousand) and were choked in the sea. When they that kept [fed] the swine, saw what was done, they fled, and went their wayes into the city, and told it in the city, and in the country every thing, and what was befallen to the possessed of the devils; then they went out to see what it was that was done; and behold, the whole city came out to meet Jesus; and they came to Jesus; and see him that was possessed with the devil, and found the man out of whom the devils were departed, and had the Legion, sitting at the feet of Jesus, clothed, and in his right mind, and they were afraid. And they that saw it, told them how it befel to him that was possessed with the devil, by what means he was made whole; and also, concerning the swine. And when they saw him, then the whole multitude of the country of the Gadarenes round about, began to pray him, and besought him, that he would depart out of their coasts, for they were taken with great fear. And he went up into the ship, and returned back again. And when he was come into the ship, he that had been posselt with the devil [the man out of whom the devils were departed] prayed him that he might be with him. Howbeit Jesus suffered him not; but sent him away, and said to him, return to thy own house, and go home to thy friends, and tell them [shew] how great things the Lord [God] has done for [unto] thee, and has had compassion on thee. And he went his way, and published throughout the whole city, and began to publish in Decapolis, how great things Jesus had done for [unto] him, and all men did marvel.

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CHAP. XLII. *Jairus's Daughter raised, Mat. IX. 1--18-26. Mar. V. 21--31, and 32--43. Luke VIII. 40--48, and 49--56.*

MATTH. IX.

1 AND he entered into a ship, and passed over, and came into his own City.

18 ¶ While he spake these things unto them, behold there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose and followed him, and so did his disciples.

20 ¶ (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within her self, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the rulers house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

MARK V.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea.

22 And behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet.

23 And besought him greatly, saying, My little daughter lieth at the point of death, I pray thee, come and lay thy hands on her, that she may be healed, and she shall live.

24 And Jesus went with him, and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years.

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, if I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

LUKE VIII.

40 And it came to pass, that when Jesus was returned, the people gladly received him: for they were all waiting for him.

41 ¶ And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any.

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

46 And Jesus said, Some body hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

MARK V.

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogues house, certain which said, Thy daughter is dead, why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the Synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talicha cumi, which is, being interpreted, Damsel, (I say unto thee) arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years: and they were astonished with a great astonishment.

43 And he charged them straitly, that no man should know it: and commanded that something should be given her to eat:

LUKE VIII.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogues house, saying to him, Thy daughter is dead, trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway, and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

The Harmony, or Compound Text.

And he entered into a ship, and passed over, and came into his own city. And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea. And it came to pass that when Jesus was returned, the people gladly received him; for they were all waiting for him. While he spake these things unto them, Behold, there came a man named Jairus, and he was a ruler of the synagogue. And when he saw him, he fell down at Jesus feet, and worshipped him, and besought him, that he would come into his house: for he had one only daughter about twelve years of age, and she lay a dying. And he besought him greatly, saying, My little daughter lies at the point of death: I pray thee come, and lay thy hands on her, and she shall live. And Jesus arose and followed him, and so did his disciples: and Jesus went with him, and much people followed him. But as he went the people thronged him. And behold, a certain woman which had [was diseased with] an issue of blood twelve years, and had suffered many things of many

Physicians, and had spent all that she had [all her living] upon Physicians, and was nothing better'd, neither could be healed by any, but rather grew worse, when she had heard of Jesus, came in the press behind him, and touched the hem [border] of his garment; for she said within her self, If I may but touch his garment [clothes,] I shall be whole. And straightway the fountain of her blood was dried up [and immediately her issue of blood was stanch'd,] and she felt in her body that she was healed of that plague. And Jesus immediately knowing in himself, that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? [me?] When all denied, his disciples, Peter, and they that were with him, said unto him, Master thou seest the multitude thronging thee, and they press thee, and saist thou, Who touched me? And Jesus said, some body has touched me; for I perceive that virtue is gone out of me. And he look't round about to see her that had done this thing. And when he saw her, he said, Daughter be of good comfort. And when the woman saw that

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he was not hid, fearing, and trembling; knowing what was done in her she came, and falling down afore him, she declared unto him, before all the people, for what cause she had toucht him, and told him all the truth, and how she was healed immediately. And he said unto her, Daughter, Be of good comfort; thy faith has made thee whole: Go in peace; and be whole of thy plague. And the woman was made whole from that hour. While he yet spake, there came from the Ruler of the synagogues house, certain which said, Thy daughter is dead; why troublest thou the Master any farther? Trouble him not. But as soon as Jesus heard the word that was spoken, he answered him, and said to the Ruler of the synagogue, Be not afraid. [Fear not] only believe, and she shall be made whole. And he suffered no man to follow him, save Peter, and James, and John, the brother of James. And he comes to the house of the ruler of the Synagogue, and sees the tumult, and them that wept and wailed greatly. And when he came into the house, he suffered no man to go in save Peter, and

James, and John, and the father, and mother of the maiden. And all wept and bewailed her. And when Jesus came into the rulers house, and saw the minstrels, and the people making a noise, he said unto them, Why make ye this ado, and weep? Give place: Weep not: for the maid [damsel] is not dead, but sleeps. And they laughed him to scorn, knowing that she was dead. But when he had put them all out, he takes the father and mother of the damsel, and them that were with him, and enters in where the damsel was lying. And he took the damsel by the hand, and called, and said unto her Talitha cumi, which is, being interpreted, Damsel, I say unto thee, Arise: And her spirit came again, and straightway the damsel arose and walked; for she was of the age of twelve years. And her parents were astonished, with a great astonishment: And he charged them straitly that no man should know it, and that they should tell no man what was done; and commanded that something should be given her to eat: And the fame hereof went abroad into all that land.

CHAP. XLIII. Two blind-men cured, *Matth. IX. 27--34.*

CHAP. XLIV. CHRIST teaches at Nazareth, *Mat. XIII. 54--58. Mark VI. 1--6.*

MATTH. XIII.

54 And when he was come into his own country: he taught them in their synagogues, infomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenters son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him, but Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

M A R K VI.

1 AND he went out from thence, and came into his own country, and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him, were astonished, saying, from whence hath this man these things: and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hand upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

The Harmony or Compound Text.

And he went out from thence, and came into his own country, and his disciples follow him. And when he was come into his own country, and when the sabbath-day was come, he began to teach [taught] them in their synagogue, infomuch that many hearing him, were astonished, and said, [saying] Whence hath this man [these things] this wisdom, and these mighty works? And what wisdom is this which is given to him, that even such mighty works are wrought by his hand? Is not this the carpenters son? [the carpenter] the son of [is not his mother called] Mary? and his brethren [the brother of] James

and Joses, and Simon, and Judas? And his sisters, are they not all here with us? Whence then has this man all these things? And they were offended in [at] him. But Jesus said unto them, A prophet is not without honour, save [but] in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he did not many mighty works there because of their unbelief, And he went round about the villages teaching.

CHAP. XLV. Another perambulation of Galilee, *Matth. IX. 35.*

CHAP. XLVI. The Apostles sent out, *Matth. X. and XI. 1. Mark VI. 7--13. Luke IX. 1--6.*

MATTH. X.

1 AND when he had called unto him his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother.

3 Philip, and Bartholomew, Thomas, and Matthew the publicane, James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus,

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not.

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses:

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.)

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till you go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet.

15 Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

M A R K VI.

7 ¶ And he calleth unto him the twelve, and began to send them forth by two and two, and gave them power *over* unclean spirits.

8 And commanded them

that they should take nothing for *their* journey, save a staff only no scrip, no bread, no money in *their* purse:

9 But be shod with sandals: and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

L U K E, IX.

1 THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city; shake off the very dust from your feet, for a testimony against them.

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The Harmony, or Compound Text.

And he called unto him his twelve Disciples together, and began to send them forth by two and two, and gave them power, and authority over all devils, [against [over] unclean spirits] to cast them out, and to heal [cure] all manner of sickness, and all manner of disease. Now the names of the twelve Apostles are these, The first Simon (who is called Peter,) and Andrew his Brother, James the son of Zebedee, and John his Brother, Philip and Bartholomew, Thomas and Matthew the Publican, James the son of Alphaeus, and Lebbaeus, whose surname was Thaddeus, Simon the Cananite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth and commanded them, that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purses, but be shod with sandals, and not put on two coats. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, [commanded them, saying] Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep

of the house of Israel; and as ye go, preach, saying, The kingdom of heaven is at hand: heal the sick; cleanse the lepers; raise the dead; cast out Devils, freely ye have received, freely give: Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey, neither bread, neither money, neither have two coats apiece, neither shoes, nor yet staves; (for the workman is worthy of his meat.) And into whatsoever city, or town ye shall enter, inquire who in it is worthy. In what place soever ye enter into a house, there abide, till ye depart from that place. And when ye come into a house, salute it; and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words; when ye depart thence, out of that house, or City, shake off the very dust under your feet, for a testimony against them. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for that city, Matth. IX. 16--.

MATTH. XI.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

M A R K. VI.

12 And they went out, and preached that men should repent.
13 And they cast out many devils, and anointed with oyl many that were sick, and healed them.

L U K E. IX.

6 And they departed and went through the towns, preaching the gospel, and healing every where.

The Harmony or Compound Text.

And it came to pass, when Jesus had made an end of commanding his twelve Disciples, he departed thence to teach, and to preach in their cities. And they departed, and went out through the towns, preaching the Gospel, and preached that

men should repent, and healing every where. And they cast out many devils, and anointed with oyl many that were sick, and healed them.

CHAP. XLVII. John Beheaded, Matth. XIV. 6-- 12. Mark VI. 21-- 29.

MATTH. XIV.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.
7 Whereupon he promised with an oath, to give her whatsoever she would ask.
8 And she, being before instructed of her mother, said, Give me here John Baptists head in a charger.
9 And the king was sorry: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her.
10 And he sent and beheaded John in the prison.
11 And his head was brought in a charger, and given to the damsel; and she brought it to her mother.
12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

M A R K. VI.

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee:
22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, ask of me whatsoever thou wilt, and I will give it thee.
23 And he sware unto her. Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.
24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.
25 And she came in straightway with haste unto the king, and asked saying, I will that thou give me by and by in a charger, the head of John, the Baptist.
26 And the king was exceeding sorry, yet for his oaths sake, and for their sakes which sat with him, he would not reject her.
27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.
28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.
29 And when his disciples heard of it, they came and took up his corps, and laid it in a tomb.

The Harmony, or Compound Text.

And when a convenient day was come, that Herod on his birth-day made a supper to his Lords, high captains, and chief estates of Galilee, [when Herod's birth-day was kept] the daughter of Herodias came in, and danced, and pleased Herod, and them that sat with him; whereupon he promised with an oath to give her whatsoever she would ask. And the King said unto the damsel, ask of me whatsoever thou wilt, and I'll give it thee. And he sware unto her, whatsoever thou shalt ask of me, I'll give it thee; even to the half of my kingdom. And she went forth, and said unto her mother, what shall I ask? and she said, The head of John the Baptist. And she being before instructed of her mother, came in straightway with haste unto the king, and

asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; nevertheless for her oaths sake, and for their sakes which sat with him at meat, he would not reject her, but he commanded it to be given her. And immediately the king sent an executioner, and commanded his head to be brought; and he went, and beheaded John in the prison, and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother. And when his Disciples heard of it, they came, and took up the body [his corps] and buried it, [laid it in a tomb;] and went and told Jesus.

CHAP. XLVIII. Herod's Opinion of CHRIST, Matth. XIV. 1, 2. Mark VI. 14-- 16. Luke IX. 7-- 9.

MATTH. XIV.

AT that time Herod the tetrarch heard of the fame of Jesus,

M A R K. VI.

14 And king Herod heard of him, (for his name was spread abroad) and he said, That John the Baptist was risen from the dead, and there-

L U K E. IX.

7 ¶ Now Herod the tetrarch heard of all that was done by him; and he was perplexed, because that it was said of some, that John was risen from the dead.
2 And

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MATTH. XIV.

2 And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works do shew forth themselves in him.

MARK. VI.

fore mighty works do shew forth themselves in him.
15 Others said, That it is Elias. And others said, That is a prophet, or as one of the prophets.
16 But when Herod heard thereof, he said, It is John whom I beheaded, he is risen from the dead.

LUKE XI.

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.
9 And Herod said, John have I beheaded; but who is this of whom I hear such things? and he desired to see him.

The Harmony or Compound Text.

And at that time king Herod [Herod the tetrarch] heard of the fame of Jesus, and of all that was done by him; (for his fame was spread abroad;) and said unto his servants, This is John the Baptist, he is risen from the dead; and therefore mighty works do shew forth themselves in him. And others said, It is Elias; and others said, That it is a prophet; or, as one of the prophets. But when Herod heard thereof, he said, It is John whom I beheaded; he is risen from the dead. And he was perplexed, because that it was said of some, that John was risen from the dead; and of some, That Elias had appeared; and of others, That one of the old prophets was risen again. And Herod said, John have I beheaded, but who is this of whom I hear such things? and he desired to see him.

CHAP. XLIX. Five thousand fed, Matth. XIV. 13-- 21. Mark VI. 30. 44. Luke IX. 10-- 17. John VI. 1-- 13.

MATTH. XIV.

13 ¶ When Jesus heard of it, he departed thence by ship into a desert place, apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past, send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart, give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

MARK VI.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they taught.

31 And he said unto them, come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, & into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread: and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, five and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

LUKE IX.

10 ¶ And the apostles when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people when they knew it, followed him: and he received them, & spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve & said unto him, send the multitude away, that they may go into the towns and country round about, & lodge, & get victuals: for we are here in a desert place.

13 But he said unto them, give ye them to eat. And they said, we have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, make them sit down by fifties in a company.

15 And they did so, & made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, & brake, & gave to the disciples to set before the multitude.

17 And they did eat, & were all filled: & there was taken up of the fragments that remained to them, twelve baskets.

JOHN VI.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, whence shall we buy bread that these may eat?

6 (And this he said to prove him: for he himself knew what he would do.)

7 Philip answered him, two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?

10 And Jesus said, make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, & when he had given thanks, he distributed to the disciples, & the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above, unto them that had eaten.

The Harmony or Compound Text.

And the Apostles, when they were returned, gather'd themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. When Jesus heard of it, he said unto them, come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure, so much as to eat. And after these things, Jesus took them, and departed thence, and went aside by Ship over the Sea of Galilee, which is the Sea of Tiberias, privately into a desert place belonging to the city called Bethsaida: And the people saw them departing, and many knew him: And when the people had heard thereof, and knew it, they followed him: And great multitudes followed him, because they saw his miracles which he did on them that were diseased, and ran afoot thither, out of all cities, and outwent them that had eaten.

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them, and came together unto him. And Jesus when he came out, saw much people, [a great multitude,] and was moved with compassion towards them, because they were as sheep not having a shepherd. And Jesus went up into a mountain, and there he sat with his Disciples. And the Passover, a feast of the Jews, was nigh. And he received them, and spake unto them of the kingdom of God. And he began to teach them many things: and he healed their sick, [them that had need of healing.] And when the day began to wear away, [was now far spent] and when it was evening, his Disciples [the twelve] came to him, and said unto him, this is a desert place, and the time is now far past, send the multitude away, that they may go into the Towns, and Countrey round about, and lodge, and buy themselves bread, [vituals] and get vituals, for they have nothing to eat, for we are here in a desert place. But Jesus answered, and said unto them; They need not depart: Give ye them to eat. And they said unto him, shall we go and buy two hundred penny-worth of bread, and give them to eat? When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (and this he said to prove him; for he himself knew what he would do.) Philip answer'd him, two hundred penny-worth of bread is not sufficient for them, that every one might take a little. He saith unto them, how many loaves have you? go, and see. And when they knew, one of his disciples, Andrew, Simon Peter's brother saith unto him, there is a lad here, which has five barley loaves, and two small fishes: but what are they among so many; they say unto him, we have here no more but five loaves, and two fishes; except we should go, and buy meat for all this people: for they were about five thousand men. He said, bring them higher to me. And he commanded to make all sit down, by companies upon the green grass. And Jesus said unto his Disciples, make the men sit down by fifties in a company, and they did so. Now there was much grass in the place, and he commanded the multitude to sit down on the grass. And they made them all sit down; and they sat down in ranks, by hundreds, and by fifties, in number about five thousand. And he took the five loaves, and two fishes, and looking up to heaven, he blessed them. And when he had given thanks, he brake the loaves, and gave them to his Disciples, to set afore the multitude, that were set down; and likewise of the fishes, as much as they would: and the two fishes divided he among them all. And did all eat, and were all filled. When they were filled he said unto his Disciples, gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten, [and they took up of the fragments that remained to them, twelve baskets full:] and of the fishes. And they that had eaten were about five thousand men, besides women, and children.

CHAP. L. CHRIST walks on the Sea, *Matth. XIV. 22-- 36. Mark VI. 45-- 56. John VI. 14-- 21.*

MATTH. XIV.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.
23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.
24 But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary.
25 And in the fourth watch of the night, Jesus went unto them walking on the sea.
26 And when the disciples saw him walking on the sea, they were troubled, saying, it is a spirit; and they cried out for fear.
27 But straightway Jesus spake unto them, saying, be of good cheer, it is I, be not afraid.
28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
29 And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.
30 But when he saw the wind boistrous, he was afraid: and beginning to sink, he cried, saying, Lord, save me.
31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
32 And when they were come into the ship, the wind ceased.
33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.
34 ¶ And when they were gone over, they came into the land of Genesareth.
35 And when the men of that place had knowledge of him, they sent out into all that countrey round about, and brought unto him all that were diseased.
36 And besought him, that they might only touch the hem of his garment: and as many as touched, were made perfectly whole.

MARK VI.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.
46 And when he had sent them away, he departed into a mountain to pray.
47 And when even was come, the ship was in the midst of the sea, and he alone on the land.
48 And he saw them toiling in rowing: (for the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.
49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.
50 (For they all saw him, and were troubled) and immediately he talked with them, and saith unto them, be of good cheer; it is I; be not afraid.
51 And he went up unto them into the ship, and the wind ceased: and they were fore amazed in themselves beyond measure, and wondered.
52 For they considered not the miracle of the loaves, for their heart was hardened.
53 And when they had passed over, they came into the land of Genesareth, and drew to the shore.
54 And when they were come out of the ship, straightway they knew him,
55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.
56 And whithersoever he entered, into villages, or cities, or countrey, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him, were made whole.

JOHN VI.

14 Then those men, when they had seen the miracle that Jesus did, said, this is of a truth that prophet that should come into the world.
15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into the mountain himself alone.
16 And when even was now come, his disciples went down unto the sea,
17 And entered into a ship, and went over the sea towards Capernaum; and it was now dark, and Jesus was not come to them.
18 And the sea arose, by reason of a great wind that blew.
19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
20 But he saith unto them, It is I, be not afraid.
21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

The Harmony, or Compound Text.

Then those men, when they had seen the miracle that Jesus did, said, this is of a truth that Prophet that should come into the world. When Jesus therefore perceived, that they would come and take him by force to make him a king, straightway he constrained his disciples to get into a ship, and to go to the other side before him unto Bethsaida, while he sent away the multitudes, [people.] And when he had sent the multitudes away, he departed again, and went up into a mountain himself alone apart to pray. And when the evening was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea towards Capernaum; and it was now dark, and Jesus was not come to them: and he was there alone on the land. But the ship was now in the midst of the sea tossed with waves; for the wind was contrary. And the sea arose by reason of a great wind that blew. And he saw them toiling in rowing, (for the wind was contrary unto them.) And about [in] the fourth watch of the night, Jesus went [comes] unto them, walking upon the sea. So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship, and would have passed by them. But when the disciples saw him walking upon the sea, they supposed it had been a spirit; and they were afraid, and cried out, (for they all saw him, and were troubled) saying, It is a spirit. And they cried out for fear. But straightway Jesus spake unto them, and saith unto them, be of good cheer; It is I; be not afraid. And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water: and he said, come. And when Peter was come down out of the Ship, he walked on the water to go to Jesus. But when he saw the wind boistrous, he was afraid; and beginning to sink, he cried out, Lord,

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Lord, save me. And immediately Jesus stretcht forth his hand, and caught him, and said unto him, O thou of little faith! Wherefore didst thou doubt? and he went up unto them into the ship, and they willingly received him into the ship. And when they were come into the ship, the wind ceased, and immediately the ship was at the land whither they went. Then they that were in the ship, came and worshipped him, saying, of a truth, thou art the son of God. And they were fore amazed in themselves beyond measure, and wondered, for they considered not the miracle of the loaves, for their heart was hardened. And when they had passed over, they came into the

land of Genesareth, and drew to shore. And when they were come out of the ship, straightway they knew him. And when the men of the place had knowledge of him, straightway they sent out, and ran through the whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whosoever he entered into villages or cities, or country, they laid the sick in the streets, and brought unto him all that were diseased, and besought him that they might only touch if it were but the border of his garment: and as many as touched him, were made perfectly whole.

CHAP. LI. CHRIST's flesh must be eaten, *John VI. and VIII. 1.*

CHAP. LII. Impious Traditions, *Matth. XV. 1--20. Mark VII. 1--23.*

MATTH. XV.

Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, why do you also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, whosoever shall say to his father or his mother, *It is a gift by whatsoever thou mightest be profited by me,*

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesie of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lip: but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear and understand.

11 Not that which goeth into the mouth, defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, knowest thou that the Pharisees were offended after they heard this saying,

13 But he answered and said, Every plant which my heavenly father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught.

18 But those things which proceed out of the mouth come from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

MARK VII.

Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not: And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and Scribes asked him, why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands,

6 He answered and said unto them, well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and, whoso curseth father or mother, let him dye the death.

11 But ye say, If a man shall say to his father or mother, *It is Corban,* that is to say, a gift, by whatsoever thou mightest be profited by me: *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother,

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people unto him, he said unto them, Harken unto me every one of you and understand.

15 There is nothing from without a man that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he said unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him,

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats;

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Theft, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

The Harmony or Compound Text.

Then came together unto Jesus the Pharisees, and certain of the Scribes which were of [came from] Jerusalem. And when they saw some of his Disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not; holding the tradition of the Elders: And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold: as the washing of cups, and pots, and brazen vessels, and of tables. Then the Pharisees and Scribes, asked him, saying, why do thy Disciples transgress, and walk not according to the tradition of the Elders; for they wash not their hands when they eat bread, but eat bread with unwashen hands; But he answered, and said unto them, why do you also transgress the commandment of God by your tradition? for, laying aside the commandment of God, ye hold the tradition of men; as the washing of pots, and cups, and many other

such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For God commanded, saying [Moses said] Honour thy father and mother: and ye who curseth father, or mother, let him dye the death. But ye say, whosoever shall say to his father, or his mother, it is Corban, that is to say, A gift, by whatsoever thou mightest be profited by me, and honour not his father, or his mother, he shall be free; and ye suffer him no more to do ought for his father, or his mother: thus have ye made the commandment [making the word] of God of none effect by your tradition, which ye have delivered. And many such like things ye do. Ye hypocrites, well did Esaias prophesie of you, saying, as it is written, This people draw nigh unto me with their mouth, and honour me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. And when he had called the multitude [all the

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the people] unto him, he said unto them, Hear, and hearken unto me every one of you, and understand; Not that which goes into the mouth defiles a man, but that which comes out of the mouth, this defiles a man. There is nothing from without a man, that entering into him, can defile him: but the things that come out of him, those are they that defile the man. If any man has ears to hear, let him hear. Then came his Disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying? but he answered and said, Every plant, which my heavenly father has not planted, shall be rooted up. Let them alone; they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch. Then answered Peter, and said unto him, Declare unto us this parable. And when he was entered into the house from the people, his Disciples ask'd him concerning the

parable. And Jesus said unto them, Are ye so without understanding also? Do not ye yet understand, and perceive, That whatsoever thing from without, enters in at the mouth into the man, it cannot defile him, because it enters not into his heart, but goes into the belly, and is cast [goes] out into the draught, purging all meats? And he said, That which comes out of the man, [those things which proceed out of the mouth,] come forth from the heart, and they defile the man. For from within, out of the heart of man, proceed evil thoughts, murders, adulteries, fornications, thefts, covetousness, false witness, wickedness, deceit, lasciviousness, an evil eye, blasphemies, pride, foolishness: all these evil things come from within, and these are the things which defile a man: but to eat with unwashen hands defiles not a man.

C H A P. LIII. The woman of Canaans daughter healed, *Matth. XV. 21--28. Mark VII. 24--30.*

MATTH. XV.

21. ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
22. And behold a woman of Canaan came out of the same coasts, and cried unto him, saying: Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.
23. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.
24. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel.
25. Then came she and worshipped him, saying, Lord, help me.
26. But he answered and said, It is not meet to take the childrens bread, and cast it to dogs.
27. And she said, Truth Lord: yet the dogs eat of the crumbs which fall from their masters table.
28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

M A R K. VII.

24. ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid.
25. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:
26. (The woman was a Greek, a Syrophenician by nation) and she besought him that he would cast forth the devil out of her daughter.
27. But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.
28. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the childrens crumbs.
29. And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.
30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

The Harmony, or Compound Text.

And then from thence Jesus arose, and departed, [went] into the Coasts [borders] of Tyre and Sidon, and entered into a house, and would have no man know it; but he could not be hid. For, behold, a certain woman of Canaan, whose young daughter had an unclean spirit, heard of him, and came out of the same Coasts, and fell at his feet, (the woman was a Greek, a Syrophenician by nation;) and she besought him that he would cast forth the Devil out of her daughter; and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a Devil. But he answered her not a word. And his Disciples came, and besought him, saying, Send her away; for she cries after us: But he answered, and said, I am not sent, but to the lost sheep

of the house of Israel. Then came she, and worship'd him, saying, Lord, help me. But he answer'd, and said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it to the dogs. And she answer'd, and said unto him, Truth, [Yes,] Lord: yet the dogs under the table, eat of the childrens crumbs that fall from their masters table. Then Jesus answered, and said unto her, O woman! Be it unto thee as thou wilt. For this saying, Go thy way; the Devil is gone out of thy daughter. And her daughter was made whole from that very hour. And when she was come to her house, she found the Devil gone out, and her daughter laid upon the bed.

C H A P. LIV. A dumb man healed, *Matth. XV. 29--31. Mark VII. 31--*

C H A P. LV. Four thousand fed, *Matth. XV. 32--39. Mark VIII. 1--10.*

MATTH. XV.

32. ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue now with me three dayes, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
34. And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.
35. And he commanded the multitude to sit down on the ground.
36. And he took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.
37. And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.
38. And they that did eat, were four thousand men, beside women and children.
39. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

M A R K. VIII.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and said unto them.
2. I have compassion on the multitude, because they have now been with me three days, and have nothing to eat.
3. And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.
4. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?
5. And he asked them, How many loaves have ye? And they said Seven.
6. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.
7. And they had a few small fishes: and he blessed, and commanded to set them also before them.
8. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.
9. And they that had eaten were about four thousand; and he sent them away.
10. ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

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The Harmony or Compound Text.

' In those days, the multitude being very great, and having nothing to eat, then Jesus called his Disciples unto him, and saith unto them, I have compassion on the multitude, because they have now continued with me three dayes, and have nothing to eat; and I will not [if I] send them away fasting, least they [they will] faint in [by] the way; for divers of them came from far. And his Disciples say unto [answered] him, Whence should we have so much bread in the wilderness, as to fill so great a multitude; [From whence can a man satisfy these men with bread here in the wilderness!] And Jesus saith unto [ask'd] them, How many loaves have ye? And they said, Seven; and a few little fishes. And he commanded the multitude [people] to sit down on the ground. And he took the seven loaves, and gave thanks, and brake them, and gave to his Disciples to set before them, and the Disciples [to the multitude] did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. And so they did all eat, and were filled; and they took up of the broken meat that was left, seven baskets full. And they that did eat [had eaten] were about four thousand men, besides women, and children. And he sent away the multitude, and straightway entered into a [took] ship, with his Disciples, and came into the coasts of Magdala, [parts of Dalmanutha.]

CHAP. LVI. The Leaven of the Pharisees, *Matth. XVI. 1--12. Mark VIII. 11--21.*

MATTH. XVI.

THe Pharisees also with the Sadducees, came, and tempting, desired him that he would shew them a sign from heaven.
2. He answered and said unto them, When it is evening; ye say, *It will be fair weather: for the skie is red.*
3. And in the morning, *It will be foul weather to day: for the skie is red and lowring.* O ye hypocrites, ye can discern the face of the skie, but can ye not discern the signs of the times?
4. A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the Prophet Jonas. And he left them, and departed.
5. And when his disciples were come to the other side, they had forgotten to take bread.
6. ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees.
7. And they reasoned among themselves, saying, *It is because we have taken no bread.*
8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread?
9. Do not ye yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
10. Neither the seven loaves of the four thousand, and how many baskets ye took up?
11. How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?
12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

MARK VIII.

11. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
12. And he sighed deeply in his spirit, and said, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.
13. And he left them, and entering into the ship again, departed to the other side.
14. ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.
15. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.
16. And they reasoned among themselves saying, *It is because we have no bread.*
17. And when Jesus knew it, he said unto them, Why reason ye, because ye have no bread? perceive ye not, neither understand? have ye your heart yet hardened?
18. Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
19. When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
20. And when the seven among four thousand, how many baskets full of fragments took ye up? and they said, Seven.
21. And he said unto them, How is it that ye do not understand?

The Harmony, or Compound Text.

' The Pharisees also with the Sadducees came forth, and began to question with him, and tempting, desired him that he would shew them a sign from heaven. He answered, and said unto them, When it is evening, ye say it will be fair weather: for the skie is red: And in the morning, It will be foul weather to day, for the skie is red and lowring. O ye hypocrites, ye can discern the face of the skie; but can ye not discern the signs of the times? And he sighed deeply in his spirit, and said, Why does this generation seek after a sign? Verily, I say unto you, There shall no sign be given to this generation. A wicked, and adulterous generation seeks after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas. And he left them, and entering into the ship again, departed to the other side. And when his disciples were come to the other side, they had forgotten to take bread, neither had they in the ship with them more than one loaf. Then Jesus said unto [charged] them, Take heed and beware of the leaven of the Pharisees, and of the leaven of the Sadducees, [Herodians.] And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, [knew it] he said unto them, O ye of little faith, Why reason ye among your selves, because ye have taken no bread? Perceive ye not, neither understand? Have ye your hearts yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember the five loaves of the five thousand, and how many baskets ye took up? neither the seven loaves of the four thousand, and how many baskets ye took up? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they say, Seven. And he said unto them, How is it that ye do not understand, that I spake it not to you of bread, that you should beware of the leaven of the Pharisees, and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

CHAP. LVII. A blind man healed, *Mark VIII. 22--26.*

CHAP. LVIII. Peters Confession of CHRIST, *Matth. XVI. 13--28. Mark VIII. 27--38. and IX. 1. Luke IX. 18--27.*

MATTH. XVI.

13. ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man, am?
14. And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets.

MARK VIII.

27. ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?
28. And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

LUKE IX.

18. ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

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MATTH. XVI.

14. He said unto them, But whom say ye that I am?
 15. And Simon Peter answered and said, Thou art Christ the Son of the living God.
 17. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my father which is in heaven.
 18. And I say also unto thee, that thou art Peter, and upon this rock I will build my church : and the gates of hell shall not prevail against it.
 19. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven : and whatsoever thou shalt loose on earth, shall be loosed in heaven.
 20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.
 21. ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and Scribes, and be killed, and be raised again the third day.
 22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.
 23. But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men.
 24. Then said Jesus unto his Disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.
 25. For whosoever will save his life, shall lose it : and whosoever will lose his life for my sake, shall find it.
 26. For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?
 27. For the Son of man shall come in the glory of his father, with his angels ; and then he shall reward every man according to his works.
 28. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

MARK. VIII.

20. And he said unto them, But whom say ye that I am ? And Peter answereth and saith unto him, Thou art the Christ.
 20. And he charged them that they should tell no man of him.
 21. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.
 32. And he spake that saying openly. And Peter took him, and began to rebuke him.
 33. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan : for thou savourest not the things that be of God, but the things that be of men.
 34. ¶ And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
 35. For whosoever will save his life, shall lose it ; but whosoever shall lose his life for my sake and the gospels, the same shall save it.
 36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul ?
 37. Or what shall a man give in exchange for his soul ?
 38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

AND he said unto them, Verily I say unto you, that there be some of them which stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

LUKE IX.

19. They answering, said, John the Baptist : but some say, Elias : and others say, that one of the old prophets is risen again.
 20. He said unto them, But whom say ye that I am ? Peter answering, said, The Christ of God.
 21. And he straitly charged them and commanded them to tell no man that thing.
 22. Saying, The Son of man must suffer many things and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.
 23. ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.
 24. For whosoever will save his life, shall lose it : but whosoever will lose his life for my sake, the same shall save it.
 25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away ?
 26. For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory and in his Father's, and of the holy angels.
 27. But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

The Harmony, or Compound Text.

¶ And Jesus went out, and his Disciples, and came into the coasts [towns] of Cesarea Philippi. And it came to pass, as he was alone praying, his Disciples were with him : and by the way he asked his Disciples, saying, Whom do men [the people] say that I the Son of man am ? And they answering, said, Some say that thou art John the Baptist : but some say, Elias ; and others Jeremias ; and others say, that one of the old Prophets is risen again. And he said unto them, But whom say ye that I am ? And Simon Peter answered, and said unto him, The Christ of God : thou art the Christ, the Son of the living God. And Jesus answered, and said unto him, Blessed art thou, Simon Bar-Jona ; for flesh and blood has not revealed it to thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter ; and upon this Rock I will build my Church, and the gates of hell shall not prevail against it : And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then he straitly charged his Disciples, and commanded them, that they should tell no man that thing of him, that he was Jesus the Christ. From that time forth began Jesus to shew unto his disciples, and to teach them [saying] how that he the Son of man must go unto Jerusalem, and suffer many things, and be rejected of the Elders, and of the chief priests, and Scribes, and be killed, and after

three days rise again, [be raised again the third day] and he spake that saying openly. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : This shall not be unto thee. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but the things that be of men. And then Jesus, when he had called the people to him, with his disciples also, said unto them all, If any man [whosoever] will come after me, let him deny himself, and take up his cross daily, and follow me. For, Whosoever will save his life, shall lose it ; but whosoever will lose his life for my sake, and the Gospels, the same shall find [save] it. For, What shall it profit a man [is a man profited] if he shall gain the whole world, and lose his own soul ? [himself ?] or be cast away ? or, What shall a man give in exchange for his soul ? Whosoever therefore shall be ashamed of me, and of my words, in this adulterous, and sinful generation, of him shall the Son of man be ashamed, when he shall come in his own glory, and in the glory of his Father, with his Angels, and then he shall reward every man according to his works. And he said unto them, Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom : and have seen the kingdom of God come with power.

CHAP. LIX. CHRIST'S Transfiguration, Matth. XVII. 1-- 13. Mark IX. 2-- 13. Luke IX. 28-- 36.

MATTH. XVII.

AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.
 2. And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.
 3. And behold, there appeared unto them Moses and Elias talking with him.
 4. Then answered Peter, and said unto

MARK IX.

2. ¶ And after six days, Jesus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain apart by themselves : and he was transfigured before them.
 3. And his raiment became shining, exceeding white as snow ; so as no fuller on earth can whiten them.
 4. And there appeared unto them Elias,

LUKE IX.

28. ¶ And it came to pass about an eight dayes after these sayings ; he took Peter, and John, and James, and went up into a mountain to pray.
 29. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

Jesus

The H A R M O N Y of the G O S P E L S.

MATTH. XVII.

Jesus, Lord, it is good for us to be here : if thou wilt, let us make three tabernacles ; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them : and behold, a voice out of the cloud, which said, this is my beloved Son, in whom I am well pleased ; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the Scribes, that Elias must first come ?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things :

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed : likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

MARK IX.

with Moses : and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were sore afraid.

7 And there was a cloud that overshadowed them : and a voice came out of the cloud, saying, this is my beloved son : hear him.

8 And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, why say the Scribes that Elias must first come ?

12 And he answered and told them, Elias verily cometh first, and restoreth all things, and how it is written of the son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

LUKE IX.

30 And behold, there talked with him two men, which were Moses and Elias.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here ; and let us make three Tabernacles, one for thee, and one for Moses, and one for Elias : not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, this is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone : and they kept it close, and told no man in those days any of those things which they had seen.

The Harmony, or Compound Text.

¶ And it came to pass about an eight days after these sayings, that is after six dayes (complete) Jesus takes with him Peter, and James, and John his brother and brings [leads] them up into a high mountain apart by themselves to pray, And as he prayed the fashion of his countenance was altered, and he was transfigured before them. And his face did shine as the Sun, and his raiment became exceeding white, as the light, as snow, and glistering, so as no Fuller on earth can white them. And behold, there appeared unto them two men, which were Moses, and Elias, (and they were talking with Jesus,) who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter, and they that were with him, were heavy with sleep ; and when they were awake, they saw his glory and the two men that stood with him, And it came to pass as they departed from him, then answered Peter, and said to Jesus, Lord, [Master,] It is good for us to be here : If thou wilt, Let us make here three tabernacles, one for thee, and one for Moses, and one for Elias, not knowing what he said ; for he wist not what to say ; for they were sore afraid. While he yet thus spake, behold, there came a bright cloud, and overshadowed them, and they feared as they entered into the cloud : and behold, there came a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased : Hear ye him. And when the Disciples heard it, they fell on their faces, and were sore afraid. And when the voice was past, Jesus was found alone. And Jesus came, and touched them, and said, Arise, and be not afraid. And suddenly when they had lifted up their eyes, and looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, Jesus charged them that they should tell no man, what things they had seen, till the Son of man were risen from the dead, saying, Tell the vision to no man till the Son of man be risen again from the dead. And they kept that saying close with themselves, questioning one with another, what the rising from the dead should mean ; and told no man in those days any of those things which they had seen. And his Disciples asked him, saying, why then say the Scribes that Elias must first come ? And Jesus answered, and said unto them, Elias truly shall first come, and restore all things, and how it is written of the Son man that he must first suffer many things, and be set at nought ; but I say unto you, that Elias is indeed come already, and they knew him not, but have done unto him whatsoever they listed, as it is written of him. Likewise shall also the Son of man suffer of them. Then the Disciples understood, that he spake unto them of John the Baptist.

CHAP. LX. CHRIST cures a lunatick child, Matthew XVII. 14--23. Mark IX. 14--32. Luke IX. 37--45.

MATTH. XVII.

14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is lunatick, and sore vexed : for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered, and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him ; and the child was cured from that very hour.

19 Then came the disciples

MARK IX.

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye with them ?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit :

18 And wheresoever he taketh him, he teareth him ; and he someth, and gnasheth with his teeth, and pineth away : and I spake to thy disciples, that they should cast him out, and they could not.

19 He answered him, and said, O faithless generation, how long shall I be with you ? how long shall I suffer you ? bring him unto me.

20 And they brought him unto him : and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed, foaming.

21 And he asked his father, how long is it ago since this came unto him ? and he said, of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him : but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

LUKE IX.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly cryeth out, and it teareth him that he cometh again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you ? Bring thy son hither.

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MATTH. XVIII.

to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out, but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed in to the hands of men:

23 And they shall kill him, and the third day he shall be raised again: and they were exceeding sorry.

MARK IX.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him fore, and came out of him; and he was as one dead, inasmuch that many said, he is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, this kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, the son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

LUKE IX.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God: but while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

The Harmony or Compound Text.

And it came to pass, that on the next day, when they were come down from the hill; and when he came to his Disciples, he saw a great multitude about them, and the Scribes questioning with them: And straightway all the people, when they beheld him, were greatly amazed: and much people met him, and running to him, saluted him. And when they were come to the multitude, he asked the Scribes, what question ye with them? And behold, there came to him, a certain man of the company, kneeling down to him, and he answered, and cried out, saying, Lord, [Master] I have brought thee my Son, which has a dumb spirit: I beseech thee look upon my Son; for he is my only child; Have mercy on my Son; for he is lunatick, and fore vexed: for oftentimes he falls into the fire, and oft into the water; and lo, a spirit takes him, and wheresoever he takes him, he suddenly cries out, and he tears him, that he foams again, and gnashes with his teeth, and he pines away, and bruising him, hardly departs from him. And I brought him to thy Disciples, and I spake to, and besought thy Disciples that they should cast him out, & they could not cure him. Then Jesus answered him, and said, O faithless, and perverse generation; How long shall I be with you; how long shall I suffer you? Bring thy Son hither to me. And they brought him unto him: And as he was yet a coming, & when he saw him, straightway the Devil threw down, and tare him, and he fell on the ground, and wallowed, foaming. And he asked his Father, How long is it ago since this came unto him, and he said, of a child; and oft-times it has cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believes. And straightway the father of the child

cried out, and said with tears, Lord, I believe, help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul [unclean] spirit, the Devil, saying unto him, thou dumb, and deaf spirit, I charge thee come out of him, and enter no more into him. And the spirit cried, and rent him fore, and came out of him. And he was as one dead; inasmuch that many said, he is dead. But Jesus took him by the hand, and lifted him up, and healed the child. And he arose; and the child was cured from that very hour. And he delivered him again to his Father. And they were all amazed at the mighty power of God. And when he was come into the house, then came his disciples to Jesus apart, and asked him privately, and said, Why could not we cast him out? And Jesus said unto them, because of your unbelief. For Verily I say unto you, if you have faith as a grain of mustard seed, Ye shall say unto this mountain, remove hence to yonder place, and it shall remove: and nothing shall be impossible to you. Howbeit this kind can come forth by nothing, but by prayer, and fasting. And they departed thence, and passed through Galilee, and he would not that any man should know it: for he taught his disciples. And while they abode in Galilee, and wondered every one at all things which Jesus did, he said unto his disciples, let these things sink down into your ears; For the son of man shall be betray'd [is] [shall be delivered] into the hands of men, and they shall kill him; and after that he is killed, the third day he shall be raised, and shall rise again. And they were exceedingly sorry: but they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him of that saying.

MATTH. XVII.

24. ¶ And when they were come to Capernaum, they that received tribute-money, came to Peter, and said, Doth not your master pay tribute?

25. He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

25. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAP. LXI. Humility pressed. Matth. XVIII. 1--9. Mark IX. 33--50 Luke IX. 46--50.

MATTH. XVIII.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

MARK IX.

33 ¶ And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among your selves, by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and

LUKE IX.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him.

48 And said unto them, Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among

5 And

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MATT. XVIII.

5. And whoſo ſhall receive one ſuch little child in my name, receiveth me.

6. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a millſtone were hanged about his neck, and that he were drowned in the depth of the ſea.

7. ¶ Wo unto the world becauſe of offences: for it muſt needs be that offences come: but wo to that man by whom the offence cometh.

8. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be caſt into everlaſting fire.

9. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell-fire.

MARK. IX.

we forbad him, becauſe he followeth not us.

39 But Jeſus ſaid, Forbid him not; for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me.

40 For he that is not againſt us, is on our part.

41 For whoſoever ſhall give you a cup of water to drink, in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.

42 And whoſoever ſhall offend one of theſe little ones that believe in me, it is better for him, that a millſtone were hanged about his neck, and he were caſt into the ſea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never ſhall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be caſt into hell, into the fire that never ſhall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be caſt into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.

50 Salt is good: but if the ſalt have loſt his ſaltneſs, wherewith will you ſeaſon it? Have ſalt in your ſelves, and have peace one with another.

LUKE IX.

you all, the ſame ſhall be great.

49 ¶ And John answered, and ſaid, Maſter, we ſaw one caſting out devils in thy name; and we forbad him, becauſe he followeth not with us.

50 And Jeſus ſaid unto him, Forbid him not: for he that is not againſt us, is for us.

The Harmony or Compound Text.

And when he came to Capernaum, then there aroſe a reaſoning among them, which of them ſhould be greateſt. And Jeſus perceiving the thought of their heart, and being in the houſe, he aſk'd them, What was it that ye diſputed among your ſelves by the way? but they held their peace: for by the way they had diſputed among themſelves, who ſhould be the greateſt. And he ſate down, and called the twelve. At the ſame time came the Diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And he ſaith unto them, If any deſire to be firſt, the ſame ſhall be laſt, and ſervant of all. And Jeſus called a little child unto him, and he took a child, and ſet him before him in the miſt of them; and when he had taken him in his arms, he ſaid unto them, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf, as this little child, the ſame is greateſt in the kingdom of heaven. And, Whoſoever ſhall receive this child [one of ſuch children] [one ſuch little child] in my name, receiveth me; and whoſoever ſhall receive me, receiveth not me, but him that ſent me: For he that is leaſt among you all, the ſame ſhall be great. And John answered him, ſaying, Maſter, we ſaw one caſting out Devils in thy name, and he follows not us; and we forbad him, becauſe he follows not with us. And Jeſus ſaid unto him, Forbid him not; for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me: for he that

is not againſt us, is for us, [on our part.] For, Whoſoever ſhall give you a cup of water to drink in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward. And whoſoever ſhall offend one of theſe little ones which believe in me, it were better for him that a millſtone were hanged about his neck, and he were caſt into, and drown'd in the depth of the Sea. Wo unto the world becauſe of offences: for it muſt needs be that offences come; but, Wo unto that man by whom the offence comes. Wherefore, [And] if thy hand offend thee, cut it off, and caſt it from thee; it is better for thee to enter into life maimed, rather than having two hands to be caſt [go] into hell, into everlaſting fire; [the fire that never ſhall be quenched,] where their worm dies not, and the fire is not quenched. And if thy foot offend thee, cut it off, and caſt it from thee: it is better for thee to enter halt into life, than having two feet to be caſt into hell, into everlaſting fire, [the fire that never ſhall be quenched] where their worm dies not, and the fire is not quenched. And if thine eye offend thee, pluck it out, and caſt it from thee; it is better for thee to enter into life [the kingdom of God] with one eye, rather than having two eyes, to be caſt into hell-fire; where their worm dies not, and the fire is not quenched. For every one ſhall be ſalted with fire; and every ſacrifice ſhall be ſalted with ſalt. Salt is good; but if the ſalt have loſt its ſaltneſs, wherewith will you ſeaſon it? Have ſalt in your ſelves, and have peace one with another.

MATT. XVIII.

10 Take heed that you deſpiſe not one of theſe little ones; For I ſay unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to ſave that which was loſt.

12 How think ye; if a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray?

13 And if ſo be that he find it, verily I ſay unto you, he rejoiceth more of that ſheep, than of the ninety and nine which went not aſtray.

14 Even ſo it is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

15 ¶ Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed.

17 And if he ſhall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publicane.

18 Verily I ſay unto you, whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.

19 Again I ſay unto you, that if two of you ſhall agree on earth as touching any thing, that they ſhall aſk, it ſhall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the miſt of them.

21 ¶ Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him; till ſeven times;

22 Jeſus ſaith unto him, I ſay not unto thee 'untill ſeven times, but, untill ſeventy times ſeven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his ſervants;

24 And when he had begun to reckon, one was brought unto him, which ought him ten thouſand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.

26 The ſervant therefore fell down, and worſhipped him, ſaying, Lord have patience with me, and I will pay thee all.

27 Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.

28 But the ſame ſervant went out, and found one of his fellow ſervants, which ought him an hundred pence: and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt.

29 And his fellow ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all.

30 And he would not: but went and caſt him into priſon, till he ſhould pay the debt.

31 So when his fellow ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me:

33 Shouldſt not thou alſo have had compaſſion on thy fellow ſervant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him.

35 So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

The H A R M O N Y of the G O S P E L S.

CHAP. LXII. The Feast of Tabernacles, *John VII. 2-- 9.*

CHAP. LXIII. CHRIST goes to *Jerusalem*, *Luke IX. 51. John VII. 10.*

CHAP. LXIV. The Seventy sent forth, *Luke X. 1-- 6.*

CHAP. LXV. CHRIST at the Feast of Tabernacles, *John VII. 11--*

CHAP. LXVI. An Adulteress, &c. *John VIII.*

CHAP. LXVII. A blind man healed, *John IX.*

CHAP. LXVIII. CHRIST the good Shepherd, *John X. 1-- 21.*

CHAP. LXIX. The seventy return, *Luke X. 17--*

CHAP. LXX. The Efficacy of Prayer, *Luke XI. 1-- 13, 27, 28, 33--*

CHAP. LXXI. Against Hypocrisie, carnal Fear, Covetousness, &c. *Luke XII.*

CHAP. LXXII. An Exhortation to Repentance, *Luke XIII. 1-- 17:*

CHAP. LXXIII. The Feast of Dedication, *Luke XIII. 22-- John X. 22-*

CHAP. LXXIV. The Strait Gate, *Luke XIII. 23.*

CHAP. LXXV. A Dropical man healed. The Wedding Feast, *Luke XIV.*

CHAP. LXXVI. The lost Sheep, Goat, and Son, *Luke xv.*

CHAP. lxxvii. The unjust Steward and Rich Glutton, *Luke xvi.*

CHAP. lxxviii. Scandal to be shunn'd, &c. *Luke xvii.*

CHAP. lxxix. The unjust Judge, and proud Pharisee, *Luke xviii. 1-- 14.*

CHAP. lxxx. Concerning Divorce, *Matth. xix. 1-- 12. Mark x. 1-- 12.*

MATTH. XIX.

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the Coast of Judea, beyond Jordan:

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read that he which made them at the beginning, made them male and female;

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh, What therefore God hath joyned together, let not man put asunder.

7 They say unto him, why did Moses then command to give a writing of Divorcement, and to put her away;

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

MARK X.

AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, & asked him, Is it lawful for a man to put away his wife; tempting him.

3 And he answered and said unto them, what did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

The HARMONY of the GOSPELS.

MATTH. XIX.

9 And I say unto you, whosoever shall put away his wife except *it be* for fornication, and shall marry another, committeth adultery, and who so marrieth her which is put away, doth commit adultery.

10 ¶ His Disciples say unto him, if the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mothers womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heavens sake. He that is able to receive *it*, let him receive *it*.

MARK. X.

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let no man put asunder,

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

The Harmony or Compound Text.

And it came to passe, that when Jesus had finished these sayings, he arose from thence, and departed from Galilee, and came into the coasts of Judea, beyond [by the farther side of] Jordan. And great multitudes followed him, and he healed them there. And the people resorted to him again, and as he was wont, he taught them again. And the Pharisees also came to him and asked him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered, and said unto them, what did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And he answered, and said unto them, Have ye not read that He which made them at the beginning, made them male, and female, and said, For this cause shall a man leave father, and mother, and shall cleave to his wife; and they twain shall be one flesh, wherefore [So then] they are no more twain, but one flesh. What therefore God has joined together, let no man put asunder. They say unto him, why did Moses then command to give a writing of divorcement, and to put her away? And Jesus answered and said unto them,

Moses because of [for] the hardness of your hearts, wrote you this precept, and suffered you to put away your wives: but from the beginning of the creation it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, commits adultery: and who so marries her which is put away, does commit adultery. And in the house his Disciples asked him again of the same matter. And he saith unto them, whosoever shall put away his wife, and marry another, commits adultery against her: and if a woman shall put away her husband, and be married to another, she commits adultery. His Disciples say unto him, If the case of a man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some Eunuchs which were so born from their mothers womb: and there be some Eunuchs which were made Eunuchs of men; and there be Eunuchs which have made themselves Eunuchs for the kingdom of heavens sake. He that is able to receive *it* let him receive *it*.

CHAP. LXXXI. Little Children brought to CHRIST, &c. *Matth. xix. 19--30. Mark x. 13--31. Luke xviii. 15--30. Matth. xx. 1--16.*

MATTH. XIX.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And behold, one came, and said unto him, Good master, what good thing shall I do that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbor as thy self.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

MARK. X.

13 ¶ And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, good Master, what shall I do, that I may inherit eternal life?

18 And Jesus said unto him, why callest thou me good? *there is* none good, but one, *that is* God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and said unto his disciples, how hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words, but Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, who then can be saved?

27 And Jesus looking upon them, saith, with

LUKE XVIII.

15 And they brought unto him also infants, that he would touch them: but when *his* Disciples saw *it*, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 And a certain ruler asked him, saying, good master, what shall I do to inherit eternal life?

19 And Jesus said unto him, why callest thou me good? none is good save one, *that is*, God.

20 Thou knowest the commandments, Do not commit Adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needles eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it*, said, Who then can be saved?

The HARMONY of the GOSPELS.

MATTH. XIX.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee : what shall we have therefore ?
28 And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.
29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life.
30 But many that are first, shall be last, and the last shall be first.

MARK X.

men it is impossible, but not with God : for with God all things are possible.
28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.
29 And Jesus answered, and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospels.
30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life.
31 But many that are first, shall be last : and the last, first.

LUKE XVIII.

27 And he said, The things which are impossible with men, are possible with God.
28 Then Peter said, Lo, we have left all, and followed thee.
29 And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of Gods sake,
30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

The Harmony or Compound Text.

And then they brought young [little] children [infants] to him, that he should touch [put his hands on] them, and pray. But when his Disciples saw it, they rebuked those that brought them : But when Jesus saw it, he was much displeased, and called them unto him, and said unto them, Suffer little children to come unto me, and forbid them not ; for of such is the kingdom of heaven. [God.] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. And he took them up in his arms, and put [laid] his hands upon them, and blessed them, and departed thence. And, behold, when he was gone forth into the way, there came one, a certain Ruler, running, and kneeled to him, and asked him, and said unto him, Good Master, What good thing shall I do that I may inherit [have] eternal life ? And Jesus said unto him, Why callest thou me Good ? There is none good but one, that is God. But if thou wilt enter into life, keep the commandments. He saith unto him, Which ? Jesus said, Thou knowest the commandments, Thou shalt do no murder, [Do not kill.] Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Defraud not, Honour thy father, and thy mother ; And, Thou shalt love thy neighbour as thy self. And the young man answer'd, and said unto him, Master, All these things have I kept [observed] from my youth up. What lack I yet ? Now when Jesus heard these things, then beholding him, he loved him, and said unto him, yet lackest thou one thing ; if thou wilt be perfect, Go thy way, and sell all whatsoever thou hast, and give [distribute] to the poor, and thou shalt have treasure in heaven ; and come, Take up the cross, and follow me. But when the young man heard that saying he was very sorrowful, and sad at that saying, and went away grieved ; for he was very rich, and had great possessions. And when Jesus saw that he was very sorrowful, he look'd round

about, and he said unto his Disciples, How hardly shall they that have riches, enter into the kingdom of God ? Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And the disciples were astonish'd at his words. But Jesus answers again, and saith unto them, Children, How hard is it for them that trust in riches to enter into the kingdom of God ? And again, I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, and astonish'd out of measure, saying among themselves, Who then can be saved ? But Jesus beheld them, and looking upon them said unto them, With men this is impossible, but not with God ; for all things, which are impossible with men, are possible with God. And then answer'd Peter, and said [began to say] unto him, Behold, [Lo] we have forsaken [left] all, and have follow'd thee ? What shall we have therefore ? And Jesus answer'd, and said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life. Verily I say unto you, That there is no man that has left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, and the Gospels, and for the kingdom of Gods sake, but he shall receive manifold more [an hundred fold] now in this present time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life, [life everlasting.] But many that are first shall be last, and the last shall be first.
MATTH. XX. 1-16.

CHAP. LXXXII. Lazarus sick, Luke xi. 1-- 16.

CHAP. LXXXIII. CHRIST foretells his Passion, Matth. XX. 17-- 19. Mark X. 32-- 34. Luke XVIII. 31-- 34.

MATTH. XX.

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them.
18. Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death.
19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him : and the third day he shall rise again.

MARK X.

32 ¶ And they were in the way going up to Jerusalem : and Jesus went before them ; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,
33 Saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the Scribes : and they shall condemn him to death, and shall deliver him to the Gentiles ;
34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again.

LUKE XVIII.

31 ¶ Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.
32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on :
33 And they shall scourge him, and put him to death, and the third day he shall rise again.
34 And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

The Harmony or Compound Text.

And they were in the way going up to Jerusalem, And Jesus went afore them ; and they were amazed ; and as they follow'd, they were afraid. And Jesus, going up to Jerusalem, took the twelve Disciples apart in the way, and began to tell them what things should happen to him, and said unto them, Behold, we go up to Jerusalem, and the Son of man shall be delivered [betrayed] unto the chief priests, and unto the Scribes, and they shall condemn him to death : and all things

that are written by the prophets, concerning the Son of man, shall be accomplished. And they shall deliver him to the Gentiles, and they shall mock him and shall scourge him, and he shall be spitefully intreated, and they shall spit upon him, and shall kill him, [crucify him] [put him to death] and the third day he shall rise again. And they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken.

CHAP.

CHAP. LXXXIV. The Sons of Zebedees Request, *Matth. XX. 20--28. Mark X. 35--45.*

MATTH. XX.

20 ¶ Then came to him the mother of Zebedees children, with her sons, worshipping him, and desiring a certain thing of him.
21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, one on thy right hand, and the other on thy left in thy kingdom.
22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.
23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, or on my left, is not mine to give, but it *shall be given to them* for whom it is prepared of my Father.
24 And when the ten heard it, they were moved with indignation against the two brethren.
25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.
26 But it shall not be so among you; but whosoever will be great among you, let him be your minister.
27 And whosoever will be chief among you, let him be your servant.
28 Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

M A R K X I V.

35 ¶ And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.
36 And he said unto them, What would ye that I should do for you?
37. They said unto him, Grant unto us that we may sit, one on thy right hand and the other on thy left hand, in thy glory.
38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?
39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal, shall ye be baptized:
40 But to sit on my right hand, and on my left hand, is not mine to give, but it *shall be given to them* for whom it is prepared.
41 And when the ten heard it, they began to be much displeased with James and John.
42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.
43 But so shall it not be among you: but whosoever will be great among you, shall be your minister.
44 And whosoever of you will be the chiefest, shall be servant of all.
45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

The Harmony, or Compound Text.

¶ Then came to him the mother of Zebedees children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, the other on thy left, in thy kingdom. And James, and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us, that we may sit, one on thy right hand, and the other on thy left hand in thy glory. But Jesus answered and said unto them, Ye know not what ye ask. Are ye able to [can ye] drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? And they said unto him, We are able, [We can.] And Jesus said unto them, Ye shall drink indeed of my cup [the cup that I drink of] and be baptized with the baptism that I am baptized withal; but to sit on my right hand, and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they began to be much displeased with James and John, and were moved with indignation against the two brethren. But Jesus called them unto him, and saith unto them, Ye know that the princes of [they which are accounted to rule over] the Gentiles, exercise dominion [lordship] over them; and they that are great, [the great ones] exercise authority upon them, but it shall not be so among you: but whosoever will be great among you, let him be [shall be] your minister: and whosoever of you will be chief [the chiefest] among you, let him be [shall be] your servant [servant of all.] Even as [For even] the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

CHAP. LXXXV. A blind man healed. *Zaccheus* converted. The Parable of the pounds. *Matth. xx. 29. Mark x. 46. Luke xviii. 35--43. and xix. 1--27.*

CHAP. LXXXVI. *Lazarus* raised. *Joh. xi. 17.*

CHAP. LXXXVII. *Mary* anoints CHRIST, *Matth. XXVI. 6--13. Mark XIV. 3--9. John XII. 1--11.*

MATTH. XXVI.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper.
7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.
8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?
9 For this ointment might have been sold for much, and given to the poor.
10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
11 For ye have the poor always with you, but me ye have not always.
12 For in that she hath poured this ointment on my body, she did it for my burial.
13 Verily I say unto you; Where-

M A R K X I V.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.
4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.
7 For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always.
8 She hath done what she could: she is come aforehand to anoint my body to the burying.

J O H N X I I.

¶ Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
2. There they made him a supper, and Martha served, but Lazarus was one of them that sat at the table with him.
3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
4 Then saith one of his disciples, Judas Iscariot, Simons son, which should betray him,
5 Why was not this ointment sold for three hundred pence, and given to the poor?
6 This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.
7 Then said Jesus, Let her alone: a-

The HARMONY of the GOSPELS.

MATTH. XXVI.

foever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

MARK XIV.

9 Verily I say unto you, wherefoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

JOHN XII.

gainst the day of my burying hath she kept this.
8 For the poor always ye have with you ; but me ye have not always.

The Harmony, or Compound Text.

6 Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a Supper, and Martha served : but Lazarus was one of them that sat at the table with him. Now when Jesus was [And being] in Bethany, in the house of Simon the Leper, as he sat at meat, there came unto him a woman, having an alabaster box of very precious ointment of spikenard ; and she brake the box, and poured it on his head, as he sat at meat. Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair ; and the house was filled with the odour of the ointment. Then saith one of his Disciples, Judas Iscariot Simons son, which should betray him,

Why was not this ointment sold for three hundred pence, and given to the poor ? This he said, not that he cared for the poor ; but because he was a thief, and had the bag, and bare what was put therein. And there were some, his Disciples, who when they saw it, had indignation within themselves, and said, Why [to what purpose] is this waste of the ointment made ? for it might have been sold for much, for more than three hundred pence, and have been given to the poor. And they murmured at her. When Jesus understood it, he said unto them, Let her alone : Why trouble ye her ? [the woman ?] for she has wrought a good work upon me : for ye have the poor always with you, and whensoever ye will, ye may do them good, but me ye have not always

JOHN XII.

9 Much people of the Jews therefore knew that he was there : and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted, that they might put Lazarus also to death ;
11 Because that by reason of him many of the Jews went away, and believed on Jesus.

C H A P. LXXXVIII. CHRIST'S Kingly entrance into Jerusalem ; and Casting Buyers and Sellers out of the Temple, *Matth. XXI. 1--16. Mark XI. 1--11, 15--19. Luke XIX. 28--38. John XII. 12--19.*

MATTH. XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives ; then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you ; and straightway ye shall find an ass tied, and a colt with her : loose *them*, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them ; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David : blessed is he that cometh in the name of the Lord, Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this ?

11 And the multitude said, This is Jesus, the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves ;

13 And said unto them, It is written, My house shall be called the house of prayer ; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

15 And when the chief priests and

MARK XI.

AND when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples.

2 And said unto them, Go your way into the village over against you ; and as soon as ye be entered into it, ye shall find a colt tied, whereon man never sat ; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this ? say ye that the Lord hath need of him ; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met : and they loose him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt ?

6 And they said unto them, even as Jesus had commanded : and they let *them* go.

7 And they brought the colt to Jesus, and cast their garments on him ; and he sat upon him.

8 And many spread their garments in the way : and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna, blessed is he that cometh in the name of the Lord.

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord, Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple ; and when he had looked round about upon all things,

* * * *

15 ¶ And they come to Jerusalem : and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves ;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be

LUKE XIX.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage, and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him, and bring him hither.

31 And if any man ask you, Why do ye loose *him* ? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to re-

JOHN XII.

12 ¶ On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem.

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus when he had found a young ass, sat thereon ; as it is written,

15 Fear not, daughter of Sion : behold, thy king cometh, sitting on an asses colt.

16 These things understood not his disciples at the first : but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

scribes,

The H A R M O N Y of the G O S P E L S.

MATTH. XXI.

scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased;
15 And said unto him, hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

MARK XI.

called of all nations the house of prayer? but ye have made it a den of thieves.
18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.
19 And when even was come, he went out of the City.

LUKE XIX.

joyce, and praise God with a loud voice for all the mighty works that they had seen.
38 Saying, blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

JOHN XII.

19 The Pharisees therefore said among themselves, perceive ye how ye prevail nothing? behold, the world is gone after him.

The Harmony, or Compound Text.

And when he had thus spoken, he went afore, ascending up to Jerusalem. And it came to pass on the next day, when they came [drew] nigh to Jerusalem, and were come to Bethphage, and Bethany, at the mount called the mount of Olives, then Jesus sends forth two of his Disciples, and saith unto them, Go your way into the village over against you, and as soon as ye be entered into it, ye shall find an ass, and a colt tied with her, whereon yet never man sate, loose him [them,] and bring him [them,] hither. And if any man say ought unto you, and ask you why do ye this? why do ye loose him? Thus shall ye say unto him, Because the Lord has need of him; and straightway he will send him [them] hither. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold thy king comes unto thee, meek and sitting upon an ass, and a colt the foal of an ass. And they that were sent [the Disciples] went their way, and found even as he had said unto them, and found the colt tied by the door, without, in a place where two ways met, and did as Jesus commanded them: And as they were loosing the colt, certain of them that stood there, the owners thereof, said unto them, why loose ye [what do ye loosing] the colt? And they said unto them, even as Jesus had commanded, The Lord has need of him; and they let them go. And they brought the ass, and the colt to Jesus, and cast [put] their garments [clothes] on him

[the colt] [them] and they sat Jesus thereon, and he set upon him. And Jesus, when he had found a young ass, sate thereon, as it is written, Fear not, daughter of Sion, Behold, thy king comes sitting on an asses colt. And as he went, a very great multitude spread their garments in the way: others cut down branches of the trees, and strawed them in the way. And much people that were come to the Feast, when they heard that Jesus was coming to Jerusalem, took branches of Palm trees, and went forth to meet him. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the Disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen. The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause also the people met him, for that they heard he had done this miracle. And the multitude that went afore, and that followed, cried, saying, Hosanna to the son of David. Blessed is he, the king of Israel, that comes in the name of the Lord. Peace in heaven, and Glory in the highest. These things understood not his Disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

L U K E. XIX.

39 And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.
40 And he answered, and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.
41 ¶ And when he was come near, he beheld the city, and wept over it,
42 Saying, if thou hadst known, even thou at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes.
43 For the dayes shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep

thee in on every side,
44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.
45 And he went into the temple, and began to cast out them that sold therein, and them that bought;
46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.
47 And he taught daily in the temple: But the chief priests and the scribes, and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him.

The Harmony or Compound Text.

And Jesus entered into Jerusalem: and when he was come into Jerusalem, all the city was moved, saying, who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing; Behold the world is gone after him. And Jesus went into the Temple of God: and when he had looked round about upon all things, he began to cast out them that sold therein, and them that bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and would not suffer that any man should carry any vessel through the Temple: and he taught, saying unto them, Is it not [It is] written, My house shall be called of all nations [is] the house of prayer; but ye have made it a den of thieves. And he taught daily in the Temple.

But the chief Priests, and the Scribes, and the chief of the people sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And they could not find what they might do: for all the people were very attentive to hear him. And the blind, and the lame came to him in the Temple, and he healed them. And when the chief Priests, and the Scribes saw the wonderful things that he did, and the children crying in the Temple, and saying Hosanna to the Son of David, they were sore displeased and said unto him, Hearest thou what these say? And Jesus saith unto them, yea, Have ye not read, Out of the mouth of babes, and sucklings thou hast perfected praise; And when even was come, he went out of the city.

CH A P. LXXXIX. Some Greeks desire to see CHRIST, John XII. 20--

CH A P. XC. The Fig-tree cursed, Matth. XXI. 17-- 22. Mark XI. 11-- 14, and 20-- 26: Luke XXI. 37, 38.

MATTH. XXI.

17 ¶ And he left them, and went out of the city unto Bethany, and he lodged there.
18 Now in the morning as he returned into the city he hungred.
19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee hereafter for ever. And his disciples heard it.

MARK XI.

11 And now the even-tide was come, he went out unto Bethany with the twelve.
12 ¶ And on the morrow, when they were come from Bethany, he was hungry.
13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of the figs was not yet.
14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

thee

The HARMONY of the GOSPELS.

MATTH. XXI.

thenceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away?

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

MARK XI.

20 ¶ And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, said unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

22 And Jesus answering, said unto them, Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

24 Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand, praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

The Harmony, or Compound Text.

* And now the eventide was come, and he left them, and went out of the City unto Bethany with the twelve; and he lodged there. And on the *morrow, now in the morning, as he returned into the City, when they were come from Bethany, he was hungry. [hungred] And when he saw [seeing] a fig-tree in the way afar off, having leaves, he came if haply he might find any thing

thereon: and when he came to it he found nothing thereon but leaves only, for the time of figs was not yet. And Jesus answered, and said unto it, Let no fruit grow on thee henceforward for ever. No man eat fruit of thee hereafter for ever. And his Disciples heard it. And presently the fig-tree withered away.

LUKE XXI.

37 And in the day time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

The Harmony, or Compound Text.

* And in the morning, as they passed by they saw the fig-tree dried up from the roots. And when the Disciples saw it, they marvelled, saying, How soon is the fig-tree withered away; And Peter calling to remembrance, said unto him; Master, Behold the fig-tree which thou cursedst, is withered away. And Jesus answering, said unto them, Have faith in God. For, Verily, I say unto you, If ye have faith, and doubt not, ye shall not only do this, which is done to the fig-tree, but also, if ye [whosoever] shall say unto this mountain, Be thou removed, and be thou cast into the

Sea, and shall not doubt in his heart, but shall believe that those things, which he saith, shall come to pass, he shall have whatsoever he saith, [it shall be done:] therefore I say unto you, Whatsoever things ye desire, when ye pray; believe that ye receive them, and ye shall have them. And all things whatsoever ye shall ask in prayer, believing, ye shall receive. And when ye stand praying, forgive: if ye have ought against any; that your Father also, which is in heaven, may forgive you your trespasses. But if ye do not forgive, neither will your Father, which is in heaven, forgive your trespasses.

CHAP. XCI. CHRIST'S Authority questioned, *Matth. XXI. 23-- 27. Mark XI. 27-- 33. Luke XIX. 1-- 8.*

MATTH. XXI.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

MARK XI.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, said unto them, Neither do I tell you by what authority I do these things.

LUKE XX.

AND it came to pass, that on one of those dayes, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered, and said unto them, I will also ask you one thing, and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, why then believed ye him not?

6 But if we say, of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

The Harmony or Compound Text.

* And they come again to Jerusalem, And it came to pass that on one of those dayes, when he was come into the Temple, as he taught the people in the Temple, and preached the Gospel, and as he was walking in the Temple, the chief Priests, and the Scribes, and the elders of the people came unto [upon] him,

and spake unto him, saying, Tell us, By what authority dost thou these things? and who is he that gave thee this authority to do these things? And Jesus answered, and said unto them, I will also ask of you one thing, [question,] which if you tell [answer] me, I in likewise will tell you by what authority I do

' do these things. The Baptism of John, whence was it? From heaven, or, of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, why did ye not then believe him? But, if we shall say, Of men, we fear [they feared] the people; all the people will stone us: for they be periwaded, and all men counted John, that he was a prophet indeed. And they answered, and said unto Jesus, we cannot tell, [that they could not tell whence it was.] And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

CHAP. XCII. The parable of the two Sons, *Matth. XXI. 28--32. Mark XII. 1--*

CHAP. XCIII. The Vineyard let out, *Matth. XXI. 33--46. Mark XII. 1--12. Luke XX. 9--19.*

MATTH. XXI.

33 ¶ Hear another parable: There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine presse in it, and built a tower, and let it out to husbandmen, and went into a far country,
34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it,
35 And the husbandmen took his servants, and beat one and killed another, and stoned another.
36 Again, he sent other servants more then the first: and they did unto them likewise.
37 But last of all, he sent unto them his son, saying, They will reverence my son.
38 But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, and let us seise on his inheritance.
39 And they caught him, and cast him out of the vineyard, and slew him.
40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?
41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.
42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lords doing, and it is marvellous in our eyes?
43 Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.
45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.
46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

MARK XII.

A Certain man planted a vineyard, and set an hedge about it, and digged a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country.
2 And at the season, he sent to the husbandmen a servant that he might receive from the husbandmen of the fruit of the vineyard.
3 And they caught him, and beat him, and sent him away empty.
4 And again he sent unto them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.
5 And again, he sent another; and him they killed: and many others, beating some, and killing some.
6 Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.
7 But those husbandmen, said amongst themselves, This is the heir: come, let us kill him, and the inheritance shall be ours.
8 And they took him, and killed him, and cast him out of the vineyard.
9 What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.
10 And have ye not read this scripture? The stone which the builders rejected is become the head of the corner.
11 This was the Lords doing, and it is marvellous in our eyes.
12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

LUKE XX.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, & went into a far country for a long time.
10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.
11 And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.
12 And again he sent the third; and they wounded him also, and cast him out.
13 Then said the lord of the vineyard, what shall I do? I will send my beloved son: it may be they will reverence him when they see him.
14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?
16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.
17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.
19 ¶ And the chief priests, and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

The Harmony, or Compound Text.

¶ Hear another Parable. Then began he to speak to the people this parable. There was a certain man, a householder, which planted a vineyard, and hedged it round about, and digged a wine-press, that is, a place for the winefat in it, and built a tower, and let it out to husbandmen, and went into a far country for a long time. And at the season, when the time of the fruit drew near, he sent his servants [a servant] to the husbandmen, that they should give him, and that they [he] might receive from the husbandmen of the fruit of the vineyard. And the husbandmen took his servants, and beat one, and kill'd another, and ston'd another, [and they caught him, and beat him, and sent him away empty.] And again, he sent unto them another servant, [other servants, more than the first, and they did unto them likewise;] and at him they cast stones, and wounded him in the head, and they beat him also, and treated him shamefully, and sent him away empty, and shamefully handled. And again, he sent another, the third, and they wounded him also, and him they killed, and cast him out: and many others, beating some, and killing some. Then said the lord of the vineyard, What shall I do? I will send my beloved son. Having yet therefore one son, his well-beloved, last of all he sent unto them his son, saying, It may be they will reverence my son when they see him. But when the husbandmen saw the son, they reason'd among themselves, saying, This is the heir; Come, let us kill him, and seise on his inheritance, that the inheritance may be ours. And they caught [took] him, and cast him out of the vineyard, and killed [slew] him.
¶ When the lord therefore of the vineyard comes, What will he do to those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, He will come, and destroy those husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid.
¶ And he beheld them, and said, What is this that is written? Did ye never read in the Scriptures this Scripture, The stone which the builders rejected, the same is become the head of the corner. This is the Lords doing, and it is marvellous in our eyes. Therefore, I say unto you, The kingdom of God shall be taken from you, and given to a Nation bringing forth the fruit thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And when the chief priests, and Pharisees had heard his parables, they perceived that he spake of them. And the chief priests, and the Scribes the same hour sought to lay hold [hands] on him, and [but] they feared the people [the multitude,] because they took him for a prophet: for they perceived that he spake of them, [knew that he had spoken the parable against them:] and they left him, and went their way.

CHAP. XCIV. The parable of the Marriage-Feast, *Matth.* XXII. 1--14.

CHAP. XCV. About paying Tribute. CHRIST confutes the Sadducees, and poses the Scribes, *Matth.* XXII. 15--46. *Mark* XII. 13--37. *Luke* XX. 20--44.

MATTH. XXII.

15 ¶ Then went the Pharisees, and took counsel how they might intangle him in his talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man : for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cæsars. Then saith he unto them, Render therefore unto Cesar, the things which are Cæsars; and unto God, the things that are Gods.

22 When they had heard these words, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard this they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thy self.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, what think ye of Christ? whose son is he? They say unto him, The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my lord, Sit thou on my right hand, till I make thine enemies thy footstool?

MARK XII.

12 ¶ And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man : for thou regardest not the person of men, but teachest the way of God in truth : Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it : and he saith unto them, Whose is this image and perscription? And they said unto him, Cæsars.

17 And Jesus answering said unto them, Render to Cesar the things that are Cæsars, and to God the things that are Gods. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren : and the first took a wife, and dying, left no seed.

21 And the second took her, and died, neither left he any seed : and the third likewise.

22 And the seven had her, and left no seed : last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage : but are as the angels which are in heaven.

26 And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living : ye therefore do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord;

30 And thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength : this is the first commandment.

31 And the second is like, namely this, thou shalt love thy neighbour as thy self : there is none other commandment greater than these.

32 And the Scribe said unto him, Well, Master, thou hast said the truth : for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more then all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the son of David?

36 For David himself said by the holy Ghost, The Lord said to my Lord, Sit thou on

LUKE XX.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny : whose image and superscription hath it? They answered and said, Cæsars.

25 And he said unto them, Render therefore unto Cesar the things which be Cæsars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people : and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto us, if any mans brother dye, having a wife, and he dye without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren : and the first took a wife, and dyed without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage.

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage.

36 Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living : for all live unto him.

39 ¶ Then certain of the Scribes answering, said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is Davids son?

42 And David himself saith in the book of psalms, The Lord said unto my Lord, Sit thou on my

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MATTH. XXII.

45 If David then call him Lord, how is he his son?
46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

MARK XII.

my right hand, till I make thine enemies thy footstool.
37 David therefore himself calleth him Lord, and whence is he then his son? And the common people heard him gladly.

LUKE XX.

right hand,
43 Till I make thine enemies thy foot-stool.
44 David therefore calleth him Lord, how is he then his son?

The Harmony or Compound Text.

Then went the Pharisees, and took counsel how they might intangle him in his talk; and they watched him, and sent forth spies, which should feign themselves just men, their disciples, certain of the Pharisees, with the Herodians, that they might take hold of his words, that so they might deliver him to the power and authority of the governor. And when they were come, they asked him, saying unto him, Master, we know that thou art true; that thou sayest, and teachest rightly, and carest for no man; for thou regardest not, neither acceptest the person of any man; but teachest the way of God in truth [truly.] Tell us therefore, What thinkest thou? Is it lawful for us to give tribute unto Cesar, or not? Shall we give, or shall we not give? But Jesus perceived their wickedness [craftiness,] and knowing their hypocrisy, he said unto them, Why tempt ye me, ye hypocrites? Shew me the tribute-money: [a penny] [Shew me a penny] that I may see it: and they brought unto him a penny. And he saith unto them, Whose is this image, and superscription? And they answer'd, and said unto him, Cæsars. And Jesus answering, said unto them, Render therefore to Cesar the things which are Cæsars, and unto God the things that are Gods. And they could not take hold of his words afore the people: and when they heard these words, they marvelled at him, at his answer, and held their peace, and left him, and went their way.

Then the same day came to him certain of the Sadducees, which deny that there is any Resurrection, [say there is no Resurrection,] and they ask'd him, saying, Master, Moses wrote unto us, [said,] If any mans brother dye, having a wife, and leave his wife behind him, and he dye without children, [having [and leave] no children] that his brother should take, [marry] his wife, and raise up seed unto his brother. Now there were with us therefore seven brethren, and the first, when he had married a wife, deceased; and dying, left no seed, [died without children] and having no issue, left his wife unto his brother: likewise the second also took her to wife, and he died childless, neither left he any seed: and the third likewise took her; and in like manner the seven also had her, and left no seed [children] and died: and last of all the woman died also: therefore in the resurrection, when they shall rise, Whose wife shall she be of them seven? for they all seven had her to wife. And Jesus answering, said unto them, Ye do err, not knowing the Scriptures, nor the power of God. The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; For in the resurrection, when they shall rise from the dead, they neither marry, nor are given in marriage; neither can they dye any more, but are as the Angels of God which are in heaven; for they are equal unto the Angels

of God, and are the children of God, being the children of the resurrection. But as touching the resurrection of the dead, that the dead are raised, even Moses shew'd at the bush, when he called the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob. Have ye not read in the book of Moses, that which was spoken unto you by God, [how in the bush God spake unto him] saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. For God is not the God of the dead, but of the living: for all live unto him. Ye therefore do greatly err. And when the multitude heard this, they were astonish'd at his doctrine. Then certain of the Scribes, answering, said, Master, thou hast well said. And after that they durst not ask him any question at all. But when the Pharisees had heard, that he had put the Sadducees to silence, they were gather'd together. Then one of them, which was a Lawyer, one of the Scribes, came, and having heard them reasoning together, and perceiving that he had answer'd them well, ask'd him a question, tempting him, and saying, Master, which is the first, and great commandment of all in the law? And Jesus answer'd, and said unto him, The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord; and, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first, and great commandment. And the second is like unto it, namely this, Thou shalt love thy neighbour as thy self. There is none other commandment greater than these. On these two commandments hang all the Law and the Prophets. And the Scribe said unto him, Well, Master, Thou hast said the truth: for there is one God, and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answer'd discreetly he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

While the Pharisees were gather'd together, Jesus asked them, [answer'd, and said] while he taught in the Temple, What think ye of Christ? Whose Son is he? They say unto him, the Son of David. And Jesus answer'd and said unto them, How say the Scribes that Christ is the Son of David? How then does David in Spirit call him Lord? For David himself said by the Holy Ghost in the book of Psalms, The Lord saith [said] unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If David therefore himself call him Lord, How [Whence] is he then his Son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions. And the common people heard him gladly.

CHAP. XCVI. The Pharisees and Scribes taxed, and threatned, Mark XII. 38-- 40. Luke XX. 45-- 47.

MARK XII.

38 ¶ And he said unto them in his doctrine, Beware of the scribes which love to go in long clothing, and love salutations in the market-places,
39 And the chief seats in the synagogues, and the uppermost rooms at feasts;
40 Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.

LUKE XX.

45 ¶ Then in audience of all the people, he said unto his disciples,
46 Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;
47 Which devour widows houses, and for a shew make long prayers: the same shall receive greater damnation.

The Harmony or Compound Text.

Then in the audience of all the people, he said unto his disciples in his doctrine, Beware of the Scribes, which love [desire] to go [walk] in long clothing [robes,] and love salutations [greetings] in the market-places, [markets,] and the chief

[highest] seats in the Synagogues, and the uppermost [chief] rooms at feasts; which devour widows houses, and for a pretence [shew] make long prayers: these [the same] shall receive greater damnation.

CHAP. XCVII. The Widows two Mites, Mark XII. 41-- 44. Luke XXI. 1-- 4.

MARK XII.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

LUKE XXI.

AND he looked up, and saw the rich men casting their gifts into the treasury.

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MARK XII.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.
43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.
44 For all *they* did cast in of their abundance : but she of her want did cast in all that she had, *even* all her living.

LUKE XXI.

2 And he saw also a certain poor widow, casting in thither two mites.
3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.
4 For all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in all the living that she had.

The Harmony or Compound Text.

6 And Jesus sat over against the Treasury, and beheld how the people cast money into the Treasury ; and he looked up and saw the rich men casting their gifts into the Treasury, and many that were rich, cast in much. And there came, and he saw also a certain poor widow casting in thither, and she threw two mites, which make a farthing. And he called unto his Disciples, and saith unto them, Verily, [Of a truth] I say unto you, that this poor widow has cast more in, than all they, which have cast into the treasury : For all these have [they did] cast in of their abundance, unto the offerings of God : but she of her want [penury] did [has] cast in all that she had, even all her living.

CHAP. XCVIII. CHRIST foretells the destruction of Jerusalem, and the Jewish state, Matth. XXIV. 1-- 51. Mark XIII. 1-- 37. Luke XXI. 5-- 36.

MATTH. XXIV.

AND Jesus went out and departed from the temple ; and his disciples came to him for to shew him the buildings of the temple.
2 And Jesus said unto them, See ye not all these things ? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.
3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be ? and what shall be the sign of thy coming, and of the end of the world ?
4 And Jesus answered, and said unto them, Take heed that no man deceive you.
5 For many shall come in my name, saying, I am Christ : and shall deceive many.
6 And ye shall hear of wars, and rumours of wars : see that ye be not troubled : for all *these things* must come to pass, but the end is not yet.
7 For nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes in divers places.
8 All these are the beginnings of sorrows.
9 Then shall they deliver you up to be afflicted, and shall kill you : and ye shall be hated of all nations for my names sake.
10 And then shall many be offended, and shall betray one another, and shall hate one another.
11 And many false prophets shall rise, and shall deceive many.
12 And because iniquity shall abound, the love of many shall wax cold.
13 But he that shall endure unto the end, the same shall be saved.
14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.
15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whofo readeth, let him understand).
16 Then let them which be in Judea, flee into the mountains.
17 Let him which is on the house-top, not come down to take any thing out of his house :
18 Neither let him which is in the field, return back to take his clothes.
19 And wo unto them that are with child, and to them that give suck in those days.
20 But pray ye that your flight be not in the winter, neither on the sabbath-day.
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
22 And except those days should be shortened, there should no flesh be saved : but for the elects sake those days shall be shortened.
23 Then if any man shall say unto you, Lo, here is Christ, or there, believe it not.
24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, inasmuch that (if it were possible) they shall deceive the very elect.
25 Behold I have told you before.
26 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth : behold, he

MARK. XIII.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here.
2 And Jesus answering, said unto him, Seest thou these great buildings ? there shall not be left one stone upon another, that shall not be thrown down.
3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,
4 Tell us, when shall these things be ? and what shall be the sign when all these things shall be fulfilled ?
5 And Jesus answering them, began to say, Take heed lest any man deceive you.
6 For many shall come in my name, saying, I am Christ : and shall deceive many.
7 And when ye shall hear of wars, and rumours of wars, be ye not troubled : for such things must needs be ; but the end shall not be yet.
8 For nation shall rise against nation, and kingdom against kingdom : and there shall be earthquakes in divers places, and there shall be famines, and troubles : these are the beginnings of sorrows.
9 ¶ But take heed to yourselves : for they shall deliver you up to councils ; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.
10 And the gospel must first be published among all nations.
11 But when they shall lead you, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the holy Ghost.
12 Now the brother shall betray the brother to death, and the father the son : and children shall rise up against their parents, and shall cause them to be put to death.
13 And ye shall be hated of all men for my names sake : but he that shall endure unto the end, the same shall be saved.
14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth, understand) then let them that be in Judea, flee to the mountains :
15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.
16 And let him that is in the field, not turn back again for to take up his garment.

LUKE XXI.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,
6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
7 And they asked him, saying, Master, but when shall these things be ? and what sign will there be when these things shall come to pass ?
8 And he said, Take heed that ye be not deceived : for many shall come in my name, saying, I am Christ ; and the time draweth near : go ye not therefore after them.
9 But when ye shall hear of wars, and commotions be not terrified : for these things must first come to pass, but the end is not by and by.
10 Then said he unto them, nation shall rise against nation, and kingdom against kingdom :
11 And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven.
12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.
13 And it shall turn to you for a testimony.
14 Settle it therefore in your hearts, not to meditate before, what ye shall answer.
15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.
16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends ; and some of you shall they cause to be put to death.
17 And ye shall be hated of all men for my names sake.
18 But there shall not an hair of your head perish.
19 In your patience possess ye your souls.
20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
21 Then let them which are in Judea, flee to the mountains ; and let them which are in the

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MATTH. XXIV.

is in the secret chambers, believe it not.
 27 For as the lightning cometh out of the east, and shineth even unto the west : so shall also the coming of the Son of man be.
 28 For wheresoever the carcase is, there will the eagles be gathered together.
 29 ¶ Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.
 30 And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.
 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
 32 Now learn a parable of the fig-tree : When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh :
 33 So likewise ye, when ye shall see all these things, know that it is near, *even at the doors.*
 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
 35 Heaven and earth shall pass away, but my words shall not pass away.
 36 ¶ But of that day and hour knoweth no man, no, nor the angels of heaven, but my Father only.
 37 But as the days of Noe were, so shall also the coming of the Son of man be.
 38 For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark,
 39 And knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be.
 40 Then shall two be in the field, the one shall be taken, and the other left.
 41 Two *women* shall be grinding at the mill, the one shall be taken, and the other left.
 42 ¶ Watch therefore, for ye know not what hour your Lord doth come.
 43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
 44 Therefore be ye also ready : for in such an hour as ye think not, the Son of man cometh.
 45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season ?
 46 Blessed is that servant, whom his Lord when he cometh, shall find so doing.
 47 Verily I say unto you, that he shall make him ruler over all his goods.
 48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,
 49 And shall begin to fust his fellow-servants, and to eat and drink with the drunken :
 50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of ;
 51 And shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth.

MARK XIII.

17 But wo to them that are with child, and to them that give suck in those days.
 18 And pray ye that your flight be not in the winter.
 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.
 20 And except that the Lord had shortened those days, no flesh should be saved : but for the elects sake whom he hath chosen, he hath shortened the days.
 21 And then, if any man shall say to you, Lo, here is Christ, or lo, *he is there :* believe him not.
 22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.
 23 But take ye heed : behold I have foretold you all things.
 24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light :
 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
 26 And then they shall see the Son of man coming in the clouds, with great power and glory.
 27 And then he shall send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
 28 Now learn a parable of the fig-tree : When her branch is yet tender, and putteth forth leaves, ye know that summer is near :
 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
 30 Verily I say unto you, that this generation shall not pass, till all these things be done.
 31 Heaven and earth shall pass away : but my words shall not pass away.
 32 ¶ But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.
 33 Take ye heed, watch and pray : for ye know not when the time is.
 34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
 35 Watch ye therefore, (for ye know not when the master of the house cometh ; at even, or at mid-night, or at the cock-crowing, or in the morning)
 36 Lest coming suddenly, he find you sleeping.
 37 And what I say unto you, I say unto all, Watch.

LUKE XXI.

midst of it, depart out ; and let not them that are in the countreys, enter thereinto.
 22 For these be the days of vengeance, that all things which are written may be fulfilled.
 23 But wo unto them that are with child, and to them that give suck in those days : for there shall be great distress in the land, and wrath upon this people.
 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
 25 ¶ And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations ; with perplexity, the sea and the waves roaring ;
 26 Mens hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken.
 27 And then shall they see the Son of man coming in a cloud, with power and great glory.
 28 And when these things begin to come to pass then look up, and lift up your heads, for your redemption draweth nigh.
 29 And he spake to them a parable, Behold the fig-tree, and all the trees ;
 30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.
 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.
 33 Heaven and earth shall pass away : but my words shall not pass away.
 34 ¶ And take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.
 35 For as a snare shall it come on all them that dwell on the face of the whole earth.
 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

The Harmony, or Compound Text.

And Jesus went out, and departed from the Temple. And as he went out of the Temple, his Disciples came to him for to shew him the buildings of the Temple ; and one of his Disciples said unto him, Master, see what manner of stones, and what buildings are here. And as he spake of the Temple, how it was adorned with goodly stones, and gifts, Jesus answering, said unto them, [him] Seest thou these great buildings ? See ye not all these things ? Verily, I say unto you, As for these things which ye behold, The days will come in the which there shall not be left here one stone upon another that shall not be thrown down. And as he sat upon the mount of Olives, over against the Temple, the Disciples, Peter, and James, and John, and Andrew came unto him privately, saying, Master, Tell us, When shall these things be ? And what shall be the sign of thy coming, and of the end of the world, when all these things shall be fulfilled ? [come to pass ?] And Jesus answering them, began to say [said] unto them, Take heed that no man [least any man] deceive you, [that ye be not deceived :] For many shall come in my name, saying, I

am Christ, and the time draws near, and shall deceive many ; Go ye not therefore after them. And [But] when ye shall hear of wars, and rumors of wars, and commotions, see that ye be not troubled ; [terrified :] for such things must needs be, and all things must first come to pass, but the end is not [shall not be] yet, [by and by.] Then said he unto them, Nation shall rise against nation, and kingdom against kingdom, and there shall be great earthquakes in divers places, and there shall be famines, and pestilences, and troubles, and fearful fights, and great signs shall there be from heaven. All these are the beginnings of sorrows. But take heed to your selves ; for, before all these, they shall lay their hands on you, and persecute you, and they shall deliver you up to councils to be afflicted, and to the Synagogues, and into prisons ; and in the Synagogues ye shall be beaten, and they shall kill you, and ye shall be brought afore Kings, and Rulers for my Names sake, and it shall turn to you for a testimony against them. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate

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diare; [Settle it therefore in your hearts not to meditate before, what ye shall answer;] but whatsoever shall be given you in that hour, that speak ye: for I'll give you a mouth, and wisdom, which all your adversaries shall not be able to gainstay, nor resist: for it is not you that speak, but the Holy Ghost. And then shall many be offended, and shall betray one another, and shall hate one another; and ye shall be hated both by parents, and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death. Now the brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and shall cause them to be put to death; and ye shall be hated of all men [nations] for my Names sake. But there shall not an hair of your head perish. In your patience possess ye your Souls. And many false prophets shall arise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved. And this Gospel of the kingdom shall [must] first be published [preached] in all the world, among all nations, for a witness unto all nations, and then shall the end come. And [But] when ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, standing in the holy place, where it ought not, *that is*, Jerusalem compassed with Armies, (who so reads, let him understand) then know that the desolation thereof is nigh. Then let them which be in Judea flee into the mountains, and let them which are in the midst of it, depart out, and let not them that are in the countries enter thereinto: and let him which is on the house-top not go down [come] into the house, neither enter therein to take any thing out of the house: neither let him which is in the field return back again for to take up his garment: [clothes:] for these be the days of vengeance, that all things which are written may be fulfilled. But [And] wo to them that are with child, and to them that give suck in those days. But [And] pray ye that your flight be not in the Winter, neither on the Sabbath-day: For then, in those days, shall be great tribulation, [affliction] and great distress in the land, and wrath upon this people, such as was not since [from] the beginning of the world [the creation which God created] unto this time; no nor ever shall be: And they shall fall by the edge of the sword, and shall be led away Captive into all Nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And except the Lord had shortened those days, no flesh should be saved; but for the Elects sake, whom he has chosen, he has shortened those days. And then, if any man shall say unto you, Lo, here is Christ, or, Lo, he is there; believe him not. For there shall arise false Christs, and false prophets, and shew great signs, and wonders, in much (that if it were possible) they shall deceive [seduce] the very elect. But, Take ye heed, behold, I have foretold you all things. Wherefore, if they say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the Lightning comes out of the East, and shines even unto the West, so shall also the coming of the Son of man be. For, wheresoever the carcass is, there will the eagles be gathered together. But in those days, immediately after that tribulation, there shall be signs in the Sun, and in the Moon, and in the Stars: the Sun shall be darkened, and the Moon shall not give her light, and the Stars of heaven shall fall from heaven, and upon the earth, distress of nations, with perplexity; the Sea, and the waves roaring, mens hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of [that are in] heaven shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the Tribes of the earth mourn; and then shall he send his Angels with the sound of a Trumpet, and they shall gather together his elect from the four winds: from the utmost part of the earth to the utmost part of heaven, [from one end of heaven to the other.] And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draws nigh. And he spake to them a parable; now learn a parable of the fig-tree. Behold, When his [her] branch is yet tender, and puts forth leaves, and all the trees, when they now shoot forth, ye say, and know of your own selves, that Summer is now nigh at hand; So likewise ye, when ye shall see all these things come to pass, know that the kingdom of God is nigh at hand, even at the doors: Verily, I say unto you, this generation shall not pass away, till all these things be fulfilled, [done.] Heaven, and earth shall pass away, but my words shall not pass away. But of that day, and hour knows no man, no not the Angels which are in heaven, neither the Son, but the Father only. And take heed to your selves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. But as the days of Noah were, so shall also the coming of the Son of man be: for as in the days that were before the flood, they were eating, and drinking, marrying, and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came and took them all away; so shall also the coming of the son of man be: Then shall two be in the field, the one shall be taken, and the other left; two women shall be grinding at the mill, the one shall be taken, and the other left. Take ye heed therefore; Watch, and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand afore the Son of man; for ye know not when the time is, and what hour your lord do's come. But know this, that if the good man of the house had known in what watch the thief would come, he would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man comes. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Who then is a faithful, and wise servant, whom his lord has made ruler over his household, to give them meat in due season? blessed is that servant, whom his lord, when he comes shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But, and if that evil servant shall say in his heart, my lord delays his coming, and shall begin to smite his fellow-servants, and to eat, and drink with the drunken, the Lord of that servant shall come in a day, when he looks not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with hypocrites; there shall be weeping, and gnashing of teeth. Watch ye therefore; (for ye know not when the master of the house comes, at even, or at midnight, or at the cock-crowing, or in the morning,) lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.

CHAP. XCIX. The Parable of the Virgins, and Talents. The last Judgment described, *Matth. XXV.*

CHAP. C. CHRIST washes his Disciples feet, &c. *John XIII.*

CHAP. CI. The Preparation for the Passover, *Matth. XXVI. 1--5, 14--19. Mark XIV. 1, 2, 10--16. Luke XXII. 1--13.*

MATTH. XXVI.

AND it came to pass when Jesus had finished all these sayings, he said unto his disciples,
2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.
3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,
4 And consulted that they might take Jesus by subtilty; and kill him.
5 But they said, Not on the feast day,

MARK XIV.

After two days, was the feast of the passover, and of unleavened bread, and the chief priests and the scribes sought how they might take him by craft, and put him to death.
2 But they said, Not on the feast day, lest there be an uproar of the people.
10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them:
11 And when they heard it they were glad, and promised to give him money:

LUKE XXII.

NOW the feast of unleavened bread drew nigh, which is called the passover.
2 And the chief priests and scribes sought how they might kill him; for they feared the people.
3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
4 And he went his way, and communed with the chief priests, and captains, how he might betray him unto them.
5 And they were glad, and covenanted to give him money.

left

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MATTH. XXVI.

left there be an uproar among the people.

14 ¶ Then one of the twelve, called Judas Icarior, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, my time is at hand, I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the passover.

MARK XIV.

And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his Disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passover?

13 And he sendeth forth two of his disciples, & saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say unto the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth & came into the city, and found as he had said unto them: and they made ready the passover.

LUKE XXII.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my Disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

The Harmony or Compound Text.

WEDNESDAY. ¶ Now the Feast of unleavened bread drew nigh, which is called, the Passover. And it came to pass, when Jesus had finished all these sayings, he said unto his Disciples, Ye know that after two dayes is the Feast of the Passover of unleavened bread, and the Son of man shall be betrayed to be crucified. Then assembled together the chief Priests, and the Scribes, and the Elders of the people, unto the Palace of the High Priest, who was called Caiaphas, and consulted [sought how] that they might take Jesus by subtilty [craft,] and put him to death. But they said, Not on the Feast day, lest there be an uproar among the people: for they feared the people. Then entered Satan into Judas, surnamed Icarior, being of the number [one] of the Twelve: and he went his way unto the Chief Priests to betray him unto them; and communed with the chief Priests, and Captains, how he might betray him unto them: and he said unto them, what will ye give me, and I will deliver him to you? And when they heard of it, they were glad, and promised to give him money: and they covenanted with him for thirty pieces of silver: and he promised, and from that time sought opportunity how he might conveniently betray him unto them, in the absence of the multitude.

¶ Then came the day of the unleavened bread, when the passover must be killed: THURSDAY. and now the first day of the Feast of unleavened bread, when they killed the Passover, the Disciples came to Jesus, saying unto him, Where wilt thou that we go and prepare for thee, that thou mayest eat the Passover? And he sends forth two of his Disciples, Peter and John, and saith unto them, Go ye into the City, and prepare us the Passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Go into the City to such a man; Behold, when ye are entered into the City, there shall a man meet you bearing a pitcher of water; follow him into the house where he enters in, and wheresoever he shall go, say ye to the good man of the house, The Master saith unto thee, My time is at hand; I will keep the Passover at thy house, with my Disciples. Where is the guest-chamber, where I shall eat the Passover with my Disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And the Disciples did as Jesus had appointed them: and went forth, and came into the City, and found as he had said unto them: and they made ready the Passover.

CHAP. CIII. CHRIST institutes the Sacrament of the Lord's Supper, *Matth. xxvi. 20-- 30.* *Mark xiv. 17-- 26. Luke xxii. 14-- 23.*

MATTH. XXVII.

20 Now, when the even was come he sat down with the twelve.

21 And as they did eat, he said, verily, I say unto you, that one of you shall betray me,

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippereth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth, as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

25 Then Judas, which betrayed him answered, and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them; saying, Drink ye all of it.

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

MARK XIV.

17 And in the evening he cometh with the twelve.

18 And as they sat, and did eat Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said Is it I?

20 And he answered and said unto them, It is one of the twelve that dippereth with me in the dish.

21 The Son of Man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man, if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

LUKE XXII.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, with desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this and divide it among your selves.

18 For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ But behold, the hand of him that betrayeth me, is with me on the table.

22 And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

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The Harmony, or Compound Text.

‘ And now in the evening [when the even [the hour] was come] he comes, and he sat down, and the twelve Apostles with him. And he said unto them, With desire have I desired to eat this Passover with you, before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves: For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And as they sat, and did eat, Jesus said, Verily I say unto you, that one of you which eateth with me, shall betray me. But, behold, the hand of him that betrays me, is with me on the Table. And they were [began to be] exceeding sorrowful; and they began to enquire among themselves, which of them it was that should do this thing: and began, every one of them, to say unto him, one by one, Lord, is it I? and another said, Is it I? And he answered, and said unto them, He that dips his hand with me in the dish, the same shall betray me. [It is one of the twelve that dips with me in the dish.] And truly [indeed] the Son of man goes as it was determined, and as it is written of him: but wo unto that man, by whom the Son of man is betrayed: it had been good for that man if he had never been born. Then Judas, Which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said. And as they were eating [did eat] Jesus took bread, and gave thanks, and blessed it, and brake it, and gave it unto the Disciples, and said, Take, Eat, this is my body which is given for you; this do in remembrance of me. Likewise also he took the cup after supper, and gave thanks; and when he had given thanks, he gave it to them, saying, Drink ye all of it; and they all drank of it. And he said unto them, This cup is my blood of the New Testament [the New Testament in my blood] which is shed for you [for many] for this remission of sins. But verily I say unto you, I will drink no more of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of God, my Father. And when they had sung an hymn they went out into the mount of Olives.

L U K E XXII. 24--

C H A P. CIV. CHRIST the true Vine, *John xv.*

C H A P. CV. CHRIST comforts his Disciples, *John xvi.*

C H A P. CVI. CHRIST's Meditaory Prayer, *John xvii.*

C H A P. CVII. CHRIST warns his Disciples of their forsaking him, *Matth. XXVI. 31--35. Mark XIV. 27--31. Luke XXII. 22--39. John XVIII. 1, 2.*

M A T T H. XXVI.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto them, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

M A R K XIV.

27 And Jesus saith unto them, All ye shall be offended, because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

L U K E XXII. J O H N. XVIII.

39 ¶ And he came out, and went as he was wont, to the mount of Olives; and his disciples also followed him.

W H E N Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples.

2 And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

The Harmony or Compound Text.

‘ When Jesus had spoken these words, he went out, and went forth with his Disciples, as he was wont, over the brook Cedron to the mount of Olives, where was a Garden, into the which he entered, and his Disciples. And Judas also, which betrayed him, knew the place; for Jesus oft-times resorted thither, with his Disciples. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, & the Sheep of the flock shall be scattered abroad. ‘ But after that I am risen again, I will go before you into Galilee. ‘ But Peter answered and said unto him, Altho all men shall be offended because of thee, yet will I never be offended. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the Cock crow twice, thou shalt deny me thrice. But Peter spake the more vehemently, If I should dye with thee, yet would I not deny thee in any wise. Likewise also said all the Disciples.

C H A P. CVIII. CHRIST's Agony, *Matth. XXVI. 36--46. Mark XIV. 32--42. Luke XXII. 40--46.*

M A T T H. XXVI.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

M A R K XIV.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy,

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee, take away this cup from me:

L U K E XXII.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stones cast, and kneeled down and prayed,

42 Saying, Father, If thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

40 And

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MATTH. XXIV.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again; for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold he is at hand that doth betray me.

MARK XIV.

nevertheless, not what I will, but what thou wilt.

37 And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye, and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

LUKE XXII.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise, and pray, lest ye enter into temptation.

The Harmony, or Compound Text.

Then comes Jesus with them: and they came to a place called [which was named] Gethsemane. And when he was at the place, he saith to his Disciples, Sit ye here, while I go, and pray yonder: Pray that ye enter not into temptation. And he took with him Peter, and the two sons of Zebedee, James and John, and began to be sorrowful, [fore amazed] and to be very heavy: and then he saith unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went forward a little further, and was withdrawn from them about a stones cast, and kneeled down, and fell on his face on the ground, and prayed, That if it were possible the hour might pass from them. And he said, Abba, O my Father, if it be possible, [If thou be willing,] [All things are possible unto thee,] let this cup pass [take away] [remove] this cup [from me]: nevertheless, not as [what] I will; but as [what] thou wilt: [Not my Will, but thine be done.] And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling

down to the ground. And when he rose up from prayer, he comes to his Disciples, and finds them asleep [sleeping] for sorrow, and saith unto Peter, Why sleep ye? Simon, sleepest thou? What! couldst not thou [could not ye] watch with me one hour? Rise: Watch and pray, that ye enter not [lest ye enter] into temptation. The spirit indeed [truly] is willing, [ready,] but the flesh is weak. He went away again the second time, and prayed, and spake the same words, saying, O my Father, If this cup may not pass away from me except I drink it, thy Will be done. And he came again, and when he returned, he found them asleep again, for their eyes were heavy, neither wist they what to answer him. And he left them, and went away again, and prayed the third time, saying the same words. Then comes he to his Disciples the third time, and saith unto them, Sleep on now, and take your rest. It is enough. Behold, the hour is at hand, [come] and behold, The Son of man is betrayed into the hands of sinners. Rise up; Let us go; [be going;] Lo, he is at hand that does betray me.

CHAP. CIX. CHRIST'S Apprehension, Matth. XXVI. 47-- 56. Mark XIV. 43-- 52. Luke XXII. 47-- 53. John XVIII. 3-- 11.

MATTH. XXVI.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail Master, and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And behold, one of them, which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his ear.

52 Then said Jesus unto him, Put up again the sword into his place: for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves, for to take me? I sat daily with you in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

MARK XIV.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, the same is he: take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and staves, to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

LUKE XXII.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

JOHN XVIII.

3 Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns and torches, and weapons.

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way.

9 That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

10 Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his ear. The servants name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

The HARMONY of the GOSPELS.

The Harmony or Compound Text.

And immediately, while he yet spake, behold, he that was called Judas, one of the twelve, having received a band of men, and Officers from the Chief Priests, and Pharisees, came thither, and with him a great multitude, with lanterns, and torches, and weapons, *to wit*, with swords, and staves, from the chief priests, and Scribes, and elders of the people. Now he that betray'd him had given them a token, [sign] saying, Whomsoever I shall kiss, that same is he: take him: hold him fast: and lead him away safely. And he went before them. Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answer'd him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betray'd him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answer'd, I have told you that I am he. If therefore ye seek me, let these go their way: That the saying might be fulfilled which he spake, Of them that thou gavest me I have lost none. And as soon as he [Judas] was come, he goes straightway to him, and drew near unto Jesus to kiss him. And forthwith he came to Jesus, and said, Hail Master, [Master, Master] and kissed him. And Jesus said unto him, Friend, Wherefore art thou come? Judas, betrayest thou the Son of man with a kiss? Then came they, and laid their hands on Jesus, and took him. When they which were about, saw what would follow, they said unto him, Lord, Shall we smite

with the Sword. And, behold, one of them that stood by, which were with Jesus, Simon Peter, having a Sword, stretch'd out his hand, and drew it, and struck [smote] a Servant of the High Priest, and cut off his right ear: the Servant's name was Malchus. And Jesus answer'd, and said, Suffer ye thus far: and he touched his ear, and healed him. Then said Jesus unto Peter, Put up thy Sword again into his place: [the sheath:] for all they that take the Sword, shall perish with the Sword. The cup which my Father has given me to drink, shall I not drink it? Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve Legions of Angels? But how then shall the Scriptures be fulfilled, that thus it must be? In the same hour Jesus answer'd, and said unto the chief priests, and captains of the Temple, and the elders which were come to him, and to the multitudes. Are ye come out against a thief, with swords and staves for to take me: I have [when I was] daily with you in the Temple, teaching, and ye stretch'd forth no hands against me; ye had no hold on me, [took me not] but this is your hour, and the power of darkness: But the Scriptures must be fulfilled: but all this was done that the Scriptures of the Prophets might be fulfilled. And all the disciples forsook him, and fled. And there follow'd him a certain young man, having a linen cloth cast about his naked body: and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

CHAP. CX. CHRIST'S Arraignment, *Matth.* XXVI. 57--68. *Mark* XIV. 53--65. *Luke* XXII. 54, 63--65. *John* XVIII. 12--16, 19--24.

MATTH. XXVI.

57 ¶ And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priests palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the council, sought false witness against Jesus to put him to death,

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy;

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands,

68 Saying, Prophesie unto us, thou Christ, who is he that smote thee?

MARK XIV.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests, and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three dayes I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his cloths, and said, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie: and the servants did strike him with the palms of their hands.

LUKE XXII.

54 ¶ Then took they him, and led him, and brought him into the high priests house. And Peter followed afar off.

63 ¶ And the men that held Jesus, mocked him and smote him.

64 And when they had blind-folded him, they stroke him on the face, and asked him, saying, Prophesie who it is that smote thee.

65 And many other things blasphemously spake they against him.

JOHN XVIII.

12 Then the band, and the captain, and officers of the Jews took Jesus, and bound him,

12 And led him away to Annas first (for he was father in law to Caiaphas, which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, stroke Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the high priest.)

The Harmony, or Compound Text.

Then the Band, and the Captain, and the Officers of the Jews took Jesus, and bound him, and led him away to Annas first, for he was father-in-law to Caiaphas, which was the high priest that same year. And they that had laid hold on Jesus, led him away to Caiaphas the high priest. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that

one man should die for the people. And they brought him into the high priests house, where all the chief priests, and elders, and the Scribes were assembled with him. But Simon Peter followed Jesus afar off, even unto the high priests palace: and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

‘ priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter, and he went in, and sat with the Servants to see the end. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world : I ever taught in the Synagogue, and in the Temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? Ask them which heard me what I have said unto them : behold, they know what I said. And when he had thus spoken, one of the Officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil ; but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest. And now the chief Priests, and Elders, and all the Council fought for false witnesses against Jesus, to put him to death, but found none : yea, though many false witnesses came, yet found they none : for many bore false witness against him, but their witness agreed not together. At the last there arose [came] two false witnesses [certain,] and bare false witness against him, and said, This fellow said, [We heard him say,] I am able to [I will] destroy this Temple of God, that is made with hands, and within three days I will build another, made without

hands. But neither so did their witness agree together. And the high priest arose, and stood up in the midst, and asked Jesus and said unto him, Answerest thou nothing? What is it that these witness against thee? But Jesus held his peace, and answered nothing. And again the high priest answered, [asked him] and said unto him, Art thou the Christ, the Son of the Blessed? I adjure thee by the living God, to tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said ; that is, I am. Nevertheless, I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the clouds of heaven. Then the high priest rent his cloaths, and saith, He has spoken blasphemy : What further need have we of Witnesses? Behold, now ye have heard his Blasphemy ; What think ye? And they all condemned him to be guilty of death ; and answered, and said, He is guilty of death. And the men that held Jesus, mocked him, and smote him, and began to spit on him, and to cover his face. Then did they spit in his face : and when they had blind-folded him, they buffeted him. And others [the Servants] did strike [smote] him with the palms of their hands, and asked him, saying, Prophesie unto us, thou Christ, who is he that smote thee. And many other things, blasphemously spake they against him.

CHAP. CXI. *Peters Denial, Matth. XXVI. 69-- 75. Mark XIV. 66-- 72. Luke XXII. 55-- 62. John XVIII. 17, 18, 25-- 27.*

MATTH. XXVI.

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.
70 But he denied before them all, saying, I know not what thou sayest.
71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.
72 And again he denied with an oath, I do not know the man.
73 And after a while, came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.
74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.
75 And Peter remembered the words of Jesus, which he said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

MARK XIV.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest.
67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.
68 But he denied, saying, I know not, neither do I understand what thou sayest. And he went out into the porch ; and the cock crew.
69 And a maid saw him again, and began to say to them that stood by, This is one of them.
70 And he denied it again. And a little after, they that stood by said again to Peter, Surely, thou art one of them : for thou art a Galilean, and thy speech agreeth thereto.
71 But he began to curse and to swear, saying, I know not this man of whom ye speak.
72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

LUKE XXII.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.
57 And he denied him, saying, Woman, I know him not.
58 And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
59 And about the space of an hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean :
60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.
61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice.
62 And Peter went out, and wept bitterly.

JOHN XVIII.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this mans disciples? He saith, I am not.
18 And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves; and Peter stood with them, and warmed himself.
* * *
25 And Simon Peter stood and warmed himself : They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.
26 One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the Garden with him?
27 Peter then denied again, and immediately the cock crew.

The Harmony or Compound Text.

‘ Now Peter sat without in the Palace. And when they had kindled a fire in the midst of the Hall, and were set down together, Peter sat down among them. And as Peter was beneath in the palace, there comes one of the maids of the High Priest, the Damsel that kept the door, and when she saw Peter, as he sat by the fire warming himself, she earnestly looked upon him, and came unto him, saying unto Peter, Art not thou also one of this mans disciples ; and thou also wast with Jesus of Nazareth, of Galilee ; and she said, this man was also with him. But he denied it afore them all, saying, Woman, I am not, I know him not : I know not, neither understand I what thou saist. And he went out into the porch, and the cock crew. And the servants and officers stood there, who had a fire of coals (for it was cold) and they warmed themselves : and Peter stood with them, and warmed himself. And when he was gone out into the porch, after a little while, another maid saw him again, and began to say to them that stood by, [said unto them that were there,] This fellow was also with Jesus of Nazareth : This is one of them : and said

unto him, Art not thou also one of his disciples? Thou art also of them. And he denied it again with an Oath ; and Peter said, Man, I am not : I do not know the man. And a little after, about the space of an hour after, another confidently affirmed, saying, Of a truth, this fellow also was with him ; for he is a Galilean. They that stood by said again to Peter, Surely, thou art also one of them ; for thou art a Galilean, and thy speech agrees thereto, and bewrays thee. One of the Servants of the High Priest, being his Kinsman whose ear Peter cut off, saith, Did not I see thee in the Garden with him ; Peter then denied again, and began to curse and to swear, saying, I know not this man of whom ye speak. Man, I know not what thou saist. And immediately, while he yet spake, the Cock crew the second time. And the Lord turned, and looked upon Peter. And Peter remembered [called to mind] the words of Jesus, [the word of the Lord,] which said unto him, Before the Cock crow twice, thou shalt deny me thrice. And Peter went out ; and when he thought thereon, he wept bitterly.

CHAP. CXII. CHRIST's Arraignment before the Sanhedrim, Pilate and Herod, *Matth. xxvii. 1, 2, 11--14. Mark xv. 1--5. Luke xxii. 66--71. and xxiii. 1--12. John xviii. 28--38.*

MAT. XXVII.

MAR. XV.

LUKE XXII.

JOHN XVIII.

WHEN the morning was come, all the chief priests and elders of the people, took counsel against Jesus to put him to death.

2 And when they had bound him: they led him away, and delivered him to Pontius Pilate the governour,

11 And Jesus stood before the governour; and the governour asked him saying, Art thou the King of the Jews?

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word, inasmuch that the governour marvelled greatly.

And straightway in the morning the chief Priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? and he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things, but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

66 ¶ And as soon as it was day the elders of the people and the chief priests, and the scribes came together, and led him into their council,

67 Saying, Art thou the Christ tell us. And he said unto them, If I tell you, you will not believe.

68 And if I also ask you you will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we our selves have heard of his own mouth.

CHAP. XXIII.

And the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the king of the Jews and he answered him, and said, Thou sayest it.

4 Then said Pilate to the chief priests, and to the people, I find no fault in this man.

28 ¶ Then led they Jesus from Calaphas unto the hall of Judgment: and it was early, and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, take ye him, and judge ye him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

34 Jesus answered, him, Sayest thou this thing of thy self, or did others tell it thee of me?

35 Pilate answered? Am I a Jew? Thine own nation, and the chief Priests have delivered thee unto me: What hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate said unto him, What is truth? And when he had said this, he went out against the Jews, and said unto them, I find in him no fault at all.

The Harmony, or Compound Text.

FRIDAY MORNING. ¶ And straightway in the morning [when the morning was come,] as soon as it was day,

the Elders of the people, and the chief Priests, and the Scribes came together: and the chief Priests held a consultation with the Elders, and the Scribes and the whole Council, and took counsel against Jesus to put him to death; and led him into their council, saying, Art thou Christ? Tell us. And he said unto them, if I tell you, you will not believe: and if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witnesses? for we our selves have heard of his own mouth. And the whole multitude of them arose, and bound Jesus; and when they had bound him, they led [carried] him away from Caiphas unto the hall of Judgment, and delivered him to Pontius Pilate the Governour. And it was early; and they themselves went not into the Judgment hall, lest they should be defiled; but that they might eat the Passover. Pilate then went out unto them, and said, What accusation bring you against this man? They answered, and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then Pilate said unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death; that the saying of Jesus might be fulfilled, which he spake signifying what

death he should die. And Jesus stood before the Governour. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give Tribute to Cesar, saying, That he himself is Christ, a King. Then Pilate entered into the Judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews; Jesus answered, and said, Sayest thou these things of thy self; or, did others tell it thee of me? Pilate answered, Am I a Jew? thine own nation, and the chief Priests have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, and said unto him, Thou sayest it, that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness of the truth. Every one that is of the truth hears my voice. Pilate said unto him, What is truth? And when he said this, he went out again unto the Jews, and said to the chief Priests, and to the people, I find no fault in this man at all. And the chief Priests accused him of many things. And when he was accused of the chief Priests, and Elders, he answered nothing. Then said Pilate unto him, and asked him again, saying, Answerest thou nothing? Hearest thou not? behold how many things they witness against thee? But Jesus yet answered him to never a word, inasmuch that Pilate the Governour marvelled greatly.

LUKE XXIII.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him a long season, because he had heard many things of him; and he hoped to have seen some miracle

done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

CHAP.

The HARMONY of the GOSPELS.

CHAP. CXIII. CHRIST condemn'd by Pilate, *Matth.* XXVII. 15-- 23. and 26-- 30. *Mark* XV. *Luke* XXIII. 17-- 25. *John* XVIII. 39-- 40. and XIX. 1-- 3. and 16.

MATTH. XXVII.

15 Now at *that* feast the governour was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

20 But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

23 And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

26 ¶ Then released he Barabbas unto them, and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail king of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

MARK. XV.

6 Now at that feast he released unto them the prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?

10 (For he knew that the chief priests had delivered him for envy)

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And so Pilate willing to content the people, released Barabbas unto them: and delivered Jesus, when he had scourged him, to be crucified.

16 And the souldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail king of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

LUKE XXIII.

17 For of necessity he must release one unto them at the feast.

18 And they cryed out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder was cast in Prison)

20 Pilate therefore willing to release Jesus, spake again to them.

21 But they cryed, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

JOH. XVIII.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cryed they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

Then Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

3 And said, Hail king of the Jews: and they smote him with their hands.

16 Then delivered he him therefore unto them to be crucified.

LUKE. XXIII.

13 ¶ And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man, touch-

ing those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

The Harmony or Compound Text.

Now at the Feast, the Governour was wont to (for of necessity he must) release to the people [he released unto them] one prisoner, whomsoever they would, [desired.] And they had then a notable prisoner called [named] Barabbas, which lay bound with them that had made an insurrection with him, who had committed murder in the insurrection; [who for a certain sedition made in the City, and for murder, was cast into prison] therefore when they were gathered together, Pilate said unto them, (But ye have a custom that I should release unto you one at the passover. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye therefore, that I release unto you the King of the Jews? Whom will ye that I release unto you; Barabbas, or Jesus, which is called Christ? (for he knew that the chief priests had delivered him for envy.) When he was set down in the Judgment-seat, his Wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude, that they should ask Barabbas, and destroy Jesus; and moved the people, that he should rather release Barabbas unto them. The Governour answered, and said unto them, Whether of the twain will ye that I release unto you? And they cryed out all

at once, saying, Away with this man, and release unto us Barabbas. Pilate therefore, willing to release Jesus, answered, and said again unto them, What shall I do then with this Jesus, which is called Christ? What will ye then that I shall do unto him, whom ye call the King of the Jews? They all say unto him, and cryed out again, Crucify him; Crucify him; Let him be Crucified: Crucify him. Then cryed they all again, saying, Not this man, but Barabbas. (Now Barabbas was a robber.) And they were instant with loud voices, requiring that he might be crucified. And the voices of them, and of the chief priests prevailed. Then Pilate therefore took Jesus, and scourged him. Then the Soldiers of the Governour took Jesus, and led him away into the Common-Hall, called Pretorium, and they call together, and gather unto him the whole Band of Souldiers, and they stripped him, and put on him a scarlet [purple] Robe, [clothed him with purple.] And the Souldiers, when they had platted a crown of thorns, they put it upon [about] his head; and a reed in his right hand; and they bowed the knee before him, and mocked him, and began to salute him, and said, Hail, King of the Jews. And they smote him with their hands; and they spate upon him, and took the reed, and smote him on the head with a reed, and bowing their knees, worshipped him.

JOHN XIX.

4 Pilate therefore went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate said unto them, Behold the man.

The HARMONY of the GOSPELS.

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against

me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsars friend: whosoever maketh himself a king, speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews: Behold your king.

15 But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered, We have no king but Cæsar.

MATTH. XXVII.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood

of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

¶ Then Pilate, willing to content the people, gave sentence that it should be as they required. And he released unto them Barabbas, him that for sedition and murder was cast into pri-

son; whom they desired; and when he had scourged Jesus, he delivered him unto them [to their will] to be crucified.

CHAP. CXIV. Judas hangs himself, *Matth. XXVII. 3--10.*

CHAP. CXV. CHRIST Crucified, *Matth. XXVII. 31--56. Mark XV. 20--41. Luke XXIII. 26--49. John XIX. 16--37.*

MATTH. XXVII.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come into a place called Golgotha, that is to say, A place of a skull,

34 ¶ They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there:

37 And set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now if he will have him: for he said, he was the Son of God.

44 The thieves also which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

MARK XV.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucified two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thy self, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, he saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabach-

LUKE XXIII.

25 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

¶ * * * * *
33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding: and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God.

36 And the Souldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thy self.

38 And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thy self and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me

JOHN XIX.

And they took Jesus and led him away.

17 And he bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha,

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latine.

21 Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am king of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ Then the souldiers, when they had crucified Jesus, took his garments (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments, and for my vesture did they cast lots. These things therefore the souldiers did.

25 ¶ Now there stood by the cross of Jesus, his mother, and his mothers

48 And

The HARMONY of the GOSPELS.

MATTH. XXVII.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cryed again with a loud voice, yielded up the ghost.

51 And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent,

52 And the graves were opened, and many bodies of saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and those that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there (beholding afar off) which followed Jesus from Galilee, mistaking unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

MARK XV.

thani ? which is, being interpreted, My God, my God, why hast thou forsaken me ?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.

37 And Jesus cryed with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion which stood over against him, saw that he so cryed out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome.

41 Who also when he was in Galilee, followed him, and ministered unto him ; and many other women which came up with him unto Jerusalem.

LUKE XXIII.

when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 ¶ And when Jesus had cryed with a loud voice, he said, Father, into thy hands I commend my spirit : and having said thus, he gave up the ghost.

47 Now when the Centurion saw what was done, he glorified God, saying, certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things that were done, mote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

JOHN XIX.

sister, Mary the wife of Cleophas, and Mary Magdalene.

25 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, behold thy mother. And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel of vinegar : and they filled a sponge with hyssop, and put it upon his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up the ghost.

The Harmony, or Compound Text.

¶ And they took Jesus ; and after [when] they had mock'd him, they took off the purple robe from him, and put on his own raiment on him, and led him away [out] to crucifie him. And he, bearing his cross, went forth. And as they came out, and led him away, they found a man of Cyrene, Simon by

name, who passed by, coming out of the country, the father of Alexander and Rufus : and they laid hold upon him : him they compelled, and on him they laid the cross that he might bear it after Jesus.

LUKE XXIII.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem weep not for me, but weep for your selves, and for your children.

29 For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry ?

32 And there were also two other malefactors led with him to be put to death.

¶ And they bring him ; and when they were come unto a place, which is called in the Hebrew Golgotha, which is, being interpreted, The place of a Scull, or, Calvary, they gave him vinegar to drink, mingled with gall : [wine mingled with myrrh] but he received it not : when he had tasted thereof he would not drink. And then they crucified him. And it was the third hour. And then were there two other, malefactors, thieves, crucified with him ; on either side one, the one on his right hand, the other on his left ; and Jesus in the midst : and the Scripture was fulfill'd, which saith, And he was numbered with the transgressors. Then said Jesus, Father, forgive them : for they know not what they do. And Pilate wrote a Title, and put it on the cross : and they set up over his head, his accusation written ; and the writing was, THIS IS JESUS OF NAZARETH THE KING OF THE JEWS. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews, but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the Soldiers, when they had crucified Jesus, took his garments, (and made four parts ; to every Souldier a part :) and also his coat ; and they parted his garments [rayment] and cast lots upon them, what every man should take. Now the coat was without seam, woven from the top throughout : they said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be ; that the Scripture might be fulfilled, which was spoken by the Prophet, which saith, They parted my garments [rayments] among them, and upon [for] my vesture did they cast lots. These things therefore the Soldiers did. And sitting down they watched him there ; and the people stood beholding. And they that passed by reviled him, [railed on him,] wagging their heads, and saying, Ah ! Thou that destroyest the Temple, and buildest it in three days, save thy self ; if thou be the Son of God, Come down from the cross. Likewise also the chief priests mocking him, said among themselves, with the Scribes and Elders : [and the Rulers also with them derided him, saying,] He that saved others, himself he cannot save : if he be the Christ, the King of Israel, let him now come down from the cross, that we may see, and

believe, and we will believe him. Let him save himself, if he be Christ the chosen of God : He trusted in God, let him deliver him now, if he will have him : for he said, I am the Son of God. And the Souldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews save thy self. The thieves also which were crucified with him, cast the same in his teeth : that is, and one of the malefactors which were hanged, railed on him ; saying, If thou be Christ, save thy self, and us : but the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ? and we indeed justly ; for we receive the due reward of our deeds, but this man has done nothing amiss. And he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus saith unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Now there stood by the cross of Jesus, his Mother, and his Mothers Sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his Mother, and the Disciple standing by whom he loved, he saith unto his Mother, Woman, behold thy Son. Then saith he to the Disciple, Behold thy Mother. And from that hour that Disciple took her unto his own home. And it was about the sixth hour. And when the sixth hour was come, from the sixth hour there was darkness over all the whole earth. [and] until the ninth hour ? And the Sun was darkened : and about [at] the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani, which is, being interpreted, [that is to say] My God, My God, Why hast thou forsaken me ? And some of them that stood by there, when they heard that, said, Behold, this man calls for Elias. After this, Jesus knowing that all things were now accomplish'd, that the Scripture might be fulfill'd, saith, I thirst. Now there was set a vessel full of vinegar : straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed [hyssop] and put it to his mouth, and gave him to drink, saying, [the rest said] Let be : Let alone : let us see whether Elias will come to take him down, and save him. ¶ When Jesus therefore had received the vinegar, he said, It is finished. And Jesus when he

The HARMONY of the GOSPELS.

The Harmony or Compound Text.

* had cried again with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he bowed his head, and yielded [gave] up the Ghost. And behold, the vail of the Temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the Graves were opened, and many bodies of Saints which slept, arose, and came out of the Graves, after his resurrection, and went into the holy city, and appeared unto many. And now when the Centurion which stood right over against him, and they that were with him, watching Jesus, saw the earthquake, and [those things] what was done, that he so cried out, and

* gave up the ghost, they feared greatly, and he glorified God, laying, certainly this was a righteous man. Truly this man was the Son of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance stood afar off: and many women were there, beholding afar off: among whom was Mary Magdalene, and Mary the Mother of James the less, and Joses, and Salome, the mother of Zebedee's children, who also, when he was in Galilee, follow'd him, and ministr'd unto him; and many other women, which came up with him from Galilee unto Jerusalem, beholding those things.

JOHN XIX.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus; and saw that he was dead already, they brake not his legs.

34 But one of the souldiers with a spear pierced his side, and forthwith came there out, blood and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might beleive.

36 For these things were done, that the scripture should be fulfilled, a bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

CHAP. CXVI. CHRIST'S Burial, *Matth.* xxvii. 57--61. *Mark* xv. 42--47. *Luke* xxiii. 50--56. *John* xix. 38--42.

MATT. XXVII.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple,

58 He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: & he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

MARK XV.

42 ¶ And now when the even was come, (because it was the preparation, that is, the day before the sabbath)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

LUKE XXII.

50 ¶ And behold, there was a man named Joseph, a counsellor, and he was a good man and a just:

51 The same had not consented to the counsel and deed of them: he was of Arimathea, a city of the Jews, (who also himself waited for the kingdom of God)

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

JOHN XIX.

38 ¶ And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave? He came therefore and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews preparation day, for the sepulchre was nigh at hand.

The Harmony, or Compound Text.

FRIDAY ¶ And after this, when now the even was come, (because it was the Preparation, that is, the day before the Sabbath,) there came a rich man of Arimathea, a city of the Jews, named Joseph, an honourable Counsellor, and he was a good man, and a just: the same had not consented to the counsel, and deed of them; who also himself was Jesus Disciple, but secretly, for fear of the Jews: who also himself waited for the kingdom of God. This man went in boldly unto Pilate, and begged [craved] [besought] Pilate that he might take away the body of Jesus. And Pilate marvelled if he were already dead; and calling unto him the Centurion, asked him, Whether he had been any while dead. And when he knew it of the Centurion, Pilate gave leave, and commanded the body to be delivered, and he gave the body to Joseph. He came therefore, and took the body of Jesus. And he bought fine line, and took him down; and when Joseph had taken the body, he wrap'd it in a clean linen cloth. There came also Nicodemus, which at the first came to Jesus by

night, and brought a mixture of myrrh, and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen cloaths, with the spices; as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre; and he laid him in his own new tomb, that was hewn in stone [out of a rock] wherein never man before was yet laid. And he rolled a great stone to the door of the sepulchre, and departed. And that day was the preparation, and the Sabbath drew on. There laid they Jesus therefore, because of the Jews preparation day; for the Sepulchre was nigh at hand. And there was Mary Magdalene, and the other Mary, the mother of Joses: and the women also which came with him from Galilee, followed after, sitting over against the Sepulchre, beheld where he was laid; and beheld the sepulchre, and how his body was laid: and they returned, and prepared spices; and rested the Sabbath-day, according to the Commandment.

MATT H. XVII.

SATURDAY. 62 ¶ Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir we remember that that deceiver said, while he was yet alive, after three days I will rise again.

64 Command therefore that the sepulchre be made sure, until the third day, lest his disciples come by night, and steal him

away, and say unto the people, He is risen from the dead: so the last error shall be worse then the first.

65 Pilate said unto them, Ye have a watch, go your way, make it as sure as you can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. CXVII. CHRIST's Resurrection, *Matth.* xxviii. 1--8. *Mark* xvi. 1--8. *Luke* xxiv. 1--12. *John* xx. 1--10.

MATTH. XXVIII.

IN the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there was a great earth-quake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women. Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here; for he is risen, as he said: come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, there shall ye see him, lo, I have told you.

8 And they departed quickly from the sepulchre, with fear & great joy, and did run to bring his disciples word.

MARK XVI.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away) for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he said unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here: behold the place where they laid him.

7 But go your way, tell his disciples & Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled, & were amazed: neither said they any thing to any man; for they were afraid

LUKE XXIV.

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, & Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles

11 And their words seemed unto them as idle tales, & they believed them not.

12 Then arose Peter, & ran unto the sepulchre, & stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

JOHN XX.

THE first day of the week cometh Mary Magdalene early when it was yet dark unto the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them. They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did out-run Peter, and came first to the sepulchre,

5 And he stooping down, and looking in, saw the linen clothes lying, yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

The Harmony, or Compound Text.

6 And when the Sabbath was past, Mary Magdalene, and Mary the Mother of James, and Salome had bought sweet Spices, that they might come, and LORD'S DAY. anoint him. In the end of the Sabbath, and very early in the morning, the first day of the week, when it was yet dark, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the Sepulchre. They came unto the Sepulchre at the rising of the Sun, bringing the spices which they had prepared, and certain others with them. And behold, there was a great earthquake; for the Angel of the Lord descended from Heaven, and came, and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment as white as snow, and for fear of him the keepers did shake, and became as dead men. And they said among themselves, Who shall roll us away the stone from the door of the Sepulchre? for it was very great. And when they look'd, they saw [found] that the stone was rolled away from the Sepulchre. And Mary Magdalene sees the stone taken away from the Sepulchre, And they entered in, and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabouts, behold, two men stood by them in shining garments. And entering into the Sepulchre they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted: and as they were afraid, and bowed down their faces to the earth, they [he [the Angel] answered, and] said unto them. Fear not ye: [Be not affrighted: for I know that ye seek Jesus of Nazareth which was crucified: why seek ye the living among the dead? He is not here: for he is risen, as he said. Come, see [behold] the place where the Lord lay, [they laid him.] Remember how he spake unto you, when he was yet in Galilee. saying, The Son of man must be delivered in the hands of sin-

ful men, and be crucified, and the third day rise again, and go your way quickly, and tell his Disciples, and Peter, that he is risen from the dead, and behold, he goes afore you into Galilee: there shall ye see him, as he said unto you, Lo, I have told you. And they remembered his words. And they went out quickly, and fled from the Sepulchre; for they trembled, and were amazed, neither said they any thing to any man; for they were afraid. And they departed [returned] from the Sepulchre with fear, and great joy; and did run to bring his Disciples word, and told all these things to the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things to the Apostles: and their words seemed to them as idle tales; and they believed them not. Then Mary Magdalene runs, and comes to Simon Peter, and to the other Disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him. Then arose Peter therefore, and went forth, and that other Disciple, and came to the Sepulchre: so they ran both together, and that other Disciple did out-run Peter, and came first to the Sepulchre: and he stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and ran unto, and went into the Sepulchre, and stooping down, he beheld [saw] the linen clothes laid by themselves, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other Disciple, which came first to the Sepulchre, and he saw, and believed; for as yet they knew not the Scripture, that he must rise again from the dead, Then the Disciples went away again unto their own home. And he [Peter] departed, wondering in himself at that which was come to pass.

The HARMONY of the GOSPELS.

CHAP. CXVIII. CHRIST's appearing first to Mary Magdalene; then to others, *Matth.* xxviii 9--15. *Mark* xvi. 10, 11. and 13, 14. *Luke* xxiv. 33--43. *John* xx. 18--20.

MARK XVI.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they heard that he was alive, and had been seen of her, believed not.

12 And they went and told it unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

LUKE XXIV.

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, why are ye troubled, and why do thoughts arise in your hearts;

39 Behold my hands and my feet, that it is I my self: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat?

42 And they gave him a piece of broiled fish and of an honey-comb

43 And he took it, and did eat before them.

JOHN XX.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

MARK XVI.

9 ¶ Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

JOHN XX.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain:

13 And they say unto her, woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, woman, why weepest thou? whom

seekest thou? she supposing him to be the gardener, saith unto him, Sir, If thou have born him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned her self, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

The Harmony, or Compound Text.

¶ And she went [came] and told them that had been with him [the Disciples] as they mourned, and wept, that she had seen the Lord, and that he had spoken these things unto her. And they,

when they heard that he was alive, and had been seen of her, believed not.

MATTH. XXVIII.

9 ¶ And as they went to tell his Disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief Priests all the things that were done.

12 And when they were assembled with the elders, and had

taken counsel, they gave large money unto the souldiers.

13 Saying, Say ye, His Disciples came by night, and stole him away while we slept.

14 And if this come to the governours ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

MARK XVI.

12 ¶ After that, he appeared in another form unto two of them, as they walked, and went into the country.

LUKE XXIV.

13 ¶ And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem, about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed together, and reasoned, Jesus himself drew near: and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these dayes?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel, and beside all this; to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken.

26 Ought not Christ to have suffered these things, and to enter into his Glory?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scripture, the things concerning himself.

28 And they drew nigh unto the village, whither they went; and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards evening and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

The HARMONY of the GOSPELS.

The Harmony or Compound Text.

‘ And they rose up the same hour, and returned to Jerusalem, and went, and found the eleven gather’d together, and them that were with them, saying, The Lord is risen indeed, and has appeared unto Simon. And they went, and told unto the residue, what things were done in the way, and how he was known of them in breaking of bread : neither believed they them. Afterwards he appeared unto the eleven as they sat at meat ; for as they thus spake, then the same day at evening, being the first day of the week, when the doors were shut where the Disciples were assembled, for fear of the Jews, Jesus himself came, and stood in the midst of them, and said unto them, Peace be unto you. But they were terrified, and

‘ affrighted, and supposed they had seen a spirit, And he said unto them, Why are ye troubled ? and, Why do thoughts arise in your hearts ? Behold my hands, and my feet that it is I my self : handle me, and see ; for a spirit has not flesh, and bones, as you see me have. And when he had thus spoken, [so said] he shew’d unto them his hands, and his feet, and his side. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat ? And they gave him a piece of a broiled fish, and of an hony-comb. And he took it, and did eat afore them. And he upbraided them with their unbelief, and hardness of heart ; because they believed not them that had seen him after he was risen.

LUKE XXIV.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me.
45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.
47 And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.
48 And ye are witnesses of these things.

JOHN XX.

21 Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you.
22 And when he had said this, he breathed on them, and said unto them, Receive ye the holy Ghost.
23 Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.
24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Jesus came.
25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.
26 ¶ And after eight days, again his disciples were within, and Thomas with them : then came Jesus, the doors being shut,

and stood in the midst, and said, Peace be unto you.
27 Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side : and be not faithless, but believing.
28 And Thomas answered, and said unto him, My Lord and my God.
29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.
30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.
31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

CHAP. CXIX. Another Appearance of CHRIST, and his discourse with Peter, John XXI.

CHAP. CXX. CHRIST commissionates his Disciples, and afterwards ascends into Heaven, Matth. XXVIII. 16--20. Mark XVI. 15--20. Luke XXIV. 49--53.

MATTH. XXVIII.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
17 And when they saw him, they worshipped him : but some doubted.
18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.
19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.
20 Teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world. Amen.

MARK XVI.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.
16 He that believeth, and is baptized, shall be saved ; but he that believeth not, shall be damned.
17 And these signs shall follow them that believe ; In my name shall they cast out devils, they shall speak with new tongues,
18 They shall take up serpents, and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover.
19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

LUKE XXIV.

49 ¶ And behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
50 ¶ And he led them out as far as to Bethany : and he lift up his hands, and blessed them.
51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.
52 And they worshipped him, and returned to Jerusalem with great joy.
53 And were continually in the temple, praising and blessing God. Amen.

The Harmony, or Compound Text.

‘ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. And Jesus came, and spake unto them, saying, All power is given unto me, in heaven, and in earth. Go ye therefore into all the world, and preach the Gospel to every creature [that is, teach all Nations] baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things, whatsoever I have commanded you. He that believes, and is baptized, shall be saved : and he that believes not shall be damned. And these signs shall follow them that believe : In my Name shall they cast out devils ; they shall speak with new tongues ; they shall take up Serpents ; and if they drink any deadly thing, it shall not hurt them : they

shall lay hands on the sick, and they shall recover. And, Lo, I am with you alway, even unto the end of the world. And, Behold, I send the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as Bethany, and he lift up his hands, and blessed them. And it came to pass, [So then,] after the Lord had spoken unto them, while he blessed them, he was parted from them, and carried, and he was received up into heaven, and sat on the right hand of God. And they worshipped him ; and returned to Jerusalem with great joy, and were continually in the Temple, praising, and blessing God. And they went forth, and preached every where ; the Lord working with them, and confirming the Word with signs following. Amen.

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F I N I S.

The Reduction of the Jewish Weights, Coins and Measures, to our English Standards.

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§ 1. **A**lthough I have, in the several places of Scripture where any of the Jewish Weights, Coins or Measures are mention'd reduced them, in my Notes, to the Proportion of our English Standards, yet, for the fuller satisfaction of the inquisitive Reader, who is desirous to understand what Grounds I go upon, I shall treat of them particularly in this Discourse.

§ 2. I begin with the *Weights*; which were principally two, the *Shekel*, and the *Talent*: concerning which I shall endeavour to shew, (1.) The true Weight of the Shekel. (2.) Thence gather its Value, both in Gold and Silver. (3.) Prove that there was but one sort of Shekel. (4.) From the Shekel deduce both the Weight and Value of a Talent, both in Gold and Silver. (5.) Consider those prodigious Quantities of Gold and Silver provided by David for the Temple. (6.) Make it appear that all Talents mention'd in Scripture are of an equal Weight. (7.) Set down the value of all other Coins mention'd in Scripture.

And then proceed to the Consideration of the Measures, both for Extent and Capacity, both for liquid and dry things: and at last add a Table of the whole.

§ 3. First, Concerning the Shekel, I observe, (1.) That it's the first Measure of the Weight and Value of things we find mention'd in Scripture. (2.) That there's no mention at all of it in the New Testament, probably because *Judea* was then a Roman Province, and so they made use of the Roman Money, *Matt.* 17. 26. (and therefore those Shekels extant, if genuine, must be coin'd before their Subjection to the Romans.) (3.) In the Old Testament it's mention'd both as a Weight and as a Coin. (1.) As a Weight, whereby the Weight of Gold, Silver, Bras, Iron, Spices and other Commodities was computed: as *Gen.* 24. 22. *Ex.* 30. 23, 24. *1 Sam.* 17. 5, 7. *2 Sam.* 14. 26. *1 Kin.* 10. 16. *2 Chron.* 3. 9. *Ezek.* 4. 16. (2.) As a Coin, whereby the Value of things was measur'd or reckon'd, (and even in this capacity it was commonly paid by Weight, as many places express, *Jer.* 32. 7. *Zech.* 11. 12. *Am.* 8. 5. *1 Chron.* 22. 25. *Eph.* 3. 9. *pay*, Hebr. weigh:) as *Gen.* 23. 15, 16. *Ex.* 21. 32. *Lev.* 5. 15. *Num.* 3. 47, 50. *Deut.* 22. 19, 29. *Jud.* 17. 10. *2 Sam.* 24. 24. *1 Kin.* 10. 29. *2 Kin.* 7. 1, 18. And this Observation leads me to consider it in both Capacities.

§ 4. I begin with it as a Weight; which must first be truly stated and fix'd, as a foundation to all that follows. And here for this purpose I might produce the Testimonies of several of the Ancients, *Josephus*, *Philo*, *Hesychius*, *Jerom* and others, who compare it with the Coins of other Nations, and equal it to the *Attic* Tetradrachm: and accordingly the Half-Shekel, that was to be paid to the Sanctuary (*Ex.* 30. 13.) is called in the N. T. *διδραχμα*, *Matt.* 17. 24. And the LXX. frequently render the word קֶשֶׁט by *διδραχμα*, viz. the *Alexandrian* (the Weight of the Country where they abode when they translated the Scripture) which was double to the *Attic*; and therefore equal to the *Attic* Tetradrachm; so that from hence we might give a pretty near guess at the Weight of it. But because these are not so exact and certain a Guide in this point as I would desire, therefore I pass them over, and shall insist only upon the tried Weight of such Shekels as are still extant: and of these *Villalpand* mentions several weigh'd by him that were just a Roman half-ounce. (And yet if there had been some small difference of two or three Grains, that were not to be wondred at, considering that I have found upon trial, even in our mill'd Money (which yet I suppose is the most exact that ever was coin'd) two or three Grains difference in Pieces of all sorts, not onely of Silver, but in *Guinies* themselves too,) I shall therefore take it for granted upon this ground, (which is the most certain and demonstrable that the Subject admits of) That the Standard-weight of a Shekel is the same with a Roman half-ounce. Now the Roman ounce (as *Mr. Greaves* has adjust'd it from the Standard, *Greaves* of the *Roman Denarius*, p. 120.) contains four hundred thirty eight Grains: And this also is the exact number of Grains in the Ounce Avoird-

upois, (as *Dr. Chamberlain* assures us, *Angliae Notit.* part 1. p. 14. Edit. 1671.) the half whereof is two hundred and nineteen: So that the Jewish Shekel, according to its original Weight (so far as we can gather) agrees exactly with our Half-ounce Avoird. This therefore I fix upon as the true Weight of the Jewish Shekel, viz. two hundred and nineteen Grains, which is the first thing to be considered.

II. § 5. The second is, to find out the Value of it as a Coin: for which I proceed thus: The Ounce Troy (which is that sort of Weight that is used in our Nation to measure the Weight and Value of Gold and Silver by) I reckon at just five Shillings in Silver. For though, according to the Rules of the Mint, it be coin'd into sixty two pence, or five shillings two pence, and proportionably the Pound Troy into three pounds two shillings, yet the odd two pence in the Ounce, and two shillings in the Pound is allowed for Mintage (as *Dr. Chamberlain* informs us, p. 14.) Now this Ounce contains four hundred and eighty Grains: which being divided by sixty (the Number of pence in an Ounce) gives Eight, so that there are eight Grains to a penny: and therefore a Shekel, weighing two hundred and nineteen Grains (as has been proved) at the rate of eight Grains to a penny, comes to two shillings three pence farthing half farthing. This then is the value of a Shekel in Silver.

Then for the Value of a Shekel in Gold, to find out that, we must consider the Proportion between Gold and Silver. Among the Jews this is commonly reckoned to be ten fold: and so much may probably be gathered from the Gold and Silver that David provided for the Temple, which was ten times as much Silver as Gold, *1 Chron.* 22. 14. and from *2 Kin.* 18. 14. Among the *Greeks* and *Romans* also it was commonly ten fold, as appears by several passages in *Pollux*, *Livy*, *Polybius*, *Hesychius* and others (quoted by *Mr. Greaves*, of the *Denar.* p. 68.) Yet there was no standing Rule in this case; but it varied according as the one or the other Metal was more plentiful: sometimes it was ten fold, sometimes twelve fold, sometimes fourteen fold (as the Learned *Breerwood* shews out of several ancient Authors, *De Ponder.* c. 20.) With us at present it is sixteen fold: for as an Ounce Troy of Silver is worth five shillings, so an Ounce of Gold of the Mint alloy is valued by the Goldsmiths at four pounds, (though I have seen a Medal of Gold of *King Charles* the Second's weighing above six Ounces, for which a Goldsmith gave four pounds six shillings the Ounce, in regard of its extraordinary fineness.) And therefore in reducing the Value of Gold to our Money, I must compute it accordingly: and so an Ounce Troy of Gold being valued at four pounds, that comes just to two pence a Grain; and there being two hundred and nineteen Grains in a Shekel, that comes to one pound, sixteen shillings and six pence. In this Computation I take it for granted that their common Gold was much what of the same fineness with our currant Gold; which one may reasonably doe, because ours is of a middling fineness, viz. to eleven parts of pure Gold almost a twelfth of Alloy. And therefore some of the Gold prepared for the Temple being finer than ordinary, *1 Chron.* 28. 18. and 29. 4.) there must be a proportionable advance in the computation of the value of it; though the weight be still the same; which is the main thing considerable. And thus we have stated both the Weight and Value of a Shekel both in Gold and Silver.

III. § 6. There remains one thing more to be spoken unto about the Shekel, and that is, to consider those words of Description, or Limitation, that are sometimes used concerning it (which seem to imply a difference between Shekels) which are these two, [After the Shekel of the Sanctuary] and [After the King's Weight.]. The phrase, [after the Shekel of the Sanctuary] is used in speaking of the Ransome paid by every one at their Numbring, (*Exod.* 30. 13.) of the Weight of the Spices for the holy Oil, (*v.* 24.) of the Gold that was used about the Tabernacle, (*Ex.* 38. 24.) of the Poll-money, (*v.* 25, 26.) Trespass-money, (*Lev.* 5. 15.) the Estimation of Persons, and Value of Things, (*Lev.* 27. 3, 35.) the Redemption-money for the

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the First-born, (*Nam.* 3. 47, 50.) the Offerings of the Princes, (*Nam.* 7. 13, &c.) the Price of those that were to be redeem'd, (*Nam.* 18. 16.) And from this Expression some modern Authors have coin'd a Distinction of a two-fold Shekel, Sacred and Civil; the former double in proportion to the latter. But I shall (1.) disprove that Distinction, by proving that there was but one sort of Shekel: and then (2.) assign what I apprehend to be the true Reasons of that Denomination.

For the first, I had thought upon several Arguments for the Disproof of that Distinction, taken from the Novelty of it; there being a deep silence in all ancient Authors of any other Shekel but one: from the Inscription of those Shekels that are extant, and also from their Impression. But I have lately hit upon one which I think will do the business sufficiently it self, being both most evident and also most cogent; and therefore I shall lay aside the others, and insist only upon that. It is taken from two places of Scripture compared together; the first is, *Ex.* 30. 13. where God speaks expressly of the Shekel of the Sanctuary, and defines it to be twenty *Gerahs*: the other is, *Ezek.* 45. 9-12. where God bespeaks the Princes and Civil Governours to execute Judgment and Justice, and to see that there be just Weights and Measures (whereby it's evident that he speaks of civil commerce one with another) and in order hereunto, here also he defines the Shekel (for this civil commerce) to be twenty *Gerahs*, v. 12. This Argument alone, I think, may put an end to this dispute.

§ 7. Then secondly, for the Reasons of the denomination, or addition, [*of the Sanctuary*], it was so called for one or both of these Reasons; (1.) Because the Standard thereof (as of all other Weights and Measures) was kept in the Sanctuary; as is manifest from *1 Chron.* 23. 29. (as it was afterwards practis'd both by Heathens and Christians.) (2.) Because those things to which that phrase is applied were of Sacred concern; as appears by those places forequoted. These I conceive were the Reasons of that denomination [*The Shekel of the Sanctuary*].

§ 8. Besides which there is also another Note of Limitation, which is used once, and but once, and that is [*after the King's Weight*], *2 Sam.* 14. 26. where it's spoken of the weight of *Abshalom's* hair. Now as there were two reasons given of that expression [*The Shekel of the Sanctuary*] so proportionably we may assign two more for this, corresponding to the former; as (1.) It's so express, because, as there was a Standard kept for Weights in the Sanctuary, so doubtless there was also another in or about the King's Court; (as with us one Standard is kept in the Exchequer) so that when it's said, He weighed the Hair of his Head at two hundred Shekels after the King's Weight, it's no more than if it had been said, It weighed two hundred Shekels, after the most exact weight: as if we should say, it weigh'd so much according to the Standard in the Exchequer. (2.) It may be for this Reason also, because that which is here mention'd to be weigh'd did not in the least relate to the Sanctuary; nor was of any Sacred concern: and therefore the Shekels wherewith it was weighed are said to be after the King's weight, i. e. such wherewith they weighed all manner of commodities for civil uses: whereas the Expression [*Shekel of the Sanctuary*] is never used but of things relating to the Sanctuary, (as I said.) To which I may add in the third place, (3.) It may signify no more than, That it weigh'd so much, being weigh'd by some weights that they had there at hand about the Court.

Thus I have dispatch'd the several particulars relating to the Shekel.

IV. § 9. Having found out and fix'd the Weight and Value of a Shekel, it's easie from thence to gather what a Talent amounts unto. In a Talent there were three thousand Shekels: as may be plainly infer'd from, *Ex.* 38. 25, 26. where six hundred thousand, three thousand five hundred and fifty men paying each of them half a Shekel, they are reckon'd to amount unto a hundred Talents, and a thousand seven hundred seventy five Shekels: for six hundred thousand Half-shekels make three hundred thousand Shekels; there's the hundred Talents; and then three thousand five hundred and fifty Half-shekels make one thousand seven hundred seventy five Shekels, and so many they are reckon'd to be above the hundred Talents. Now every Shekel being half an Ounce *Avoird.* and there being sixteen Ounces in every Pound *Avoird.* the three thousand Shekels weigh ninety three Pounds, twelve Ounces: And then the Value of a Shekel in Silver being two shillings three pence farthing half-farthing, the Talent after that rate amounts unto three hundred forty two pounds, three shillings and nine pence; and in Gold it is sixteen times as much, viz. five thousand four hundred seventy five pounds, from whence,

V. § 10. I proceed to the consideration of those vast quantities of Gold and Silver prepar'd by *David* for the Temple, which it were easie (according to the foregoing account) to cast up into Thousands and Millions. But I shall go another way to work, and that is, to compute them by Tuns, or Cart-loads. A Tun is twenty hundred

weight, reckoning five score and twelve pounds *Avoird.* to the hundred; which amounts in the whole to two thousand two hundred and forty pounds weight. Now a Talent being ninety three pounds three quarters (as was said) to make a Tun there goes twenty four Talents; which amount unto two thousand two hundred and fifty pounds; which is ten pound more than a Tun; and accordingly, a hundred Talents are four Tun and four hundred and fifteen pounds over: and a Thousand Talents are forty two Tun wanting three hundred and thirty pounds: and Ten Thousand Talents are four hundred and eighteen Tun and a half and sixty pounds over: and a hundred thousand Talents are four thousand one hundred eighty five Tun and six hundred pounds over: and so much there was in Gold. And a thousand thousand Talents are forty one thousand eight hundred fifty two Tun and a half and four hundred pound over: and so much there was in Silver, (*1 Chron.* 22. 14.) The whole amounts unto forty six thousand thirty eight Tun, or Cart-loads, wanting but about a hundred weight.

And this, I think, is a much more intelligible way of reckoning to ordinary capacities for such a vast Sum, and gives one more familiar and easie thoughts of it than by Millions heapt one upon another: which yet if any one be desirous to be satisfied in, it stands thus: The hundred thousand Talents of Gold amount unto five hundred forty seven Millions and a half: The thousand thousand Talents of Silver amount unto three hundred forty two Millions, one hundred eighty five thousand, seven hundred and fifty pounds. In all, eight hundred eighty nine Millions, six hundred eighty five thousand, seven hundred and fifty pounds Sterling.

The Immenity of which Treasure has seem'd to some so incredible, that they have fancied, or at least been inclinable to suspect there might be some difference between the Talents in *Moses's* and *David's* time, and that the latter was much less than the former. To countenance which, a passage is quoted out of *Homer*, to shew that a Talent was of no great Value. This therefore I come to consider in the next place. And here,

VI. § 11. That all Talents mention'd in Scripture were of an equal weight, I prove,

1. By this Negative Argument; Because there's not the least ground imaginable in Scripture for any difference among them. In the mention of Shekels indeed there are sometimes some words of distinction us'd, which might lead into that opinion of a difference of Shekels, but here from first to last there's never any word or syllable of distinction of Talents: and therefore we must take it for granted that wheresoever the word [*Talent*] is us'd, it signifies the same weight. For I know not why that Rule, *Non est distinguendum*, &c. should not hold good in this case as well as others.

2. By these Positive Arguments: (1.) By the weight of those Talents bestowed by *Naaman* upon *Gehazi* (which was long after *David's* time, viz. about seven score years) which was so great that he was feign to have two men to carry his two Talents, *2 Kin.* 5. 23. So that a Talent was a man's burthen then; and so may well amount unto what I have assign'd it to be in *Moses's* time, viz. ninety three pounds and three quarters. (2.) By that passage, *2 Chron.* 25. 6. where it's said, that *Amasiah* hired a hundred thousand men for a hundred Talents, that is, A thousand men for a Talent: which being in *Moses's* time three thousand Shekels (as I have shew'd) comes to three Shekels, that is, six shillings ten pence a man: and surely one can't imagine they should be hir'd for less; which yet they must be, if a Talent were less in those days than it was in *Moses's*. (3.) Because we find that a Shekel was exactly the same after the Captivity as it was in *Moses's* time; as appears by comparing *Ex.* 30. 13. with *Ezek.* 45. 12. in both which places the same number of *Gerahs* is assign'd to it; whence one may probably gather, that as the Shekel was the same, so was the Talent too, because they depended one upon another.

And therefore as to those grounds of scruple or stumbling which some have taken in this matter, either from the incredible Prodigiousness of those Sums according to the common account of Talents; or from that passage in *Homer*; I answer, and first to the former, I have these two things to offer: (1.) That we read once (though but once) in humane Story of a greater Treasure, viz. that of *Sardanapalus*; which by the account that is given of it by the Learned *Brerewood* did amount unto in Gold five thousand six hundred twenty five Millions: in Silver four thousand six hundred eighty seven Millions, and five hundred thousand pounds, and therefore this need not derogate from the credibility of it. But because there may be much of uncertainty either in the Relation, or the Account, therefore I add farther, That suppose we had never read of the like, yet, (2.) Methinks it's very reasonable and becoming, that he who was the Creator and Lord of all the Gold and Silver in the World, should (for once at least) have the greatest quantity thereof employ'd about his Service, and about that

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House which was so sacred and mystically significant a Structure, and the most magnificent that ever the World saw, say some.

Then, for that passage of *Homer*, I answer, That the Talents of several Nations differed so much (as might easily be proved, but that it is sufficiently known to all those that know any thing of this nature) that no argument at all can be fetch'd from thence.

And thus I have gon over and dispatch'd the several particulars relating to the Shekel and Talent.

VII. § 12. Lastly, For the other Coins mention'd in Scripture, with their Value, they are as follows.

1. *Maneh*; (rendred a Pound,) which in mere weight, without respect to Coinage, contain'd a hundred Shekels: as appears by comparing 1 *Kin.* 10. 17. with 2 *Chron.* 9. 16. where, in the former place it's said, Three Manehs of Gold went to one Shield: in the latter, three hundred Shekels went to a Shield. But in Coin it contains but sixty Shekels; as appears by *Ezek.* 45. 12. which is six pounds sixteen shillings and ten pence half-penny.

2. *Darchnon*, or *Adarcon*; rendred a Dram, 1 *Chron.* 29. 7. *Ezr.* 2. 69. *Neb.* 7. 70, 71. It was a *Perſian* Coin, in value about two and twenty shillings.

3. *Stater*, rendred a piece of Money, *Matth.* 17. 27. equal to a Shekel: for it serv'd to pay the Tribute to the Temple due for two of them, which was half a Shekel a piece: and accordingly *St. Jerom* makes *Stater* and *Siclus* all one. *Siclus*, saith he, i. e. *Stater quatuor habet Drachmas Atticas*, in *Ezek.* 3. and so was in value two shillings and three pence farthing half-farthing.

4. *Denarius*, rendred a Penny; and often mention'd in the N. T. It weigh'd about sixty Grains, that is, seven pence half-penny.

5. *Affarius*, rendred a Farthing, *Matth.* 10. 29. *Luk.* 12. 6. in value a Farthing and half.

6. *Quadrans*, rendred also a Farthing, *Matth.* 23. 26. but was in value but half the *Affarius*, viz. three quarters of a Farthing.

7. *Lepthon*, rendred a Mite, *Mar.* 12. 42. in value half the *Quadrans*.

Thus I have with sufficient exactness, I think, adjusted the Weight and Value of the Jewish Coins, and the rest mention'd in Scripture, both in Gold and Silver; and reduc'd them to our currant Money. Proceed we now to their Measures.

The Reduction of the Jewish Measures.

§ 13. And here we must content our selves with less certainty and exactness (at least as to some of them) than in the former point; because we have no Pole-star to steer our course by, no solid foundation to build upon; there being none of them extant, as there is of the Shekel, (and as there is of the Roman *Congius* in the Palace of *Farnese* at *Rome*, from whence *Mr. Greaves* deduces all their Measures.)

Measures are of two sorts; of *Extent*; as of Length, Breadth, and Height: or of *Content* and Capacity; And these also are of two sorts, either for Liquid, or Dry things. Of these Measures of Capacity we read of several in Scripture. The *Cor* or *Homer*, the *Ephah* and *Bath*, the *Seah*, the *Hin*, the *Omer*, the *Kab*, and the *Log*.

1. The *Cor*, *Corus* or *Homer*; which was a Measure both for Dry and Liquid things: for it's made the Standard whereby to adjust both the *Bath* and *Ephah*, and accordingly it's used both concerning Wheat and Oil, 1 *Kin.* 5. 11. In all other places it's applied onely to Dry things; as to Flower and Meal, 1 *Kin.* 4. 22. to Wheat and Barley, 2 *Chron.* 2. 10. & 27. 5. to Wheat, *Ezr.* 7. 22. This contains ten *Ephahs* or *Baths*, *Ezek.* 45. 11, 14.

2. The *Ephah*, which is applied onely to dry things, as to fine Flower, *Lev.* 5. 11. & 28. 5. to Barley Meal (So-beth) *Jud.* 6. 19. 1 *Sam.* 1. 24. to Barley, *Ruth.* 2. 17. to parch'd Corn, 1 *Sam.* 17. 17. to Wheat, *Ezek.* 45. 13.

3. The *Bath*, which is applied onely to Liquids; as the Capacity of the *Brasen Sea* is computed thereby, 1 *Kin.* 7. 26. and of the *Laver*, *v.* 38. to Wine and Oil, 2 *Chron.* 2. 10. *Ezr.* 7. 22.

4. The *Seah*, rendred a Measure; always applied to dry things; as fine Flower, *Gen.* 18. 6. fine Flower and Barley, 2 *Kin.* 7. 1, 16. parch'd Corn, 1 *Sam.* 25. 18.

5. The *Hin*, always applied to Liquids; as to Oil and Wine frequently; and once to Water, *Ezek.* 4. 11.

6. An *Omer*, applied to the proportion of *Manna* allow'd to every man for his daily provision, *Ex.* 16. 16. and was the quantity of the First-fruits they were to bring of their Harvest, *Lev.* 23. 10. rendred there, A Sheaf, Marg. Handfull, i. e. they were to bring such a Sheaf, or Handfull, as contain'd an *Omer* in it. And thus it signifies most commonly in speaking of the First-fruits. It was the tenth part of an *Ephah*, *Ex.* 16. 36.

7. A *Kab*, mention'd onely 2 *Kin.* 6. 25.

8. A *Log*, mention'd onely *Lev.* 14. 10, 12, 15, 21. where it's spoken of a quantity of Oil.

We read also frequently in the business of Sacrifices of

9. A Tenth Deal, or Tenth Part, viz. of an *Ephah*; as appears plainly by comparing *Ex.* 29. 40. with *Num.* 5.

where, that which is called in *Exodus* a Tenth Deal (יִשְׁעָ, *Gnissaron*) is called in *Numbers* the Tenth part of an *Ephah*. Now the Tenth part of an *Ephah*, upon other occasions, is called an *Omer*, *Ex.* 16. 36. and why that word is not made use of upon this occasion also, *Non liquet*.

This is all the Account we have in Scripture of their Measures; whereby it appears that there are three of them, and no more, that have a dependence upon, and are proportioned to, one another, viz. the *Homer* or *Cor*, that it contains ten *Ephahs*; and the *Ephah* that it contains ten *Omers*: but how much any one of them was, we are to seek.

§ 14. The Rabbinical Account of them by Egg-shells gives a very uncertain found; yet such as it is I have here transcrib'd.

A Quadrant, or Quarter, is an Egg and a half. A Log is four Quadrants, or six Eggs. A Kab is four Logs, or twenty four Eggs. A Hin is twelve Logs, or seventy two Eggs. A Seah is six Kabs, twenty four Logs, two Huns, or a hundred forty four Eggs. An *Ephah* is three Seahs, eighteen Kabs, six Huns, seventy two Logs, or four hundred thirty two Eggs. R. *Alphes*, in *Treat. of Pass.* c. 5. as quoted by *Mr. Ainsw.* on *Ex.* 30. 24.

But for all these we have onely their bare words; which of what value they are, I leave others to judge.

And therefore we are much beholding to *Dr. Cumberland* who in his late ingenious and learned *Essay for the Recovery of the Jewish Weights and Measures*, has, with the greatest clearness and satisfaction of any that I have met with, adjusted these Measures; which therefore I shall briefly state and compute according to his grounds. And the Measures for Dry things I shall reduce to our Corn-measure, which is that we measure all Dry things by: but those for Liquids I shall reduce to our Wine-measure, as being most proper for them.

§ 15. The Measures for Dry things are,

1. The *Cor*, or *Homer*, which contains eight Bushels and almost a half of *Winchester* measure.

2. The *Ephah*, which is six Gallons, or three Pecks, and three Pints, and something more.

3. The *Seah*, which is one Peck and a Pint.

4. The *Omer*, five Pints and a little more.

5. The *Kab*, almost three Pints.

Then for Liquids.

1. The *Homer*, or *Cor*, contains seventy five Wine-gallons, five Pints, and a little more.

2. The *Bath*, seven Gallons, two Quarts, and half a Pint.

3. The *Hin*, one Gallon and a Quart, or five Quarts.

4. The *Log*, about three quarters of a Pint.

This Computation comes very near *Mr. Lee's*, in his *Learned Discourse of the Temple of Solomon*, ch. 5. which renders it the more probable, when there is a Concurrence between learned judicious Persons in the foot of the Account, though they go different ways to work.

And this is all I shall say concerning the Measures of Content.

§ 16. There remains onely the Measure of *Extent*, the *Cubit*, to be considered.

And for this, *Dr. Cumberland* gathers the length of it by comparing it with the *Egyptian Cubit*, which has continued the same from the most ancient times till this present, as appears by the *Cubits* on the *Nilemerion*, which was first erected by *Seseph*, as divers *Arabian* Writers affirm. And he proves that the *Jewish Cubit* was equal to this of *Egypt* by these Arguments. (1.) Because in all probability, both the *Jews*, *Egyptians*, and other Eastern Nations, all received it from their respective Ancestors, the Sons of *Noah*, and was the same that he made use of in building the Ark. (2.) Because the *Jews* lived in *Egypt* for about two hundred years, and therefore most certainly used the same measures then that they did; and so doubtless continued to doe after their Removal from thence; since no reason can be assign'd why they should make any alteration. (3.) Because *Moses*, upon what occasion soever he speaks of *Cubits*, makes no distinction, but still speaks of them all as equal and the same. (4.) Because *Abulfeda*, an *Arabian* King, who was exceeding curious and diligent in the Doctrine of Measures in the East, affirms that the *Jewish* Legal Cubit was equal to the *Egyptian*.

These things, with many other particulars depending thereon, he discourses at large through almost one half of his *Essay*; whither therefore I refer the inquisitive Reader for fuller satisfaction; it being sufficient for my design, to have given these hints of his Proofs.

Taking it then for granted, that the *Jewish* and *Egyptian* Cubit are equal, the next thing is, to enquire into the Length of the *Egyptian Cubit*: and this is stated by *Mr. Greaves*, in his Table of the *English Foot*, compar'd with the Standards of divers Nations, to contain 1824 such parts as the *English Foot* contains a thousand: that is, twenty two Inches wanting onely a tenth part. And with this Account I shall rest satisfied, and frame my Table accordingly; which is the last step of my designed journey, after which I shall dismiss the Reader from any farther attendance.

A Table of the Jewish Weights, Coins and Measures.

Shekels.	Shekels Value.						Weight. Avoird.	Talents.	Talents Value.				Weight. Avoird.	
	SILVER.			GOLD.					SILVER.			GOLD.		
	li.	s.	d.	li.	s.	d.			li.	s.	d.	li.		
1	0	2	3	1	16	6	0 0 1/2	1	342	3	9	5475	93	12
2	0	4	6	3	13	0	0 0 1/2	2	684	7	6	10950	187	8
3	0	6	10	5	9	6	0 1 1/2	3	1026	11	3	16425	281	4
4	0	9	1	7	6	0	0 2 1/2	4	1368	15	0	21900	375	0
5	0	11	4	9	2	6	0 2 1/2	5	1710	18	9	27375	468	12
6	0	13	8	10	19	0	0 3 1/2	6	2053	2	6	32850	562	8
7	0	15	11	12	15	6	0 3 1/2	7	2395	6	3	38325	656	4
8	0	18	3	14	12	0	0 4 1/2	8	2737	10	0	43800	750	0
9	1	0	6	16	8	6	0 4 1/2	9	3079	13	9	49275	843	12
10	1	2	9	18	5	0	0 5	10	3421	17	6	54750	937	8
20	2	5	7	36	10	0	0 10	20	6843	15	0	109500	1875	0
30	3	8	5	54	15	0	0 15	30	10265	12	6	164250	2812	8
40	4	11	3	73	0	0	1 4	40	13687	10	0	219000	3750	0
50	5	14	0	91	5	0	1 9	50	17109	7	6	273750	4687	8
60	6	16	10	109	10	0	1 14	60	20531	5	0	328500	5625	0
70	7	19	8	127	15	0	2 3	70	23953	2	6	383250	6562	8
80	9	2	6	146	0	0	2 8	80	27375	0	0	438000	7500	0
90	10	5	3	164	5	0	2 13	90	30796	17	6	492750	8437	8
100	11	8	1	182	10	0	3 2	100	34218	15	0	547500	9375	0
200	22	16	3	365	0	0	6 4	200	68437	12	6	1095000	18750	0
300	34	4	4	547	10	0	9 6	300	102656	5	0	1642500	28125	0
400	45	12	6	730	0	0	12 8	400	136874	15	0	2190000	37500	0
500	56	0	7	912	10	0	15 10	500	171093	5	0	2737500	46875	0
600	68	8	9	1095	0	0	18 12	600	205311	15	0	3285000	56250	0
700	79	16	10	1277	10	0	21 14	700	239530	5	0	3832500	65625	0
800	91	5	0	1460	0	0	25 0	800	273748	15	0	4380000	75000	0
900	102	13	1	1642	10	0	28 2	900	307967	5	0	4927500	84375	0
1000	114	1	3	1825	0	0	31 4	1000	342185	15	0	5475000	93750	0
2000	228	2	6	3650	0	0	62 8	10000	3421857	10	0	54750000	937500	0
3000	342	3	9	5475	0	0	93 12	100000	34218575	0	0	547500000	9375000	0
								1000000	342185750	0	0		93750000	

Talents reduc'd to Tuns, or Cart-loads.

Talents.	Tuns.
100	4 415 li. over
200	8 830
300	12 125
400	16 540
500	21 165 und.
600	25 250 over
700	29 665
800	33 40 und.
900	37 375 over
1000	42 330 und.
2000	84 660
3000	125 130 over
4000	167 920
5000	209 590
6000	251 260
7000	293 70 und.
8000	335 400
9000	377 730
10000	418 60 over
20000	837 120
30000	1255 180
40000	1674 240
50000	2092 300
60000	2511 360
70000	2929 420
80000	3348 480
90000	3766 540
100000	4185 600
1000000	41852 400

Cubits reduc'd to our English Measures.

Cubits.	Feet.	Inches.
1	1 10	
2	3 8	
3	5 6	
4	7 4	
5	9 2	
6	11 0	
7	12 10	
8	14 8	
9	16 6	
10	18 3	6 0 3
20	36 6	12 0 6
30	54 9	18 0 9
40	73 0	24 1 0
50	91 3	30 1 3
60	109 6	36 1 6
70	127 9	42 1 9
80	146 0	48 2 0
90	164 3	54 2 3
100	182 6	60 2 6
200	365 0	121 2 0
300	547 6	182 0 6
400	730 0	243 0 0
500	912 6	304 0 6
600	1095 0	365 0 0
700	1277 6	425 2 6
800	1460 0	486 2 0
900	1642 6	547 1 6
1000	1825 0	608 1 0
2000	3650 0	1216 2 0
3000	5475 0	1825 0 0
4000	7300 0	2433 1 0
5000	9125 0	3042 1 0
6000	10950 0	3650 0 0
7000	12775 0	4258 1 0
8000	14600 0	4866 2 0
9000	16425 0	5475 0 0
10000	18250 0	6083 1 0

Coins.

	li. s. d.
A Dram of Gold.	1 2 0
A Shekel of Gold.	1 16 6
A Shekel of Silver.	0 2 3 8
Denarius, a Penny.	0 0 7 1/2
Assarius, a Farthing and half.	
Quadrans, three quarters of a Farthing.	
A Mite, half a Quadrans.	
Stater.	0 2 3 8

Measures for Dry things.

1. Cor or Homer, 8 bushels and almost a half of Winchester measure.
2. Ephah, 6 gallons, or 3 pecks, and 3 pints and a little more.
3. Seah, 1 peck and a pint.
4. Omer, 5 pints and a little more.
5. Tenth Deal, the same.
6. Kab, 3 pints almost.
7. Log, about 3 quarters of a pint.

For Liquids.

1. Cor or Homer, 75 Wine gallons, 5 pints and a little more, which is almost a Hoghead and half.
2. Bath, 7 gal. 2 quarts, and half a pint.
3. Hin, 5 quarts. Its half is 5 pints, its third part is 3 pints, and the third part of a pint, its fourth part is a quart and almost half a pint.

* Because every Cubit wants the tenth part of an Inch of what I have set down, therefore in every ten Cubits I deduct an Inch from the former measure: and so there remains as is express'd in the Table.

THE END.

